

Chapter of Speech on Consciousness Aggregate

Apart from Aggregate of Corporeality, there are (4) aggregates or groups of Mentality:—

1. All Mental phenomena which have Character of feeling the eleven varieties of Sense-object in terms of the Past, the Future and the Present etc;
etc-- are grouped as Feeling Aggregate. (*Vedanakkhandha*).
2. All Mental phenomena which have Character of perception and recognition of the eleven varieties of Sense-object in terms of the Past, the Future, and the Present etc; etc— are grouped as Perception Aggregate. (*Sannakkhandha*).
3. All Mental phenomena which have Character of Active state of effort, Passive state of formation and Endeavour (*Byapara*); exist in eleven varieties according to the Past, the Future and the Present etc; etc- are grouped as Mental formation Aggregate. (*Saakharakkhandha*).
4. All Mental phenomena which have Character of taking-up and realization of eleven varieties of Sense-object in terms of the Past, the Future and the Present etc; etc— and the nature of realization differs from that of Perception and Wisdom (*Sanna, Panna*); are grouped as Consciousness Aggregate. (*Vinnanakkhandha*).

Among these four Mental Aggregates; if someone knows Consciousness Aggregate; the remaining three mental groups are easy to understand. So, Consciousness Aggregate, will be described first. (*Visuddhi-2-82*.)

Character of Recognition (*Vijanana lakkhana*)

Pali Quotation (M-1-366)

(*Vs-2-82*)

The above answer is given by Venerable *Ashin Sariputtara* to the question of Venerable *Ashin Mahakotthika* which is stated in *Mahavedalla sutta*.

"O . . . Venerable *Kotthika*; It knows the object of sense; It recognises the object of sense. That' why; it deserves the name " Consciousness " (*Vinnana*). (*Ma-1-366*)

1. *Vinnana* = Consciousness
2. *Citta* = Mind
3. *Mana* = *Mono* = Mind

These three words are synonymous. (*Visuddhi-2-82*)

To enforce the condition (*bavasadhana*) that the Ultimate natural phenomena are fundamentally resulted natural events (*Pavattidhamma*), the term " Recognition-character " (*Vijanana lakkhanam*) is used. These are no such thing acting as a subject to recognise the object apart from natural phenomenon. So the natural phenomenon. So the natural phenomenon is assumed as a subject and (*Vijanati*) is used for it. The phenomenon that takes up Sense-object is (*Vijananttha*) = Consciousness = which means recognition of Sense-object. That nature is also (*Cintanttha*) = Thought =which means thinking of Sense-

object and (*Mananattha*) = *Mano* = Mind = which means awareness. These three terms: —
 (1) *Vinnanam* = Consciousness,
 (2) *Cittam* = Thought,
 (3) *Mano* = Mind are used synonymously to describe the meaning for "Consciousness".
 (*Pyi-Visuddhimagga- nissaya-3-241*)

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The Three Explanations of The Words (*The Three "Viggaha"*)

The terms — *Phassa* (Contact), *Vedana* (Feeling), *Sanna* (Perception), *Cetana* (Volition) and *Vinnana* (Consciousness); which are used for Ultimate truth phenomena can be explained generally by three ways, such as "*Kattusadhana*" [ie:- explanation to enforce the meaning as a doer or subject), "*Karana sadhana*" (ie:- explanation to enforce the meaning as an act of doing); "*Bhavasadhana*" (ie:- explanation to enforce the meaning as just natural condition). Among these three ways, explanations to enforce the meaning as a doer (*kattusadhana*) and explanation to enforce the meaning as an act of doing (*KaranasTidhana*) are not suitable exact explanations for the Ultimate natural phenomena. The two ways are used as alternative preliminary explanatins to abolish the concept of persons with "Ego-belief". (The group of words, grammatically used to explain the meaning of Ultimate natural phenomenon is known as "*Viggaha*").

Some ordinary person (*puthujjana*), who are unfamiliar with the phenomena of *Ultimates* assume that "there is Ego (personality or self=soul or spirit) in their body which performs (*karaka*) the various actions and feels (*vedaka*) the results of these action. They think that the action of knowing the Sense-object is the Consciousness (*citta*) and the subject who accomplishes the action of knowing the Sense-object is Ego or soul (*atta*). To abolish the above wrong concept; although "Consciousness"(*citta*) has no power of being as a subject (*kattu satti*), the explanation to enforce the meaning as a subject (*kattu sadhana Viggaha*)=(ie:-*Vijanatiti vinnanam=being*, able to know the Sense-object; that nature is termed as "Consciousness") is stated for "Consciousness". To such most likely explanation: ie- "Ego acts as a subject which feels Sense- object; although it has no such power",-the term (*Taddhammu-pacara*) is given in *Pali* texts. It is somewhat like words "Rabbit with horns"; although rabbit actually has no horns. In conclusion; "Ego (*atta*) can't know the sense-object and Ego (*atta*) by itself does not exist; only the Consciousness feels the Sense-object and there is no such thing like Consciousness which is able to take part as a subject to recognise the Sense-object. "

Some persons assume that; by means of Ego (*atta*), the other mental concomitants, like "*phassa*" (contact) know the Sense- objects and Ego accomplishes the action of awareness. To abolish that wrong concept; the explanation to enforce the meaning as an action (*Karanasdddhana Viggaha*) = ie:- "*Vijndti etndti ViKnanam*" which means "Consciousness is the awareness of sense-object" is given in *Pali*- texts (*taddhmmupacdra*) although the Consciousness (*Citta*) is not awareness of Sense-object. In conclusion; knowing the Sense-object by Mental concomitant (eg: "*phassa*"= contact) is not due to Ego (*atta*); and Ego by itself does not exist; only the Consciousness (*Citta*) is the mean by which the Mental concomitants (eg: *phassa*= contact) can take up Sense-object.

So, although these two explanations (*Kattusadhana Viggaha* and *Karanasdddhana Viggaha*) are used to abolish the one's Ego-belief since the Consciousness (*citta*) can't act as a subject (*Kattusatti*) and not able to aware the Sense-object (*Karana-satti*), these two explanations are not suitable to express the nature of the "Ultimates". Actually the

Consciousness (*citta*) is just a natural phenomenon which merely recognises the Sense-object. That is why to emphasize the power of "Consciousness" (*citta*); another explanation to enforce the meaning as "just natural condition" —ie:- "*bhavasadhana uiggaha* " = "*cintanam cittam = vijananam vvinanam* " which means that the Consciousness is a natural phenomenon which just recognizes the Sense-object-is again given. Only this explanation can really reach the true sense of the "Ultimate", because all the Ultimate natural phenomena are effortless phenomena (*Nibbyapara-dhamma*).

Different Modes of Consciousness and Different Kinds of Meritorious Deed

The Consciousness (*Vinnana*) has only one Character of recognition (*Vijanana lakkhana*); which is awareness and ability to take up the Sense-object. In terms of origin (*Jatibheda*) there are three kinds; such as Wholesome (*Kusala*); Unwholesome (*Akusala*) and Neutral (*Avyakata*) deeds.

The Wholesome or Meritorious deed is again classified according to the sphere of existence (*Bhumibheda*) into 4 kinds; such as Wholesomedeed, of Sensuous sphere (*Kamdvacara kusala*), Wholesome deed of Fine material sphere (*Rupavaeara kusala*), Wholesome deed of Immaterial sphere (*Anipd-vacara kusala*) and **Supramundane** wholesome deed (*Lokuttara kusala*). Among these Wholesome deeds, those of Sensuous sphere (*kamavacara = maha kusala = Great wholesome deed*) is again grouped into 8 kinds (Refer to Meditation of mentality.) Now the production of these Consciousness of good deed of sensuous sphere will be mentioned:—

1. Once, a person born with Rebirth-consciousness of glad-mindedness (*Somanassa-patisandhi*), living in a place which favours attainment of merit and prosperity (*patirupa-desavasa*) performs charity to noble persons with pure articles of offering at an appropriate time, guided by good parents, wise teachers, honest friends, and he has Right view (*Sammaditthi*) plus Confidence(*Saddha*) in his charity which is based on belief in Volition (*Kamma*) and it's result; the conduct of that person is associated mentally agreeable feeling (*Somanassa*) leading to delightful satisfaction =Rapture (*Piti*) which is a factor for attainment of Enlightenment (*Sambojjhanga*). He performs charity with wisdom of Right-view (*Sammaditthinnana*) ie:- "*Atthi dinnam* = belief in obvious effects of donation and he also performs other meritorious deeds (*Punna kusala*) like offering (*Dana*); moral conduct (*Sila*), meditation and mindfulness (*Samatha; Vipassana*) without any persuasion by other persons or by himself ——— to that particular person with meritorious volition (*Punna kusala cetana*); the Great unprompted (*Asankharika*) wholesome consciousness connected with wisdom (*Nhana sampayutta*) and pleasure (*Somanassa sahagata*) arises in his mind or mentality. (**Visuddhi-2-83**)

2. Sometimes, a person performs charity with delightful satisfaction and wisdom of right view, but his conduct is not active and it is done unwillingly. In performing other meritorious deeds like moral conduct, meditation etc; he is less willing and motivated by himself or other. In such cases, the Great prompted (*Sasankharika*) wholesome consciousness connected with wisdom and pleasure arises in his mind.

Pali Quotation (Vs-2-83)

Now; in these statements, what is the underlying conditioned-phenomena (*Sankhara*) ? In performing various wholesome deeds; (eg: charity, moral conduct, meditation, mindfulness etc), the preliminary promotion of one's willingness to that activity by himself

or other is known as " foremost preparation of one's mind =(pubbapayoga) and by that preparation; the following Consciousness comes into sharp condition (tikkhabhava). These two phenomena (ie:-foremost mental preparation and sharpened- condition of following Consciousness are known as Conditioned-phenomena(Sankhara). It does not necessarily mean that the Conditioned phenomena occurs before and the wholesome deed is performed later. (Visuddhi-2-83. *Mahāṭṭi-2-117*)

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3. Sometimes, innocent children happily offer articles of charity and pay **hom-age** to monks without hesitation, because they are accustomed to do so, to imitate the manner of offering and paying homage to the monks by their parents and relatives. At that time, third kind of Great wholesome consciousness arises in their mind. (ie:-The Unprompted great wholesome consciousness with pleasure but not connected with wisdom) (Visuddhi-2-83)

4. Sometimes, children offer and pay homage to monks, because they are persuaded by their parents and relatives somewhat like " O children ! do offering, pay homage and give alms to monks "— and at that time the fourth kind of Consciousness = the Prompted great wholesome consciousness with pleasure not connected with wisdom arises in their mind.

5-8. Finally, at sometimes the 4 kinds of above Wholesome deeds (*Kusala*) are performed not associated with pleasure since the articles of offering and the persons who accept these offering are not in perfect condition, and there is no delightful **satisfaction** in performance of other Wholesome **debris** like donation (*Dana*), morality conduct (*Sila*), **mindfulness** and meditation (*Samatha Vipassana*); **the remaining** four **kinds** of great **wholesome** consciousness with indifferent **mental** feeling (*Upekkha sahagata*) arises **in the mind** of performer.

(So; **in total there** are 8 kinds of Great wholesome consciousness (**Visuddhi-2-83**).

Wholesome deed of Fine material sphere (*Rupavacara kusala*) is classified into five kinds based on associated constituents of mental absorption (*Jhananga*).

Wholesome deed of Immaterial sphere (*Arupavacara kusala*) is classified into 4 kinds, based on 4 mental absorptions of Immaterial sphere. (*Aruppajhana*), (Refer to **mindfulness of mentality)**

The Supramundane merit (*Lokuttara kusala*) is classified **into 4 kinds** by means of **associated**. 4 Supramundane paths (*Ariya magga*), **ie:-** the Path of Stream-Winning (*Sakadagami magga*), the Path of Once Return (*Sakadagami magga*), the Path of Non-Return (*Anagami magga*) and the Path of Holiness (*Arahatta- magga*); **respectively**. Therefore, Consciousness of **wholesome deed (*Kusala vinnana*)** are as follow: _____

1. **Consciousness of Great wholesome deed-Wholesome consciousness of sensuous sphere (*Maha kusala citta = Kamavacara kusala citta*). (8) kinds,**

2. **Wholesome consciousness of Fine material sphere (*Rupavacara kusala citta*) _____ (5) kinds,**

3. **Wholesome consciousness of Immaterial sphere (*Arupavacara kusala citta*)... (4) kinds,**

4, **Suipramundane wholesome consciousness (*Lokuttara kusala citta*) _____(4) kinds**

Total _____(21) kinds

(visuddhi-2-83-84)

(12) Kinds of Unwholesome Consciousness

In terms of the sphere of *existence (Bhumibheda)*; Unwholesome consciousness is only one. ie:- all Unwholesome deeds are present only in sensuous sphere. But, by means of Root- conditions (*Mula*), there are classified into 3 kinds; ie:- Greed- rooted = (*Lobharmilla citta*), Hatred- rooted = (*Dosamula*) and Delusion- rooted (*Moharmula*) Unwholesome consciousness respectively. Again the Greed-rooted unwholesome consciousness is divided into (8) kinds. . (Refer to Meditation of *mentality*)

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How (8) Kinds of Greed- Rooted Unwholesome Consciousness are formed.

1. Sometimes, a person with Wrong *Annihilation-view (Uccheda ditthi)* thinks that " Sense-objects are wholesome and it is not a sin to enjoy them " and feels Sensuous objects (*Kamaguna*) willingly with unprompted mind. He believes in auspicious seeing (*Dittha mangala*), auspicious hearing (*Suta mangala*) and auspicious touch (*Muta mangala*), like gamblers of this time. (He studies in auspicious blessing of the Mundane-world. He believes also in astrology and employs certain means as suggested by astrologers to achieve success and to advert impending misfortune.) At that time, the first kind of Unwholesome greed-rooted consciousness which is unprompted pleasure- associated; and connected with wrong-view arises in his mind. (*Visuddhi-2-84*)

" Life starts in cradle and ends in cotiin. It ends after death. After dissolution of the body at death in a coffin; all physical and mental processes will come to be annihilated. " The living beings with above wrong-view:- ie:- annihilation- belief (*Ucchedaditthi*) will enjoy at their best all sorts of Sensuous-object, keeping in their mind that there is no sin in these pleasures and without thinking the ill effects of these; because they do not believe in future life after death and think " *Etdvako jwavisayo yavaindriya gocaro* " = the life (*Jiwa*) of a living being is limited in an area within the reach of the Eye-faculty.

Some persons believe that-" By seeing children faces and get children will reach fearless celestial realm and *Nibbana*, seeing the children's faces is the only way to reach celestial realm ", and this pathway is even known by animals; so the animals may get sexual-*intercourse* even with their own mother.

The person who believes such wrong view that is " seeing the son's face (*Puttamukha-dassana*) may bring him to celestial realm, will enjoy sensuous objects at their own wish, and at that time, the first kind of Unwholesome greed-rooted, *unprompted*-consciousness with pleasure; connected with wrong view arises in his mind. (*Mahāṭī-2-120*)

In case of theft, (*Adinnadana*) only stealing of gold owned by *Brahmana* amounts to theft. Committing stealing of properties owned by other persons is not guilty. In taking away the properties of other persons with this kind of misconception (*micchagaha*); the Greed-rooted Consciousness, with the craving of the objects is also the first kind of Greed-rooted unwholesome Consciousness. Telling lies for teachers, for cattles, for self, for own life and for wedding ceremony of own daughter are not sin. Other lies are guilty. Slandering for teacher is not guilty; unlike for other. The speeches about battles among *Bharata*-kings, taking away *Sitadevi* etc: can abolish Unwholesome actions. In telling lies, slander, battles of *Bharata*-kings, taking away of *Sitadevi* etc-with misconception, (*micchadgaha*), the Consciousness with mental attachment to all sorts of these verbal action is also the first

Greed-rooted consciousness. (*Mahāṭī-2-121*)

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2. At sometime, when a person enjoys sensuous objects happily with wrong-view and belief in the effects of auspicious hearing, seeing etc; but not willingly, so persuaded by-self or other; a second kind of Greed-rooted consciousness which is known as " Pleasure-associated wrong-view connected, prompted greed-rooted unwholesome consciousness " (*Somanassasahagata ditthigana sampayutta sasankharika lobhamula akusala citta*) arises in his mind. (*Visuddhi-2-84*)

3. When a person enjoys sexual misconduct happily, very willingly, so not persuaded by other, and not led by wrong-view; tries to get the properties of others with severe desire to obtain them, using various unlawful ways; takes properties not given by owners through stealing, robbing; and takes bribery — in all these situations, third kind of Greed-rooted unwholesome consciousness, known as " Pleasure associated, wrong-view unconnected, unprompted-greed-rooted consciousness (*Somanassasahagata ditthigata-vippayutta asankharika lobhamula citta*) arises in the mind of that person. (*Visuddhi-2-84*)

4. Sometimes a person enjoys unchastity happily not connected with wrong-view nor wrong concept and unwillingly persuaded by others or by-self; he tries to get the properties of others with desire to obtain these by various unlawful ways; he takes properties what are not given by others through stealing, robbing and he takes bribery (ie:-he may take bribery although not willing to do so). In these situations, fourth Greed-rooted prompted consciousness which is pleasure associated-wrong-view unconnected arises in the mind of that person. (*Somanassasahagata ditthigata vippayutta sasankharika lobhamula citta*). (*Visuddhi-2-84*.)

5 — 8. At some times, when enjoyable Sense-objects are not in perfect conditions, and there is no delightful satisfactory state; and although all these Unwholesome consciousness (may be Wrong-view connected or not, Prompted or Unprompted) are devoid of Glad-mindedness (*Somanassa*), some persons may perform Greed-rooted unwholesome deeds. At that time; the remaining (4) Greed-rooted unwholesome consciousness with Indifferent mental feeling (*Upekkhasahagata*) arise in their minds. (*Visuddhi-2-84*)

How [2] Kinds of Hatred-Rooted Unwholesome Consciousness (*Dosa mula citta*) are Formed

There are only [2] kinds of Hatred-Rooted Consciousness.

1. Grief-associated-anger connected, unprompted, hatred rooted Consciousness,
2. Grief-associated-anger connected, prompted. hatred rooted Consciousness,

(*Domanassa sahadagata patighasampayutta asankharika dosamula citta, Domanassa sahadagata patighasampayutta sasankh'drika dosamula citta*)

When a person kills a living beings = or shorten the life of a living beings, taking away (=stealing) other person's properties, telling lies, slander, rude speech, foolish babble and thinking ill-will to damage or to kill others, if he takes these actions with Grief-mindedness (= *Domanassa vedana*) and connected with severe-anger (= *Patiga*), and that action is done unprompted by himself or others, the first kind of Hatred-rooted consciousness arises in his mind. If such unwholesome action are done less actively and prompted up by-self or other; the second kind of Hatred-rooted consciousness arises in this mind. (*Visuddhi-2-84. Mahāṭī-2-121*).

It is to be noted that in committing above Unwholesome deeds amounting to cause severe anger, that Hatred-rooted consciousness produced by feeble mind is not always real prompted consciousness. (= *Ekanta sasankharika citta*). If Hatred-rooted consciousness is produced, prompted by-self or by other, that consciousness is weak or feeble one. That is why, the Commentary teacher describes that the feeble Hatred-rooted consciousness is usually prompted. (*Mahati-2-121*)

How (2) Kinds of Delusion-Rooted Unwholesome Consciousness (*Moha mula citta*) are formed

1. Neutral-feeling associated, sceptical doubt connected, delusion rooted unwholesome Consciousness, (*Upekkhasahagata vicikiccha sampayutta mohamula citta*),
2. Neutral-feeling associated, restlessness connected, Delusion rooted unwholesome Consciousness, (*Upekkhasahagata uddhacca sampayutta mohamula citta*),

These are two kinds of Delusion-rooted Unwholesome consciousness. When there is sceptical doubt-about the real existence of Perfectly enlightened Buddha (= Universal Buddha = *Samma sambuddha*), —about the teachings of the Enlightened one who sees every things (= *Sabbamisu-samma sambuddha*); — about the existence of real Noble Ones (= *Ariyasangha*) and about the Conditionality and Dependent nature of natural phenomena (= *Paticca-samuppada* "Dependent Origination"); the Neutral feelings associated, sceptical doubt connected, delusion rooted unwholesome consciousness arise in the mind of a person. The mind that is suspicious about the ability of Buddha's disciples to perceive the nature of Mentality and Materiality taught by the Buddha; who is Enlightened and sees every things (= *Sabban'nu-Samma sambuddha*) and the mind that is suspicious about the meditation of things of past and future. When the mind is restless and taking up various kinds of Sense- objects, the Neutral- feeling associated, restlessness connected, delusion-rooted consciousness arises in the mind.

In Greed-rooted consciousness, there are two Unwholesome roots (= *Akusala mula*) known as Greed (= *Lobha*) and Delusion (= *Moha*). In case of Hatred rooted consciousness, the two Unwholesome roots are Hatred (= *Dosa*) and Delusion (= *Moha*). In (2) kinds of Delusion-rooted consciousness, there is only one kind of Unwholesome root; this is the Delusion (= *Moha*). It is free from the other Unwholesome roots such as Greed and Hatred. That Delusion rooted consciousness, which has only one concomitant Root-condition, (= *Eka hetuka*) i.e:- Delusion) and free from the other Unwholesome roots, it is indecisive and very stuporous. Again, since it is associated with Doubt (= *Vicikiccha*) and Restlessness (= *Uddhacca*), it is very trembling. So, this Delusion-rooted consciousness is not associated with Mentally agreeable feeling (= *Somanassa vedana*), but with Indifferent mental feeling (*Upekkha vedana*). That Delusion-rooted consciousness is never decisive and sharp in its own nature. Since; it is associated with sceptical doubt (= *Vicikiccha sampayutta*), its perception of Sense-objects is shifting from one object to another, according to the sceptical doubt. Again; since it is associated with " Restlessness " (= *Uddhacca sampayutta*); that consciousness is fluttering in perception of various Sense-objects. So, in their own nature these two kinds of consciousness are never decisive and sharp in the operation of every functions of them; and prompted by-self or by the others. That is why there is no " Prompted " nor " Unprompted " (= *Sasankharika, Asankharika*) in this Delusion-rooted unwholesome consciousness.

Again, the Restlessness-mental-concomitant (= *Uddhacca cetasika*) occurs in association with (12) kinds of Unwholesome consciousness (= *Akusala sadharana cetasika*). Although it occurs in association with other (11) kinds of Unwholesome consciousness; apart from Delusion-rooted-restlessness connected consciousness; that mental concomitant (ie.- *Uddhacca*) is more strong (= *Balava*) in this Delusion-rooted-restlessness-connected consciousness.

Due to this nature, it becomes essential or a decisive factor (= *Padhana*), among the (16) kinds of associated concomitants. And that is why this consciousness only is specially mentioned in connection with " Restlessness " (= *Uddhacca*) and the name " Restlessness connected, delusion rooted unwholesome consciousness " is given. Only in association with this consciousness, the " Restlessness " (= *Uddhacca*) is given distinctive analysis (= *Sampa*). So; by the nature of:—

1. Sceptical doubt (= *Vicikiccha*), which is not connected with other Unwholesome consciousness, and--
2. Restlessness (= *Uddhacca*), which is the decisive factor (= *Padhana*); — the Delusion-rooted consciousness is classified by the Buddha into two kinds as follow:—
 1. Neutral-feeling associated, sceptical doubt connected consciousness (= *Upek-khasahagata vicikiccha sampayutta citta*), and
 2. Neutral-feeling associated, restlessness connected consciousness (= *Upekkha-sahagata uddhacca sampayutta citta*).

The indecisive nature of Mental-concomitant with sceptical doubt (= *Vicikicchd cetasika*) on various Sense-objects is due to suspicious perception. The fluttering nature in perception of various Sense-objects by Mental-concomitant with Restlessness (= *Uddhacca cetasika*) is due to excitement in mentality.

So, as already described, there are (12) kinds of Unwholesome * consciousness. These (12) kinds of Unwholesome consciousness arise, when they take up one of the (6) kinds of Sense-objects at the body, verbal and mind doors (= *Kaya dvara, Vacidvara, Mono dvara*) with bodily, verbal and mental action (= *Kaya kamma, Vaci kamma, Mano kamma*) where the Course of actions (= *Kamma patha*) = eg:- Killing = *Panatilpata*, Stealing = *Adinnadana* etc, etc — may be accomplished or not. These consciousness occur after Neutral-feeling associated-Rootless-Inoperative-action-Mind-consciousness-element (= *Upekkhsahagata-Ahetuka-kariya-manovinnana-dhatu*), known as " *Vuttho* " at Five-door (= *Pancadvara*) and " *Manodvaravajjana* " at Mind-door (= *Manodvara*). Among the (12) kinds of Unwholesome consciousness, apart from Restlessness connected-consciousness, the remaining (11) kinds of Unwholesome consciousness have effects on " Rebirth " (= *Patisandhi*) and present existence (= *Pavatti*) in the (4) kinds of " Lower Worlds " (= *Apdyā*). In the pleasant plane of existence these have effects in these planes only (= *Pavatti*). In case of " Restlessness connected-consciousness (= *Uddhacca-sahagata citta*), it has effects during the present existence in both Lower Worlds (= *Duggati*) and pleasant planes of existence (= *Sugati*). (*Mahāṭī-2-122*)

Resultant-Indeterminate Consciousness (*Vipaka Avyakata Vinnana*)

In terms of origin (ie:- *Jatibheda*); the Indeterminate consciousness (= *Avyakata vinnana*) is of (2) kinds, known as " Resultant-Indeterminate-Consciousness " and " Functional-Indeterminate (ie:- *Karmically inoperative*) Consciousness (ie:- *Vipaka avyakata*);

Kiriya avyakata). And, the Resultant-Indeterminate Consciousness (= *Vipaka avyakata vinnana*) is classified into (4) kinds, in terms of Sphere of existence (= *Bhumibheda*). These are — the Resultant Indeterminate consciousness of the Sensuous-sphere(= *JCai7io'Lacara vipaka vinnana*), the Resultant Indeterminate consciousness of fine material Sphere (= *Rupavacara vipaka vinnana*), the Resultant Indeterminate consciousness of the Immaterial Sphere (= *Arupavacara vipaka vinnana*) and the Resultant Indeterminate consciousness of the *Spramundane* (= *Lokuttara vipaka vinnana*). Again; the Resultant Indeterminate consciousness of the Sensuous sphere is divided into " Wholesome Resultant Consciousness " and " Unwholesome Resultant Consciousness " (= *Kusala vipaka vinnana*, *Akusala vipaka vinnana*). Finally, the Wholesome Resultant consciousness is of two kinds, known as " Wholesome Resultant consciousness without root-condition " and " Wholesome Resultant consciousness with root- condition " (= *Ahetuka kusala vipaka vinnana*, *Sahetuka kussala vipaka vinnana*).

So, Wholesome Resultant consciousness are of (16) kinds as follow: _____

1. Wholesome Resultant consciousness without root = 8 kinds.
 2. Wholesome Resultant consciousness with root = 8 kinds.
- (Refer to Meditation of Mentality).

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Great Wholesome consciousness and Great Resultant consciousness (*Mahakusala citta*, *Mahavipaka citta*)

Sampayuttadhammananca visese asatipi adasataladisu mukhanimittam viya nirussaham vipakam, mukhamviya saussaharh kusalanti Veditabbam. (Visudhi-2-86)

Nirussahanti ettha ussaho nama anupacchinnavijja tanha mana santane vipakuppadasamatthata sankhato vyaparo, so vipakesu natthiti tarn nirussaham. Kusalesu pana abhinnavasapa vattesupi atthevati tarn saussaharh. (Mahati- 2-127)

According to some teachers, whether the Great Resultant consciousness are prompted or unprompted (= *sasankharika*, *asankharika*) depend on two conditions: —

1. Condition of Course of Action (= *Agamana*): — Equal reaction to the action (= *Agamana*). This nature means that the Resultant consciousness reflects the causative action. Like an image in a mirror which moves with the moving object, the Resultant consciousness due to unprompted Wholesome deed is equally unprompted one; and the Resultant consciousness of prompted Wholesome deed is prompted one. So, whether the Great Resultant consciousness is prompted or unprompted, depends on the property of the Course of action (= *Agamana*). (*Mahāṭī-2-127*)
2. Condition of Preceding Cause (= *Paccaya*): — Power of Preceding Condition (= *Paccaya*). The prompted or unprompted nature of the Resultant consciousness like " the Rebirth consciousness, the Subconsciousness and the Death-consciousness " (= *Patisandi citta*, *Bhavanga citta*, *Cuti citta*), depend on the level and strength of the causative " Action — Signs of Action done — Sign of Next Existence " (= *kamma*, *kamma-nimitta*, *Gati. nimitta*). Again, the prompted or unprompted nature of Registering Resultant consciousness (= *Tadarammana vipaka vinnana*) depends on the good or bad condition of Temperature, Nutriment and the prompted, unprompted nature of preceding Impulsion consciousness. (*Mahati-2-127*)

After performing Wholesome deeds with Wholesome consciousness, which may be

Unprompted or Prompted and when the effect of that Wholesome action is bringing about in later period without any effort (but due to the power of that action only), with resulting appearance of one of the signs like " Action itself- Signs of Action done-Signs of Next existence " (=Kamma, Kamma nimitta, Gati- nimitta), the Rebirth consciousness (= Patisandhi citta) due to that action is effortless and Unprompted one (ie:- Asankharika). If one of the above signs (ie:-Kamma, Kamma nimitta, Gati nimitta) appears due to the effort; the Rebirth-Resultant consciousness (= Patisandhi vipaka vinnana) due to that action is with effort or prompted (= Sasankharika). The remaining consciousness like " Subconsciousness. and the Death Resultant consciousness (= Bhavanga vipaka citta, Cuti vipaka citta) are similar to the Rebirth-Resultant consciousness. (= Patisandhi vipaka citta = Vinnana). (If the Rebirth, Subconsciousness and Death consciousness appear by taking up, one of the Sense-objects among the above (3) signs of " Kamma, Gati" etc:- without any effort by self or by other, these Consciousness are unprompted (ie'-.Asankharika-citta',) and if appear with effort by-self or by other, these are prompted (ie: Sasankharika). Again in case of the Registering Consciousness (= Tadarammana citta), if the preceding Wholesome or Unwholesome Impulsion Consciousness (= Javana-citta) is unprompted, that Registering Consciousness is also unprompted and if the Impulsion Consciousness is prompted, that Registering Consciousness is also prompted. Keep in mind like that. (Mulaṭī-1-127)

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Non-Diligent and Diligent Nature (Nirussdha — Saussdha)

There is no difference in the number of associated Mental concomitants in between the Great Wholesome and the Great Resultant Consciousness. But, the Resultant Consciousness is lack of diligence or endeavour (= Nirussaha = Byapara) and it looks like an image of a person's face in a mirror which is inert. In case of the Wholesome Consciousness, it has diligence (= Ussaha) and endeavour (= Byapara); somewhat like a person's face which has looks of endeavour, (= Byapara) and diligence (= Ussaha).

Diligence (= Ussdha):————— —The diligence (= Ussaha) is the endeavour (= Byapara); which can produce the Resultant Consciousness (= Vipaka vir^ndna) in the Body and Mind continuum which is still not free from defilements like Ignorance, Craving and Conceit (= Avijja, Tanha, Mana), all of which should be eliminated with the Path of Holiness (= Arahatta magga). The nature of " Byapara " (ie:- the endeavour) is not present in the Resultant Consciousness. So, the Resultant Consciousness are non-diligent minds (= Nirussaha). In case of the Wholesome Consciousness (= Kusala vinnana), even those formed by Higher Psychic Power or Supranormal Knowledges (= Abhinna) have endeavour (= Byapara) to produce the resultant effect. So, these Wholesome Consciousness are diligent minds (= Saussaha). (Visuddhi-2-86. Mahāṭī-2-127)

All the Unwholesome Resultant Consciousness are rootless phenomena (= Ahetuka). The Wholesome Resultant Consciousness without root and the Wholesome Resultant Consciousness with root take up the desirable objects of perception (= Itth'drammana, Itthamajjhattarammana). But, the Unwholesome Resultant Consciousness (= Akusala vipaka vinnana) takes up the undesirable objects of perception (= Anittharammana, Anitthamajjhattarammana).

So, there are (23) kinds of Resultant Consciousness in Sensuous sphere (= Kamavacara vipaka citta).

1. Unwholesome Resultant without root ————— (7) kinds
2. Wholesome Resultant without root ————— (8) kinds

3. Wholesome Resultant with root————(8) kinds

The Resultant Consciousness in Sensuous Sphere:—Total ——(23) kinds

Like, Wholesome Consciousness of the Fine-material-sphere (= *Rupavacara kusala citta*), the Resultant Consciousness of the Fine-material-sphere are of (5) kinds. According to the number of associated Mental concomitants (= *Sampayutta-cetasika*) and Objective Sensuality, ie:- Sense-objects, these two kinds of Consciousness (ie:- Wholesome and Resultant) are similar. But, the Wholesome Consciousness of the Fine-material sphere occurs in the Impulsive-Mind moments (= *Javana vithi*), when one is trying to attain full concentration. The Resultant Consciousness of the Fine-material sphere (= *Rupavacara vipaka vinnana*) in other words occurs in the Present existence (= *Upapatti bhava*) of respective plane in the Fine-material sphere as Rebirth-Consciousness, Subconsciousness and Death-Consciousness.

Again; like, the Wholesome Consciousness of Immaterial Sphere (= *Arupavacara kusala citta*); the Resultant Consciousness of the Immaterial pl51 Sphere (= *Arupavacara vipaka citta*) consists of (4) kinds. These Resultant Consciousness occurs in the Present existence of respective plane in the Immaterial Sphere as Rebirth-Consciousness, Subconsciousness and Death-Consciousness. That is, the " *Aksanarica yatana vipaka vinnana* " (= the Resultant Consciousness of Immaterial Sphere-Plane, where the object of meditation is unbounded space); which is produced by the Wholesome Consciousness of that meditation —— occur as the Rebirth Consciousness, Subconsciousness and the Death-Consciousness in the Present-existence (= *Upapatti-bhava*) of the Immaterial-Sphere-plane where the object of meditation is unbounded space. (ie:- Infinity of space) = (*Aksanancayatana bhumi*). Try to understand these statements.

Again, since the Supramundane Resultant Consciousness are the effects of Wholesome Consciousness connected with (4) kinds of Supramundane Paths (= *Any a magga*), these are also of (4) kinds.

1. The Resultant Fruition Consciousness of Stream-Winner (= *Sotapatti-phala vipaka vinnana*) realized by the Wholesome Consciousness of the Path of Stream-Winner (= *Sotapattimagga-kusala citta*).

2. The Resultant Fruition Consciousness of Once-Return (= *Sakadagami phala vipaka vinnana*) realized by the Wholesome Consciousness of the Path of Once-Return (= *Sakadagami magga kusala citta*).

3. The Resultant Fruition Consciousness of Non-Return (= *Anagami-phala vipaka vinnana*), realized by the Wholesome Consciousness of the Path-51 of-Non-Return (= *Anagami-magga kusala citta*).

4. The Resultant Fruition Consciousness of the Holiness or Arahant (= *Arahatta-phala vipaka vinnana*), realized by the Wholesome Consciousness of the Path of Holiness or Arahant (= *Arahatta-magga-kusala citta*).

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That is how respective Resultant Supramundane Consciousness occur according to the effects of Wholesome Consciousness connected with (4) kinds of Supramundane Path. These Resultant Supramundane Consciousness (= *Lokuttara vipaka vinnana*) are of two kinds, according to the two-0 Supramundane thought-processes which may be Thought-process of the Paths (= *Magga-vlthi*) or Thought-process of the Fruitions (= *Phala-samapatti vithi*).

So, in summation there are (36) kinds of the Resultant Consciousness (= *Vipaka vinnana*) in four Spheres of existence (ie:- Sensuous Sphere, Fine-material-Sphere, Immaterial Sphere and Supramundane = *Kama, Rupa, Arupa, Lokuttara*). (But, it is to be noted that the Resultant Consciousness of Fine-material Sphere, Immaterial Sphere and Supramundane are

not the-meditative objects of the Insight-knowledge (= *Vipassana nnana*) of a **meditator**. Because, the Supramundane Resultant Consciousness (= *Lokuttara vipaka vinnana*) is not the Sense-object of Insight-knowledge (= *Vipassana nnana*). The Resultant Consciousness of Fine-material Sphere and the Immaterial Sphere can occur only in the Mind-continuum of beings of these Spheres. That is; these are the resultant consciousness which are achieved in the Fine-material sphere and Immaterial sphere. Since, the Resultant consciousness of the Fine-material and Immaterial sphere are the external phenomena (= *Bahiddha dhamma*) to a **meditator**, he can only take up these, generally as Meditation- object when he is trying to get Insight-knowledge (= *Vipassana rirtana*) through the Insight-Meditation(= *Vipassana bh. avana*) of the (5) External Aggregates (= *Bahiddha-khandha*) of Material and Mental Phenomena (= *R'upa-nama dhamma*). But, it is to be noted that, since the mediator is a human being, he is not able to take up selectively these Resultant consciousness through direct Meditative observation. *Labhino eva pana mahaggata cittani supakatjini honti.* (Mahati-2-353.) It means = the developed mental objects (=Mahaggata dhamma) are clearly perceived only in the Mind- continuum of those, who attain these by Absorptions [= *Jhana*].

According to this phrase, the " Developed consciousness " (= *Mahaggata. citta*) ie: — — the Resultant consciousness of the Fine-material sphere and Immaterial sphere (= *Rupa. vacara-vipaka citta, Arupavacara vipaka citta*) in this case; occur clearly; only in the Mind-continuum of those who attain these Resultant consciousness through Absorptions.

Functional/Inoperative/ Mere-action-Indeterminate consciousness (Kiriya Abyakata Vinnana)

The Mere-action Indeterminate consciousness are of (3) kinds according the Sphere of existence (= *Bhumibheda*), like:---The Mere-action Indeterminate consciousness of the **Sensous** sphere, Fine-material sphere and Immaterial sphere [= *Kamavacara kiriya, Rupavacara kiriya, Arupavacara kiriya*]. 1. Five- door Advertence consciousness; Mind-door Advertence consciousness and Mirth (smile) producing consciousness= Rootless-Mere action consciousness of Sensous sphere [= *Ahetuka kamavacara kiriya citta*] = 3 kinds,)152 2. Great Mere-action consciousness (= *Mahakiriya citta*)= Great Mere-action consciousness of Sensous sphere (= *Kamavacara mahakiriya citta*)= 8 kinds, 3. Mere-action consciousness of the Fine-material sphere(= *Rupavacara kiriya citta*)=5 kinds, 4. Mere-action consciousness of the Immaterial sphere (= *Ampavacara kiriya citta*)=4 kinds,

So, there are (20) kinds of **Mere-actoin**-Indeterminate consciousness. Apart from Five-door Advertence (= *Panca- dvara-avajjana*) and Mind-door Advertence (= *Mano-dvara-avajjana*), the remaining (18) kinds of Mere-action consciousness arise only in the Mind-continuum of the Holy or Noble Individuals [= *Ariya-puggala=Ariya=Arahat*].

Summed up; there are:—

- | | | |
|---|-------|------------------|
| 1. Wholesome consciousness [= <i>Kusala citta</i>] | ————— | 21 kinds |
| 2. Unwholesome consciousness (= <i>Akusala citta</i>) | — | 12 kinds |
| 3. Resultant Indeterminate consciousness(= <i>Vipaka avyakata citta</i>) | ————— | 36 kinds |
| 4. Mere-action (=Functional=Inoperative) Indeterminat consciousness [= <i>Kiriya avyakata citta</i>] | ————— | 20 kinds |
| | | Total---89 kinds |

Traditionally, it is said like— "90 consciousness, less one"— since **one** consciousness is less to reach total number 90.

(14) Functions of Consciousness (*Vinnana Kicca*)

The functions of consciousness are of 14 kinds such as:— Rebirth, *Subconsciousness*, Advertence, Seeing, Hearing, Smelling, Tasting, Body-consciousness, Receiving, *Investigating*, Determining, Impulsion, Registering and Dying function. These consciousness arise to exercise the (14) kinds of function. (*Visudidhi-2-87*)

1. Rebirth-Function (*Patisandhi kicca*)

Due to powerful conditions of (8) Wholesome deeds of *Sensous* sphere (= *Kamavacara kusala*), which are also known as the Great Wholesome consciousness (= *Maha kusia citta*), the living beings are reborn in celestial realm and human world. At the moment near to death:—(8)kinds of the Great resultant consciousness with root, of *Sensous* sphere (= *Sahetuka-kamavacara maha vipaka citta*), taking up one of the Sense-objects of "Action", " Sign of (previous) Action", or "Sign of Destiny", [= *Kamma, Kamma-nimitta, Gati-nimitta*], arise in the Mind- continuum of dying living beings, or —(1) kind of the Rootless Wholesome Resultant-*Investigating* consciousness associated with Neural-feeling [= *Ahetuka kusala- uipdka- upekkhd santirana citta*], which is the effect of weak Wholesome deed associated with 2 root-conditions (= *Dvi-hetuka kusala*) arises in the being who are reborn as crippled, blind, deaf or mentally deficient human in *Sensous* sphere. So, these (9) kinds of consciousness arise due to the effect of Rebirth phenomenon. (ie:— *Patisandhi*).

When, living beings are going to be regenerated in the Fine-material sphere and Immaterial sphere due to the powerful exercises of the Wholesome deeds of Fine-material sphere or Immaterial sphere (= *Rupavacara kusala, Arupavacara kusala*):—all of which have effect on Rebirth phenomenon:—one of the (9) kinds of the Resultant consciousness of Fine material and Immaterial sphere arises at the very near moment of death, in the Mind-continuum of the living beings who have already attained the Absorptions (= *Jhana*) of Fine-material or Immaterial sphere, by taking up the Sense-object, like Counter- Image of *Mindfulness* of Breathing (= *Anapana patibhaga nimitta*) or the Counter- Image of External Meditation device [= *Kasina patibhaga-nimitta*] etc:—(and these occur as the Sign of (Previous) Action, ie:— " *Kamma nimitta*").

Again; the living beings are reborn in the lower Worlds (= *Apaya*) due to the powerful effect of Unwholesome deeds [= *Akusala kamma*]. At the near moment of death, one kind of the *Rootless-Unwholesome-Resultant-Investigating-consciousness* associated with Neutral-feeling [= *Ahetuka-akusala-vipaka-upekkha-santirana manovinnana dhatu*] arises, due to the effect of Rebirth phenomenon (= *Patisandhi*), taking up one of the sense-object among the "Action", "Sign of (previous) Action", or "Sign of Destiny". So, in conclusion; it is to be noted in this part of expression of Aggregate of Consciousness, that there are (19) kinds of Resultant consciousness which *exercise* the Rebirth-function. (*Visudhi-2-87-88*).

The process of reunion of— past and present Existence (= *Bhava*), or — past and present Aggregates of Existence (= *Khanda*) or— the process of relinking of Active side of Existence (=Cause of rebirth= Past-causative Rebirth *process*= *Kamma-bhava*) and Passive side of Existence (=Result of rebirth=Present resultant Rebirth *process*= *Upapatti-bhava*)— ie:—Causative Action (= *Kamma*) and Resultant Effect [= *Vipaka*]— is known as Rebirth-function (= *Patisandhi-kicca*).

2. Subconsciousness Function (*Bhavanga Kicca*)

After passing away of the Rebirth consciousness, and immediately after that moment, the Subconsciousness; which is the resultant of the Volitional Action (= *Kamma*) that produce the Rebirth consciousness; arises taking up one of the same Sense-object among "Action", "Sign of(Previous) Action" and "Sign of Destiny" previously taken by the Rebirth consciousness; and having same associated Mental concomitants as Rebirth consciousness. (The Rebirth-consciousness and the Subconsciousness have similarities, in the Sense-objects taken up by them, in the condition by which they are produced, and the number of associated Mental concomitants).

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It is to be noted, that immediately after the Subconsciousness that follows the Rebirth consciousness is broken off, a further Subconsciousness which in exactly same as the Rebirth consciousness arises immediately. Now, it is to be noted, that so long as no other consciousness with concomitants, like Advertence consciousness with concomitant (= *Avaj[jana citta, Cetasika]*; eg; —Advertence consciousness of 5 Doors in case of 5 doors thought-process and Advertence consciousness of Mind-door in case of Mind-door thought-process (= *Pancadvaravajjana, Pancadvara vithi—Manodvaravajjana, Manodvara-vithi*)— — arises to interrupt the continuity of the *Life-stream*(= *Bhavanga sota*), the *life-stream*, like the flow of a river, rises in the same way again and again in a living being even during dreamless sleep. In this way, due to the effect of Subconsciousness; the Resultant consciousness which are exactly same as the Rebirth consciousness arise. (So, the Subconsciousness Function= *Bhavanga kicca*, is the causative condition for the *contiuity* of life-stream or Present-existence = *Upapatti bhava*. If there is no Process of consciousness or Cognitive Series =Thought- process = *Vithi-citta* ', to prevent the *interruption* of Mind-continuum, the Subconsciousness = *Bhavanga citta*, which is produced by the same Volitional Action, taking up the same Sense-object, and having same associated Mental concomitants with the Rebirth consciousness, rises again and again. If there is Cognitive series=Thought process, that continuum of Subconsciousness is broken oti. And if there is no Cognitive- series or interruption of Thought-process = *Vithi-citta*), the Subconscious- stream = *Bhavariga-sota*, again takes place) (*Visuddhi-2-88*)

3-Advertence Function (*Avajjana Kicca*)

The various Faculties (= *Indre*)like Faculty of Eye, Faculty of Ear etc; — (and in this case,-Faculty of Eye) are able to take up:— the various Sense-objects like Sense of Sight; Sense of Sound etc:—(and in this case Sense of Sight = *Ruparammana*) in a living being in whom the *Subconsciousness-* steam or Life-stream or Mind-continuum (= *Bhavaga-sota*) is already developed. At that moment when the Sense- of-sight (= *R'up7irammana*) reaches the Eye- transparent element, there is a process of impingement of the Sense- of-sight to the Eye-transparent-element. (*Visuddhi-2-88*).

Ghattana=Touching= Striking =Attacking= Impingement:— The process of striking of the Sense-object of sight(= *Ruparammana*) at appropriate place, on the Eye-transparent element, resulting the effort (=endeavour= *Vyapara*) to produce peculiar gestures (= *Vikara*) made by the eye, eye-lids or eye-brow (eg; —to cast down or up of the eye-lids), and the

perception of that Sense-object of sight as desirable [=tth'drammana) or non-desirable(=Anittharammana) by the Eye-transparent-element through the Basic-elements arising together; is known as "*Ghattana*" (=striking =attacking =touching =rubbing). (Mahat. r-2-132)

When the Sense-object of Sight (=R'updrarnmana) strikes the Eye-transparent element (= *Cakkhu pasdda*); the Subconsciousness (=Bhavanga citta) is shaken. After two subsequent Subconsciousness, the Thought-process or Cognitive-process which is different from the Subconsciousness stream [=Bhavanga sota) occurs. And that subsequent shaky phenomenon of the Mind- continuum is known as Shaky-Subconsciousness (= Bhavanga ?¹⁵⁴ calana). That is right. The Subconsciousness is shaky, because of the Thought-process (= *Vithi*) which has different Mind-continuum and the cause of that dif-? ferent Mind-continuum is the Subconsciousness itself. And that is why that Subconsciousness is known as Shaky Subconsciousness (= *Bhavanga calana*). After cessation of the Subconsciousness (= *Bhavanga citta*), the Five- door Advertence consciousness (=Pancadvaravajjana citta), also known as Mere- Action-mind-element (=Kiriya mano-dhatu) arises to take over the Advertence Function (=Avajjana kicca), taking up the same Sense-object which shakes the Subconsciousness and thus interrupt the Subconsciousness-stream. The similar phenomena take place in other Sense-doors like Ear-door, Nose-door etc. Again, in case of Mind-door (=Mano dudra), if one of the (6) kinds of Sense- objects appears in the Mind-door; the Mind-door Advertence consciousness, (= *Upekkhasahagata ahetuka kiriya maovinnana dhatu*) arises to take over the Advertence-Function, taking up the same Sense-object after cessation of the Subconsciousness, and thus interrupt the Subconsciousness- stream. Try to understand the nature of consideration of (2) kinds of Mere-Action consciousness (=Kiriya-vinnana-citta) on the Sense-objects (=Arammana)by means of Advertence Function (=Avajjana kicca). (Visuddhi-2-88)

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[Here, although it is better to describe the Seeing- Function (=Dassana kicca)of the Eye-consciousness after cessation of the Five- door Advertence consciousness, since there is similarity in Advertence Function (=Avajjana kicca); the Mind-door Advertence consciousness (=Mano-dvaravajjana)is collectively described first. By doing so; the (14) functions of consciousness are described in order of sequence as first mentioned in the earlier summary of this chapter. (Mahati-2-132)].

4—8. Seeing, Hearing, Smelling, Tasting, and Touching Function (*Dassana, Savana, Ghdyana, Say ana, Phusana-kicca*)

After the cessation of the Five-door Advertence Consciousness which interrupts the Subconsciousness and considers the Sense-object of sight (=Ruparammana), the Eye-consciousness which (=Cakkhuvmnana citta) depends on the Eye-transparent element arises, immediately to take over the Seeing Function=ie:- the function of seeing the Sense-object of sight (= *Dassana kicca*) at the Eye-door. (=Cakkhu- dvdra). The Ear-consciousness which depends on the Ear-transparent element arises, immediately to take over the Hearing Function (=Savana kicca) =ie:- the function of hearing the Sense-object of sound at the Ear-door (=Sota dvdra). The Nose-consciousness which depends on the Nose-transparent element arises, immediately to take over the Smelling function (=Ghayana kicca) = ie:-the function of smelling the Sense-object of smell at the Nose-door(= Ghana dvdra). The Tongue-consciousness which depends on the Tongue-transparent element arises, immediately to take over the Tasting function (=Sayana kicca) = ie:- the function of tasting the Sense-object of

taste at the **Tongue-door** [= *Jivha dvdra*). The Body-consciousness which depends on the Body-transparent element arises, immediately to take over the Touching Function (= **Phusana kicca**)= ie:-the function of perception the Sense-object of touch at the **Body- door**. [= *Kaya dvdra*). [The interval between the Five-door Advertence consciousness and Receiving consciousness (= *Sampaticchana citta*) is known as a " *Pancavinnana-thdna* " = the place where the Five-door consciousness occur. Here; these are collectively described since the place of occurrence is the same. But in terms of Cognitive- process(=*Vithi*); these occur in *seperate* single Cognitive process. The place in the **Eye-door-Cognitive- process** (thought-process) where the Eye-consciousness occurs is the same as the place where Ear-consciousness occurs in the **Ear-door-Thought-process**. That is why these are collectively described in general.]

These Five-door consciousness are Wholesome Resultant consciousness (= *Kusala uipdka vinnana*) in the perception of the desirable and median-desirable (= *Ittharammana, Itthamajjhattarammana*) Sense- objects. These are Unwholesome Resultant consciousness [= *Aksula-vipaka virmdna*] in the perception of the non-desirable and median non-desirable (= *Anitth'drammana, Anitthamajjhattarammana*) Sense-objects. So, (10) kinds of Resultant consciousness =Coupled-Five consciousness (= *Dvepanca vinnana*) occur to perform the Seeing, Hearing, Smelling, Tasting and Touching-Functions. (*Visuddhi-2-88*)

9. Receiving Function. , (Sampaticchana Kicca)

Cakkhuvinnana dhatuya uppajjitva niruddhasamanantara uppajjati cittam mano manasam tajja manodhatu. (Abhi-2-91) = Immediately after the cessation of the Eye-consciousness element (= *Cakkhuvinnana-dhatu*), the another consciousness known as the Mind-element [= *Mano-dhatu*] which is appropriate for that Eye-consciousness arises as receiving mind. (= *Mdnasa*). (*Abhi-2-91*)

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According to this phrase mentioned by the Buddha, after cessation of the Eye-consciousness, Ear-consciousness etc; etc;-a receiving Mind-element (= *Mano- dhatu*) known as Receiving consciousness (= *Sampaticchana citta*); may be Unwholesome Resultant after the Unwholesome Resultant Five-door consciousness or Wholesome Resultant after the Wholesome Resultant Five-door consciousness, arises which receives the same Sense-object taken by that particular Five-door consciousness. So, try to know the occurrence of (2) kinds of-Receiving consciousness (ie:- Wholesome **Resultant** Receiving Mind-element-consciousness and Unwholesome Resultant Receiving Mind-element-consciousness (= *Kusala-vipaka sampaticchana mano- vin'ndna dhatu; Akusala vipaka sampaticchana mano-vinnana dhatu*) to take Receiving Function(=*Sampaticch. ana ficca*)=the function of receiving the Sense-object. (*Visuddhi-2-88-89*)

These statements are here given, referred to Pali-text for those who do not accept the existence of the Cognitive-consciousness (= *V[thi citta*) like Receiving consciousness (= *Sampaticchana citta*). Similar argument also arises for the presence of Heart-base matter (= *Hadaya vatthu*). It is not suitable to reject a statement written in the Pali-text. (*Mahati-2-132*)

10. Investigating Function (*Santfrana Kicca*)

Manodhatuyapi uppajjitva niruddhasamanantara uppajjati cittam mano manasam

tajja manovirmanadhatu. (Abhi-2-92)

= Immediately after the cessation of the Receiving Resultant mind-element (= *Sampaticchana vipaka mano-dhatu*), the another consciousness (= *Manasa*) known as Mind-consciousness-element which is appropriate for that Receiving consciousness arises as Investigating mind. (Abhi-2-92)

According to this phrase mentioned by the Buddha, after cessation of the Unwholesome Receiving Mind-element (= *Akusala vipaka sampaticchana mano-dhau*), the Neutral-feeling associated Investigating consciousness (= *Upekkhd santirana citta*), =Unwholesome Resulting Rootless Mind-consciousness-element (= *Akusala vipaka ahetuka mano vin'ndna dhatu*), the result of Unwholesome deed arises taking up the same Sense-object as that Receiving-Resultant Mind-element which is Non-desirable or Median-non-desirable object. — Again, after the cessation of the Wholesome Resultant Receiving mind-element; Wholsome Resultant Pleasure associated Investigating consciousness (= *Kusala vipaka somanassa sanurana citta*) =Wholesome Resultant Pleasure-associated Rootless-Mind consciousness-element (= *Kusala vipaka somanassa-sahagata ahetuka mano vinnana dhatu*), [the result of Wholesome deed] arises, taking up the same Sense object [as that Receiving Resultant Mind-element] which is desirable object (= *Ittharammana*). — Finally, [after the cessation of the Receiving Resultant Mind-element,] the Rootless Wholesome Resultant-Neutral feeling-Investigating consciousness (= *Ahetuka kusala vipaka upekkha santirana citta*) = Neutral- feeling associated, Rootless Wholesome Resultant Mind- consciousness element (= *Upekkha sahagata ahetuka kusalavipaka manovinnana dhatu*) arises taking up the Median-desirable Sense-object (= *Itthamajjhattnrammana*). So, (3) kinds of Resultant Consoiousness (ie:- Unwholesome Resultant Neural-feeling-associated Investigating, Wholesome Resultant Pleasure-associated Investigating and Wholesome Resultant Neutral-feeling associated Investigating) arise to take over the Investigating Function(= *Santirana Kicca*) ie:- to make inquiry about the Sense-object. (Visuddhi-2-89)

11. Determining Function (*Votthabbana Kicca = Vuttho Kicca*)

Again, after the cessation of the Investigating consciousness (= *Santirana citta*), the Determining consciousness (= *Vuttho citta*) kown as Mind-door Advertence consciousness (= *Mano dvdrdvajjana*) = the Neutral-feeling associated-Rootless Mere-action Mind-consciousness-element (= *Upekkhd-sahagata ahetuka kiriya manovinnana dhatu*), arises to determine the same Sense-object which is taken up by that Investigating consciousness. (= *Santirana citta*). So, only that Rootless Mere-action-consciousness (= *Ahetuka kiriya vinnana citta*) takes over the Determining Function (= *Votthabbana Kicca*) = to determine and make decision of the Sense-object. (Visuddhi—2-89)

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12. Impulsion Function (*Javana Kicca = Jo Kicca*)

Again, immediately after the cessation of the Determining Consciousness (= *Vuttho citta*), if the Sense-object is obvious or large (= *Mahantdrammana*), which sustains many moments of occurrence of consciousness in the Cognitive process (= *Vithi dtuppada*) or sustains beyond the passing-away of Impulsion-consciousness, the various Impulsion consciousness as follow, arise taking up the same Sense-object of that Determining consciousness.

1. The Great Wholesome consciousness—————(8) kinds
2. The Unwholesome consciousness—————(12) kinds

3. The Mere-action consciousness of Sensuous sphere

(Impulsion consciousness) ————— (9) kinds

Any one kind of consciousness among above (29), arises very rapidly = feeling the Sense-object swiftly and taking over the Impulsion Function

(= *Javana Kicca*) and occurs (6) or (7) times. This statement is for **Five-Sense-door** Cognitive- process. (Visuddhi-2-89)

[Remark:—In this case, the Sense-object (eg: sight) survives for (17) Mind-moments (= *Cittakkhana*) or (51) phases of Mind-moments. But, the Sense-object is not perceived at the moment of arising. Only after passing (2) or (3) Mind-moments it is perceived in the appropriate Door (= *Dvara*), (eg; Eye-door). Since, it can not survive beyond the cessation of the Registering Consciousness (= *Taddramman. a citta*) and survive only up to the cessation of the Impulsion Consciousness (= *Javana citta*), that Sense-object is classified as "Large" Sense (= *Mahantdramma*)].

In Mind-door Cognitive-process (= *Manodvadra vithi*), after the cessation of the Advertence Consciousness of the Mind-door (= *Maodvaravajjana citta*), the process is as follow:— One of the above (29) consciousness will follow and takes over the Impulsion-Function in the Thought- process which ends up with Sensuous-Impulsion Consciousness (= *Kamajovara manodvra vithi*). ——— and in the process which ends up with the Full Concentration Impulsion-Consciousness (= *Appanajovara manodvara vithi*), one of the following Consciousness, ie:— (5) kinds of Wholesome, (5) kinds of Mere-action Consciousness Fine-material Sphere; (4) kinds of Wholesome, (4) kinds of Mere-action Consciousness in Immaterial Sphere; (4) kinds of Path- consciousness, (4) kinds of Fruition-consciousness in **Supramundane**; will immediately follow and take over the Impulsion-Function after the cessation of the (4) moments of Impulsion-Consciousness of Access-Concentration of Sensuous- sphere (= *Kamavaca upacara saniddhijavana citta*) (ie:— Preparation, Access, Adaptation and Maturity moments = *Parikamma, Upacara, Anuloma, Gotrabhu*). So, one of the consciousness among the above (55) kinds of the Impulsion-Consciousness when conditioned by “wise attention” (= *Yoniso-manasikara*) arises as Impulsion-Consciousness. In conclusion, these (55) kinds of Wholesome, Unwholesome, Mere-action and Resultant consciousness (= *Kusala, Akusala, Kiriya, Vipaka- Viririana*), arise with speed and energy to take over **the Impulsion-Function** (= *Javana-Kicca*) is to be noted. (Visudhi-2-89)

13. Registering Function; (*Tadarammana Kicca*)

After cessation of the Impulsion consciousness, and if the Sense-object is very large (= *Atimahantarammana*) in Five sense-door Thought-process, or if the Sense- object is obvious = clear (= *Vibhutdramma*) in Mind-door Thought-process, the Registering consciousness arises, in the living being of Sensuous sphere (= *Kamavacara sattaud*); taking up above very large or obvious Sense-object, immediately following that Impulsion consciousness of Sensuous Sphere (= *Kamavacara javana citta*). And, that Registering consciousness is conditioned by the following phenomena:—

1. The effect of Desirable, Median-desirable, Non-desirable and **Median-non-desirable**, Sense-object.
2. The effect of Volitional-action done in the past Existences and
3. The effect of various Impulsion consciousness.

So, due to the effect of these conditions, one of the (11) kinds of Registering

Consciousness (= *Tadarammana citta*=*Vipaka vinnana*) arises one or two times following the Impulsion consciousness which takes up the Sense-object different from that of Subconsciousness (It is somewhat like water current which follows along the direction of the boat, rowed up the river). That Resultant consciousness (= *Vipaka vinnana*) although it ought to take up the same Sense-object as the original Subconsciousness, it takes up the object taken by the Impulsion-consciousness. So, it is known as "*tadarammana*" which means "that Sense-object" literally. Thus, (II) kinds of Resultant consciousness take over **the Registering Function**= *Tadarammana Kicca* = taking over the Sense-object of the Impulsion-consciousness. (Visuddhi-2-89-90)

In above, the (3) causative factors of the Registering Consciousness is described. In which:—The Pali-phrase "*Tayidam arammanena vedanaparivatti dassanattam vuttam*". (Mahati-2-133)

The occurrence of the Registering Consciousness due to the **effect of Sense-object** is described to show the changes in Feeling (= *Vedana*) due to the Sense-object. So,

1. (5) kinds of Mentally agreeable feeling associated-Registering consciousness (= *Somanassa-tadarammana*) arise when taking up Desirable Sense (= *Ittharammana*)
2. (5) kinds of Wholesome-Resultant-Mentally indifferent feeling associated-Registering Consciousness (= *Kusala vipaka Upekkha-tadarammana*) arise when taking up Median-desirable Sense. (= *Itthamajjhataarammana*).
3. Unwholesome-Resultant, Mentally Indifferent feeling associated Investigation and Registering consciousness (= *Akusala vipaka upekkha-santirana-tadarammana*) arise when taking up Non-desirable Sense (= *Anittharamana*).

So, the Feeling (= *Vedana*) changes due to the effect of Sense-object. Again, the Registering consciousness also arises due to the effect of Volitional action. This phenomenon is described as follow:—

"Purimakammavasena" ti idam tadarammanavisesadassa-nattham. Na hi patisandhijanakameva kammam tadarammanam janeti, atha kho annakammampi, tam pana patisandhidayina kammena nibbattetabbatadarammanato visadisampi nibbatte titi. (Mahati—2-133-134)

This Pali-phrase, which describes how the Registering consciousness occur due to **the effect of the past Volitional-action** also shows the existence of various kinds of the Registering consciousness. The Registering consciousness is not only produced by the Volitional action which also cause the rebirth (= *Patisandhi*), but also by various action apart from the Action which can produce rebirth. These various actions can produce the other Registering consciousness which are different from the Registering consciousness, produced by the Volitional action causing Rebirth phenomenon. (Mahati-2-133-134)

Opinions by some Teachers

Ettha ca keci " Patthane ku. salakusale niruddhe vipako tadarammanata uppajjati ti vipakadammadamanam eva anantaram tadarammanam vutta " nti kiriyajavananantaram na icchanti. (Mahati-2-134)

Some Venerable Teachers stated that the Buddha says the Registering Consciousness arises after cessation of Wholesome and Unwholesome Impulsion Consciousness which are known as "*Vipakadamma-damma*" (= The nature which can produce the result), by referring to the *Patthana-Discourse* in which it is described as "*Kusalakusale niruddhe vipako tadarammanata uppajjali*" (Abhi-8-133)

:— which means, the Resultant Consciousness (= *Vipaka vinnana*) arises as Registering Consciousness, after cessation of the Wholesome and Unwholesome Impulsion Consciousness. So, these Venerable teachers do not want to accept, the arising of Registering

Consciousness after cessation of the Mere-action Impulsion Consciousness. (=Kiriya-Javana-citta). (Mahati-2-134)

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The reason is as follow: — Somewhat like current of water follows the violently rowed boat, the **Subconsciousness** (=Bhavanga) follows (=ie:-The Registering Consciousness arises after)-the turbulent Impulsion-Consciousness.

Registering consciousness arises after the turbulent Impulsion consciousness. Again, the current of water does not follow the smoothly floating leaf, and somewhat like that, the **Subconsciousness** not always arises after the Mere-action Impulsion-Consciousness which occurs in the calm mental continuum of the Holy- one (=Arahat) who has Indifferent Feeling on six kinds Sense-objects (= Shalangupekka) (=The Registering consciousness does not arise =The Resulting Consciousness which takes up the same Sense-object as the Impulsion-Consciousness does not arise) —This is reasonable concept; and is given by the Venerable teachers who do not want to accept the arising of the Registering Consciousness after the **Mere-action-Impulsion** Consciousness (=Kiriya javana citta). (Mahati-2-134)

The Venerable Great-**Subcommentary** teacher pointed out to consider above descriptions. In *Pali-texts*; the Buddha does not mention some **phenomena** although these exist in nature. For examples, the Buddha does not mention the **Predominent-concomitant**(=Adhipati Cetasika) in "*Dhamma-sangam Pali-* scripture" in which the Unwholesome deed is extensively described (*i.e.- Akusalaniddesa* =Elaborated accounts on Unwholesome deeds). But in case of the examples given above (ie: the boat and leaf), it should be noted, the leaf and the Mere- action Impulsion consciousness are actually not similar in every aspects and, the nature of the boat and leaf that follow the water-current of the river is also not similar in particular details. And, it is understandable the nature of water-current that follows *the* boat and that does not follow the leaf. But in case of Registering Consciousness, the Mere-action Impulsion Consciousness and the other Wholesome and Unwholesome **Impulsion-consciousness** are similar in nature to take over the Impulsion-Function (= Javana Kicca). So, it is better to consider the statement which is not **appropriate** (ie:- " The Registering Consciousness not always follows the Mere-action Impulsion Consciousness and the Registering-Consciousness always follow the Wholesome and Unwholesome Impulsion Consciousness) (Mahati-2-134)

All these statements given by the **Great-Subcommentary** teacher based on the descriptions by the Original Subcommentary teacher, which he does not want to accept. So, the opinion of the Original Subcommentary teacher will be given:—as follows:—

The Opinion by the Original Subcommentary Teacher

Pali Quotation (Abhi-A-1-323)

(Mulati-1-134)

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In Commentary (Abhi-a-1-323), the concept of Venerable Monk *Mahadatta* who lived in *Moravapi*, is mentioned. In his concept; it is mentioned that:— " In a person who is born with Pleasure-associated-3-rooted Unprompted Resultant Consciousness (=Somanassa-sahagata-tihetuka-asankharika vipaka patisandhi-citta), the resultant of the Volitional action

associated with Pleasure-associated-3 rooted Unprompted Consciousness (= *Somanassa-sahagata-tihetuka- asankharika citta*); — (13) kinds of Impulsion-Consciousness can occur in the Mind- continuum. These are:—

1. Great Wholesome Pleasure- associated Impulsion Consciousness(=*Mahakusala somanassa javana citta*) =(4) kinds.
2. Greed-rooted Pleasure- associated Impulsion Consciousness (=*Lobamula somanassa javana citta*) =(4) kinds.
3. Great Mere-action pleasure-associated Impulsion Consciousness (=*Mahakiriya somanassa javana citta*). =(4) kinds.
4. Mirth-producing-Mere-action- Impulsion **Consciousness** (=*Hasituppada kiriya javana citta*) = (1) kind.

If, the Registering consciousness arises after cessation of the one of the above (13) kinds of Impulsion Consciousness one of the following Great Resultant Consciousness (=*Mahavipaka citta*) will take over the function of Registering Consciousness. These are:—

1. Pleasure-associated-Wisdom connected **Unprompted** Great Resultant Consciousness (= *Somanana sahagata nnana sampayutta asankharika mahavipaka citta*),
2. Pleasure-associated, Wisdom-non-connected, Unprompted Great Resultant Consciousness (=*Somanassa sahagata nnavippayutta asankharika mahavipaka citta*). ' (Abhi-ttha-1-323)

So, by these description, the Venerable Monk *Mahadatta*, mentioned the possibility of arising of the Registering Consciousness after the (5) kinds of Mere-action Impulsion Consciousness of Sensuous sphere (=*Kamakiriya javana citta*) enlisted above. Similarly, Venerable Monk *Anuruddha*, stated in his *Sangaha* Scripture (=*Abhidhammattha Sangaha*), as:— " *Somanassa sahagata kiriya javanavasane somanassa sahagataneva tadarammanani bhavanti*" —which means " there is possibility of arising of Pleasure-associated Registering Consciousness after the Pleasure-associated Mere-action Impulsion Consciousness ".

The original **Subcommentary** (=*Mulaṭṭika*) Teacher asks to consider the above statements given by the Venerable Monk *Mahadatta* and Venerable Monk *Anuruddha*. **The opinion given by the Original Subcommentary (=*Mulaṭṭika*) teacher is as follow:—**

In *Patthana-Discourse*— "*Kusalakusale niruddhe vipako tadarammanata uppajjati*" = There is arising of the Resultant-Consciousness after cessation of the Wholesome and Unwholesome Impulsion Consciousness (Abhi-8-366)=The Buddha teaches that the Registering Consciousness arise after cessation of the Wholesome and Unwholesome Consciousness (ie:- The nature which can produce the result = *Vipaka dhamma-dhamma*). Also in the Discourses in Three- line for the Wholesome deed (=*Kusala-tika*) (Abhi-8-133)— " The Noble learners (=*Sekkhapuggala*) as well as the Ordinary persons (=*Worlding =Puthujjana*) discern the Wholesome deeds as being **Impermanece** (=*Anicca*) Unsatisfactory (=*Dukkha*) and Non-self (=*Anatta*) with repeated contemplation (=*Vipassana*). If the Thought-process of Contemplation is broken oti, the Resultant Consciousness arises as the Registering Consciousness after the cessation of the Impulsion Consciousness of the Contemplation (=*Vipassana javana citta*). "——So, the Buddha mentions the Wholesome and Unwholesome Impulsion consciousness and the Registering Consciousness thereafter; but does not **mention** the Registering Consciousness after the Indeterminate **phenomena** or Consciousness (=*Avyakata*). The Registering **Consciousness** arising after the Mere-action Impulsion Consciousness is not mentioned, also in the other **Pali scriptures**. There is no explanation for why the Buddha does not mention the Registering Consciousness arising after the Mere-action Impulsion Consciousness, although there may be. So, it ought to consider the opinion of the Venerable Monk *Mahadatta*.

That's right. Somewhat like the water current follows the violently rowed boat, the **Subconsciousness** (= *Bhavanga citta*) follows the Impulsion Consciousness. And on contrary, like the water current never follow the floating leaf-cup; the Registering Consciousness never arises after the **Mere-action Impulsion Consciousness** which occurs in the calm Mind-continuum of the Holy-one (= *Arahat*) who has **Balanced-Feeling** on (6) kinds of Sense-object (= *Chalangupekkha*). So, keeping these facts in mind, it ought to consider the opinion of Venerable Monk *Mahadatta*. (***Mulaṭṭi***-1-134)

These phrases are the opinion of the Original **Subcommentary** (= ***Mulaṭṭika***) Teacher; the Venerable Monk *Ananda*. To this concept, the Venerable Great Subcommentary Monk *Dhammapala* did not want to accept and gave rebuttal not only in the Great Subcommentary, but also in the Commentary on the Subcommentary (= ***Anuṭṭika***). (***Anuṭṭi***-1-141).

Balanced-Feeling on (6) Kinds of Sense-object (*Chalangupekkha*) ***Pali Quotation (Vs-1-155)***

= " In the Doctrine or Teaching of the Buddha (=Sasana), the Holy One(=*Arahat*), who is Cankers (=Asava)-free, never pleased nor sad whenever he sees Sense- object of sight, and lives with the balance of Consciousness and Mental-factors, since he has already attained **Mindfulness** (=Sati) and **Comprehension** (= *Sampajana-nnana*) ". (***Am-2-247***). According to this *Pali*- scriptures, when the (6) kinds of desirable (=Ittha) or non-desirable (=Anittha) Sense-objects are perceived in the **Mind-continuum** through the (6) doors (=Dvara) of the Holy One (=Arahat) who is totally free from all kinds of Canker (=Asava), there will be Mental concomitant which is very pure in every aspects and associated with balanced Consciousness to take up the Sense-object. This kind of **Mental-concomitant** (= Cetasika) is known as " *Tatra.majjhata* " (= Equanimity = Equipoise = Mental Balance), which is mostly known by the name of " *Upekkha* " (= Indifferent Feeling). But only to this particular kind of Mental concomitant arises in the Holy-One, the name " *Chalangupekkha* " (=Balanced-feeling on 6 kinds of Sense-objects) is given. (***Visuddhi-1-155***)

The Holy-Ones (=Arahat) who realize the Fruition of Holiness (=Arahatta-phala), are able to take up desirable (6) kinds of Sense-object as non-desirable and Non-desirable (6) kinds of Sense-object as desirable. They are able to keep Consciousness (and Mental factors) in balance, wherever they take up (6) kinds of Sense-object through (6) doors. That high ethical quality is known as "Equanimity=Equipoise=Mental- Balance" (= *Tatra-majjhata cetasika*). And the name " Balanced-Feeling on (6) kinds of Sense-object " ie:— "*Chalangupekkha*" is given to that Mental factor.

14. Dying-Function (*Cuti Kicca*)

After cessation of the Registering Consciousness, the **Subconsciousness** arises to *suta* in the Mental-continuum. (It means only for Present Existence (=Pavatti). It does not necessarily mean that after Registering Consciousness only the **Subconsciousness** arises, and not the Dying Consciousness. (***Mahāṭṭi-2-134***). If that **Subconsciousness** stream is broken off, **Cognitive** series or Thought-process (=Citta-vithi) arises starting with **Adverting Consciousness** (=Avajjana-citta). In this way, the stream of consciousness occurs with rapid succession, like **Adverting Consciousness** after the **Subconsciousness**, the **Eye-Consciousness** which takes over the **Seeing Function=seeing** of Sense-object of sight after the **Adverting consciousness** etc; etc; in a single life again and again, so long as the **Subconsciousness** ceases to occur in that particular life, obeying the Natural Law of Consciousness Process. (= *Citta-niyama*). That is right— the **Subconsciousness** which is the last arising consciousness

among other consciousness in a particular existence ceases from one life to other and known as Death Consciousness. (= *Cuti citta*). So, that Death Consciousness (which is similar in nature with Rebirth Resultant Consciousness and Resultant Subconsciousness) is of (19) kinds. So; (19) kinds of the Resultant Consciousness arise to take over the Dying Function. (Visuddhi-2-90)

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Again, in the new life, Rebirth Consciousness arises immediately after the Death Consciousness (of previous life). After cessation of the Rebirth Consciousness, the Subconsciousness (of the new life-stream) arises. In this way, the endless Consciousness-process (=Mind-continuum^ Life-stream) occur again and again in the Life-continuum of the living-beings:—exist in (3) kinds of **Existence** (= *Bhava*) = Sensuous Existence, Fine-material Existence, and Immaterial Existence (= *Kama-bhava*, *Rupa-bhava*, *Ampa-bhava*):—exist with (5) courses of **Destiny** (= *Gati*)=Hell, Animals kingdom, Ghost-realm, Human and Heavenly world (= *Niraya*, *Tiracchana*, *Peta*, *Manussa*, *Deva*):—exist in (7) **Abodes of Consciousness**, where the Consciousness exists (= *Vinnanatthiti*) and in (9) **Abodes of Beings**, where the Living-beings exist (= *Sattavasa*).

How Extinction of Round of Rebirths occurs:—

Among the living beings, relentlessly arising and passing away in the phenomenon of Round of Existences (= Round of Rebirths); — if one realizes the Fruition of Holiness (= *Arahatta-phala*) through the (8) **Supramundane Paths** (= *Magga*), which is known as **the Middle Way = the Practice to Reach Full Extinction of Defilements** (= *Majjhima. patipada. = Nibbana-gdminipatipada*), the Mind-continuum of that Holy One (= *Arahat*) is totally vanished after the cessation of the Death-Consciousness. (Visuddhi-2-90)

Now, the summarized description of the (14) Functions of the various Consciousness arises in one's life from the time of conception to the time of death is already given.

And from now, the Character, the Essence (= *Lakkhana*, *Rasa*) etc:- of the Consciousness Aggregate (= *Vinnanakkhandha*) will be described.

1. Consciousness Aggregate (*Vinnanakkhandha*)

Arammanam cintetiti cittam, vijanatiti attho. (Abhi-ttha-1-106)

1. *Vijananalakkhanam cittam*,
2. *Pubbangamarasam*,
3. *Sandahana paccupatthanam*,
4. *Namarupa padatthanam*, (Abhi-ttha-1-155)

Namapadatthanam. (For Immaterial sphere only)

1. Awareness of the Sense-object = Taking up of the Sense-object ——— Character,
2. Main factor (= *Padhana*) in awareness of the Sense-object — (Function) Essence,
3. The phenomenon that prevents the interruption of the Consciousness-continuum. — perception,
4. Mentality and Materiality, (Only Mentality for Immaterial Sphere) — proximate cause.

Vijananam arammanassa upaladdhi. (*Mulaṭṭi-1-87*). According to this original **Subcommentary-Pali phrase**, " Awareness means the ability to take up the Sense-object = phenomenon of taking up the Sense-object.

Character— (= *Lakkhana*-) ———

Catubhumaka cittetihi no Vijananalakkhanam nama natthi, sabbam vijanana lakkhanameva. (Abhi-ttha 1-155)

There is no Consciousness in (4) kinds of Sphere, like Sensuous, Fine-material, Immaterial and **Supramundane**, which is lack of "Awareness of the Sense-object " (ie:- *Vijahanalakkhana*). All the Consciousness have the nature of " Awareness of the Sense-object " (Abhi-ttha-1-155)

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Translation of the *Bhavanga citta* (=Subconsciousness) into Imperceptible = **Unnoticeable** Consciousness or the concept that there is an Imperceptible Consciousness, is inappropriate to the description with the Commentary or in other words, opposite to the teaching of the Buddha. It is the Natural- law that **Subconsciousness** (= *Bhavanga citta*) perceives one of the 3 kinds of Sense-objects like " Sense of Volitional Action, Sign of Action, Sign of Future Existence (= *Kamma-Kamma nimitta-Gati nimitta*), taken up by the Death-**proximate-Impulsion** Consciousness of the past life near death. So, it is inappropriate to say that, the Subconsciousness of the present life is **Imperceptible Consciousness** just only by it's lack of ability to take up (6)kinds of Sense-object in the present life.

Vijananam drammanassa upaladdhi. (Mula-tT-1-87)

Tam dramanupaladdhi sankhatam vijdhanarh lakkhanam etassati ' wjdnanalakkhanam. (*Mahāṭṭ*-2-112)

Aware-ness- means taking up of Sense-object. If one takes up sense of Eye-transparent element and perceives it; it is said that the awareness of Eye-transparent element occurs. If Sense of Eye-transparent can't be taken, it is said that the awareness of Eye-transparent element does not arise. So, the awareness means the nature of **taking-up** Sense-object; and the " Consciousness " (= *Citta*) has the Character (= *Lakkhana*) of taking up the Sense-object. That is: the **Consciousness** has ability to take up the sense and awareness of the Sense-object. (ie:-It has **Character of Awareness of the Sense-object=Vi/antrea lakkhand**)

***Pubbangama rasa—Purecdrika pubbangama, padhdna pubbangama.* ((Function) Essence of the Leading Phenomenon)**

The leading Phenomenon (= *Pubbangama*) is of (2) kinds. The **phenomenon**; that arises prior to other natural **processes**, thus takes up the role of leadership is known as " **Pre-nascent** Leading phenomenon (= *Purecarika pubbangama*), and the phenomenon that takes up the **majopr** role in relation to the other natural processes is known as " Major leading phenomenon " (= *Padhdna-pubbangama*). With these facts kept in mind; if (2) kinds of natural **phenomena**; ie:- the Consciousness and the Mental concomitants are considered; one will realize that the Consciousness does **not** occur prior to the Mental concomitants. The Consciousness and the Mental Concomitants arise simultaneously, stand same duration and pass-away at the same time in a single Mind-moment (= *Cittakkhana*). But among these various mental phenomena of Consciousness and Mental Concomitants, the Consciousness takes up the major role (ie:-Major = *Padhdna* = Leading role) in the perception of the Sense-objects. So, it is said that the Consciousness has " (Function) Essence of the leading phenomenon (= *Pubbah gama rasa*) in taking up of the Sense-object; according to the Discourse, like " *Mano pubbangama* "

The Consciousness is the major leading phenomenon to perceive the Sense-object (like the Sense of Sight taken up by the Eye-door). So; ——— Eye-door =Sense of Sight seen

with the Eye is known by the **Consciousness**. Ear-door=Sense of Sound, heard with the Ear is known by the Consciousness. Nose-door=Sense of Smell inhaled by the nose is known by the Consciousness.

Tongue-door=Sense of Taste taken by the Tongue is known by the Consciousness.

Body-door=Sense of Touch taken by the Body is known by the Consciousness. Mind-door = Sense of Mind-object-base(=*Dhammarammana*) taken by the Mind-door is known by Mind-Consciousness (= *Manovinnana citta*).

As, described in the **appearance** of the various senses at **appropriate** doors (= *Dvara*) the Consciousness is the major leading factor. So, the Consciousness is the Major (= *Padhana*) leader in the awareness of the Sense-object; or it is the main leader of the function to take up the Sense-object. (*Abhi-ttha-1-155-156*)

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Nagaraguttikassa viya cittassa drammanavibh'dvana mattam upadnarana mattam upaladdhi mattam kiccam, hrammana pativedhana paccdbhinndnddi pana kiccam pannd sannddmanti veditabbam. (*Mulaṭī-1-87*)

A guardian of the town (= *Nagaraguttika*), taking place at the central crossing of streets, notes down each and every passing persons in the town, " whether he or she is the dweller or the guest. " Somewhat like that, the taking up of the arising Sense-object is the function of the "*Consciousness*" (= *Vinnana*). Taking-up of the Absolute-nature (= *Paramattha-dhamma*) of the Sense-object is the Function of the "*Insight-knowledge*" (= *Panna*). Awareness of the Sense-object in next time with past-experience is the function of the "*Perception*" (= *Sanna*) " Note down like that. (*Mulaṭī-1-87*) *Vijñatitī sannd panna kiceavisittham visayaggahanam aha. (*Mulaṭī-1-65*)*

Sanna pannakiccam sannana karana patvij)hanani, tadubhaya-vidhura arammamipaladdhi " Vijanati" ti imina vuccatHi aha sanna. pa. gahana"nti. (*Anuṭī-1-70*)

So, (3)kinds of realization of the Sense-object is noted; known as Realization by Perception, Realization by Wisdom and Realization by Consciousness. May be right or wrong, realization of Sense-object in accordance with past-experience is the Perception(=*Sanna*). Realization of the Ultimate Reality (= *Paramattha dhamma*) of the natural phenomena:— (=From the knowledge of the distinction between the Mind and Body to the realization of the Path and Fruition of *Holiness* = *Namarupa paricheda nnana, Arahatta-magga, Arahatta-phala*):—is the Wisdom (= *Pan'na*). Just taking up of the Sense-object is the Consciousness (= *Vinnana*). So; in (3)kinds of realization of sense; the peculiar awareness which is quite different from the Perception and Wisdom is known as "*Vijanana*" or "*Vinnana*" = Consciousness.

Perception (*Paccupatthana*) —

Tadetam pacchimam pacchimam uppajjamdnam purimam purimam niranantaram katv'd sandahanameva upatth'd-tHi sandahana paccupattanam. (*Abhi-ttha-1-156*)

A **meditator** who is practising repeated contemplation, associated with Right view (= *Vipassana-sammditthi nnana*), takes up in the Insight knowledge that, the Consciousness is a continuous, non-interrupted phenomena pl64 which occur one after another ie:- the newly arising passing Consciousness, immediately follow the **passing** Consciousness. The vanishing Consciousness which lives just for a Mind-moment (= *Khanika marana*), consisting of 3

phases (ie:-*Uppada, Thiti, Bhanga*), is beneficial to the newly arising Consciousness with the power of Proximity and Continuity Conditions (= *Anantara Paccaya, Samanantara paccaya*) so as to prevent the interruption of the Mind-continuum.

Sandahanam cittantarassa anuppabandhanam. (Mulaṭṭi-1-87)

Sandahana = means " Arising in continuity " ie:—to connect the another Consciousness in continuum. In **other words**; the arising of next Consciousness is the ' process which connect the vanishing and arising Consciousness to prevent the pl64 interruption of Mind- continuum. That is; the vanishing Consciousness, is beneficial to the next Consciousness with **Proximity** and Continuity Condition so as to prevent the interruption of the Mind-continuum.

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Proximate Cause (*Padatthana*). . . . Consciousness never occur alone without any associated Mental Concomitants. So, the associated Mental concomitants are the Proximate causes of the Consciousness. Again, Consciousness (ie:— Mentalities) can not arise without Physical Base (= *Vatthu*) on which it is based, in the **5-Group-Existence** (= *Panca. vokara. bhumi*) where 5 kinds of aggregates (= *Khandha*) occur. So, the Physical base is also the Proximate cause of the Consciousness. Finally, if the Sense-object of the Consciousness is the materiality (= *Rupa dhamma*) like Sense- object of sight (= *Ruparammana*), that Sense-object is also the Proximate cause of the Consciousness. The nature of Consciousness can arise only in the presence of the nature of Sense-object to be taken up. The Physical base (= *Vatthu*) are the **Base-Prenascence**. Support Condition. (= *Vatthu pure jata nissaya paccaya*) and the Sense-objects matters are Object-Condition (= *Arammana paccaya*) to the production of the Consciousness. **So**, in the Five-Group-Existence (= *Panca-vokara-bhava =bhumi*), the Proximate cause of the Consciousness is the Materiality and Mentality (ie:- *Nama. rupa*). **In** the Immaterial Sphere (= *Arupa. bhumi*), there is no materiality. So, the Proximate cause of the Consciousness in this Sphere is the associated Mental concomitants (= *Cetasika*).

All the described Character, Essence, Perception, and Proximate cause are the statements for all Consciousness in general, included in the Consciousness aggregate. If a **Meditator** wants to discern individual Consciousness, discern as follow.

2. Rebirth Consciousness (*Patisandhi Citta*)

1. *Kamma- Kammanimittananz- Gatinimittanam annatararammana uijananalakkhanam Patisandhi cittam,*
2. *Patisandhanarasam,*
3. *Sandahana paccupatthanam,*
4. *Nama rupa padatthanam.*

1. The awareness = taking up of one of the (3) kinds of Sense- object like " The Action "- The Signs of Action "-and " The sign of Destiny " perceived by the Death-proximate Impulsion-Consciousness (= *Maranasanna javana citta*) of the Past-life Character,
2. It links the two Consciousness in continuum of the two proximate existences (= *Bhava*), Function (Essence),
3. The nature that links the two Consciousness in continuum of the two proximate **existence**. Perception,

4. The associated Mental concomitants and the dependable Physical Base (= *Vatthu*).
.. Proximate cause.

3. Subconsciousness (*Bhavanga Citta*)

1. *Kamma- kammanimitta- Gatinimittanam annatara rammana vijanana lakhanam bhavanga cittam,*
2. *Bhavangarasam,*
3. *Sandahana paccupatthanam,*
4. *Nama. rupa padatthanam.*

1. The awareness = taking up of one of the (3) kinds of Sense- object like " the Action " - "the Sign of Action" - " the Sign of Destiny ", perceived by the **Death-proximate-Impulsion-Consciousness** (= *Maranasanna javana citta*) of the past life Character,
2. It exists as causative factor of the Existence (= *Bhavanga kicca*), by preventing the interruption of proximate mental continuum. (Function) Essence,
3. The nature that links the continuous Consciousness, so as to prevent the interruption of the proximate mental continuum. Perception,
4. The associated Mental concomitants **and** the dependable Physical Base (= *Vatthu*).
.. Proximate cause.

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Now, it is to be noted that Rebirth Function and **Subconsciousness** Function of the Rebirth Consciousness and Subconsciousness are described in terms of the Function (= *Kicca*). It is also the main leading Essence (= *Pubbangama rasa*) of these Consciousness. Because, the Aggregate of Consciousness is always the main factor= essence, among the groups of associated mental phenomena which takes up the Sense- object in a Mind- moment.

4. Five-Door Advertence-Consciousness=Mere-action Mind Element (*Panca dvaravajjana Citta = Kiriya mano dhatu*)

1. *Cakkhuvinnana dipurecara rupadi vijananalakkhana manodhatu,*
2. *Auajjanarasa,*
3. *Rupadi abhimukha bhava paccupatthana,*
4. *Bhavanga viccheda padatthana. (sa upekkha yuttava hoti) (Visudhi-2-86)*

1. Arising prior to other Consciousness like Consciousness of Seeing (= *Cakkhu vinnana*) and taking up the Sense-objects like Sense of Sight. Character,
2. Consideration of Five-senses (= *Pancarammana*) like Sense of Sight (= *Ruparammana*) (Function) Essence,
In other words, to discard the original Sense-object, so as to change the pre-existing Mind-continuum to another. (Function) Essence,
3. The nature which directs the attention to Sense-object like Sense of sight-etc. Perception,
4. Interruption of the continuum of Subconsciousness = Cessation of Subconsciousness
.. Proximate cause.

Mind- element (= *Manodhatu*) ———

Ayam pana manovinnanato uppannapi visitthamananakkicca bhavena manomatta dhatuti manodhatu. (Mahati-2-129)

Although the Five-door advertence Consciousness arises after the previous Mind-consciousness (= *Mano-vinnana*) = (the Consciousness arises immediately after passing away of the Subconsciousness and effected by the Proximity-Condition = *Anantara paccaya*-of that Subconsciousness), it can not grasp the Sense-object properly and definitely, ie:- lack of effective taking-up of the Sense. (= *Visitthamanana-kicca*). In other words it can't take up the Sight (= *Ruparammana*) as Sense-object or it can't take up Sense-object. It is just a mere natural element that knows the Sense of sight when that object strikes the Mind-door and Eye-door. So, it is known as Mind-element (= *Mano-dhatu*). (Similar process occur, when the respective Sense-objects strike the Mind-door and other Physical-doors, eg:- Ear-door etc).

Function (Essence) = *Rcisa*———*Avajjanarcisa. ti abhogarasa, cittasantanassa va purimakarato annatha ono janarasa. (Mahati-2-129)*

The consideration of the Sense- object in the function of that Consciousness. It's function is just to bear in mind like " What's that ? ", when a Sense-object strikes the Physical door. (= *Dvara*). It is not a complete and effective way of consideration. For those who are not satisfied with this description, further explanation is given by the Great-subcommentary Teacher as follow:——

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Before the Advertence- consciousness (= *Avajjana citta*) (ie:- The Five-door Advertence-consciousness = *Panca. dvaravajjana citta*), there is successive occurrence of the Sub-consciousness (= *Bhavanga citta*). It is known as Sub-consciousness-stream (= *Bhavanga-sota*). That Subconsciousness takes up the same Sense-object taken by the Death-proximate Impulsion Consciousness (= *Maranasanna- javana kicca*) of the past-life. To this phenomenon, ie:- the Sense-objects, like sense of sight, exist prior to the process of striking between the senses and respective door; the term (= *Purimakara*) is given. This phenomenon which is occurring before the Mind-continuum (= *Purimakara*) is broken off when the Sense-objects strike the respective Physical doors, (ie:- the Subconsciousness stream is interrupted). Immediately after the Subconsciousness is broken off, the taking up of Sense-object perceived by the Death-proximate Impulsion consciousness (one of the 3 kinds of sense, like "the Action"- "the Sign of Action"- "the Sign of Destiny" = *Kamma- Kammanimitta- Gatinimitta*) is released. The interruption of Subconsciousness stream occurs before the arising phase (= *Uppada*) of the Advertence- consciousness (= *Avajjana citta*), and at the time of passing away phase (= *Bhanga*) of the Subconsciousness which is known as Interrupted Subconsciousness (= *Bhavangupaccheda*). When the Advertence Consciousness arises, the Mind-continuum does not take up the Sense-object of the original Subconsciousness- stream ie:- the Sense taken up by the Death-proximate Impulsion Consciousness;-instead, it takes up the present Sense-object (= *Paccuppannammana*) eg:- Sense object of sight (= *Ruparammana*) which appears in the respective Physical door (= *Dvara*). The Advertence Consciousness changes the Mind- continuum from taking up the previous Sense-object to another new Sense-object. This is the function of the Advertence Consciousness = the function which releases the previous Sense-object so that the Mind-continuum changes from previous sequence to another new sequence. When the Mind-continuum changes from previous sequence to another new sequence, it releases the previous

continuum and occurs as new continuum = ie:- it releases previous Sense-object and takes up new Sense-object, But; the Consciousness that Takes up previous original Sense-object and the Consciousness That Takes up The new Sense object are different. The words " Single Mind-continuum " in metaphorical expression of the phenomenon as a unit, which is known as " Ekatta naya " in Pali-text.

Proximate Cause (*Padatthana*)—The Advertence Consciousness arises only after the interruption of Subconsciousness-stream. It can not arise, unless there is interruption of Subconsciousness-stream, because, the two Consciousness can't arise simultaneously in a single Mind moment (= *Cittakkhana*). So, the proximate cause (= *Padatthana*) of the occurrence of the Advertence Consciousness is the interruption of the Subconsciousness-stream. In other words, the Proximate Cause is the Subconsciousness which is known as "Interrupted Sub-consciousness" (= *Bhavgupaccheda*). That Interrupted Subconsciousness has the effect of Proximity-Condition (= *Anantara, paccaya satti*) on the Advertence-Consciousness, (Refer to *Visuddhi-2-119*)

Indifferent Feeling (= *Upekkha. vedana*)—

Apubbarammana sakidGvapauaitamana sabbaltia vi^ayaru^uifl anubhavitum na sakkolili Wiadi^u aubbuUhu upefykhcfyuttciva hoti. (Mahati-2-129)

This Advertence Consciousness is the first Consciousness which takes up the present new Sense-object. Since it occurs once and takes up new Sense-object first, it can't reel the Sense-object in every detail, So, it arises in association with the **Indifferent mental feeling (= *Upekkhd vedana*)** in all Sense-objects like Desirable, Median-desirable, Nondesirable and Median-non-desirable Sense-objects (*-Ittha. itthamajjhatta, Anittha. Anitthamajjhatta*), (*Mahati-2-129*)

These who are intelligent and have some basic knowledge of scriptures of Buddha's Teaching (= *Pariyatti*), will understand how to discern the Character, Essence, Perception and Proximate cause of the Advertence Consciousness, by referring to above descriptions—Bur, those who are weak in knowledge of scriptures of Buddha's Teaching, especially in the canon of Ultimate Realities (*-Abhidhamma*) may not be able to understand these facts. So, for them, further explanation will be given,

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This Five-door Advertence Consciousness takes up the five kinds of Sense-object (= *Pancarammmana*), like Sense of Sight, Sense of Sound, Sense of Smell, Sense of Taste and Sense of Touch) = *Ruparammana. Suddarummana. Gandharammana, Rasarammana, Phothabbarammana*). But, all these five kinds of sense are not taken up by the 5- Door Advertence Consciousness simultaneously in respective Door in one Mind-moment. The Advertence Consciousness only takes up one of the five senses in the duration of its three phases of existence (ie:- Arising phase. Standing phase and Passing phase (= *Uppada, Thiti. Bhanga*). So, each and every individual Sense-object should be discerned separately. Now, how to discern the Character, Essence, etc.— of The Advertence-Consciousness when taking up Sense-object of Sight will be mentioned as an example.

Five-door Advertence Consciousness—Taking up Sense-object of Sight.

(Panca dvaravajjana.-Ruparammana)

1. It arises before the Eye-consciousness) = *Cakkhu vinnana*) and Perceives-knows the Sense-object of Sight. Character,
2. It considers the Sense of Sight. (Function) Essence,
In other words— It tries to discard the Sense-object or the Subconsciousness, so as to change the pre-existing Mind-continuum to another continuum.(Function) Essence
3. The nature which directs attention to Sense-object of Sight. Perception,
- 4- Cessation of the Sub consciousness Continuum *Bhavangupaccheda*
= Interrupted-Subconsciousness. Proximate cause.

Method of Discernment ———Take up in mind the tables mentioned in the chapter of Men dilation of Mentality, *Pancudvuruujjusiu* •= Five-door Advertence-Consciousness consists of (11) kinds of Consciousness and Mental Concomitants, Try to discern the Character, Essence etc, of the Consciousness selected from these groups of Mentality. But, in practice it is better to discern the Character, Essence, Perception and Proximate cause of the associated 110) kinds of Mental Concomitants at the same time; so as to break down the compactness (= *Ghana*) of mentality in every Mind-moment. The similar method of discernment can be applied to the Five-door Advertence Consciousness arising in taking up of Sense of Round, Sense of Smell, Sense of Taste and sense of Touch. So, apply same method. Finally, it is better to discern all Mentalities, compacted as Consciousness and Mental Concomitants in single Mind moment of though process (= *Vithicittakkhano*) eg: Eye consciousness (-*Cakkhuvinnana*) at the same time.

5. Eye Consciousness (*Cakkhu vinnana*)

1. *Cakkhusannissita rupavijanana lakkhanam cakkhuvinnanam*

2. *Rupamattaro. mman. arasam,*

3. *Rupabhimukhabhauapaccupatthanam,*

4. *Ruparammana kiriyamanodhatuya apagamapadatthanam.* (Abhi-ttha-1-303. Visuddhi-2-85,)

1. Depending on the Eye-base (-*Cakkhuvatthu*), it has the nature of taking up and realisation of the sense-object of Sight, Character,
2. It has the nature of merely taking up and realisation of the colour or appearance of the Sense-object of Sight. (Function) Essence,
3. The nature which directs toward the Sense-object of Sight. Perception,
4. Cessation of the Mere action Mind- element (= *Kiriya mano dhatu*) which considers the Sense-object of Sight (= The Advertence Consciousness = *Avajjanad citta*). Proximate cause.

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How it gets the name as Eye-consciousness (= *Cikkhu vinnana*)

There are past and present causative factors in the development of the Eye-consciousness. (Keep in mind the Doctrine of the Dependent Origination = *Paticca samuppada*). The Eye-transparent element, Sense-object of Sight, Illumination and Mental advertences (= *Cakkhu pasada, Ruparammana, Aloka, Manasikara*) are present causative phenomena, Among these causes. Sense-object of Sight is not only the causative sense for Eye-consciousness; but also for Five-door Advertence-consciousness, Receiving-

consciousness (*-Panca dvaravajjana citta, Sampaticchana citta*) of the Eye-door Thought process (*-Cakkhu dvara vithi*) and various consciousness of the Mind-door Thought-processes which may or may not follow the Eye-door thought process (ie: *Manodvara vithi, Suddhamanodvara vithi*). So, to give the name or Eye consciousness in relation to Sense-object of Sight is not suitable, since that name is common for other Consciousness as will. In case of Eye-transparent element; it is related to Eye Consciousness only, That is; the Eye-transparent element is dependable base (ie:- *Vatthu*) and Support-condition (ie:- *Niissaya paccaya*) only for Eye consciousness. So, the name Eye-transparent element; the causative factor which it not related to other phenomena apart from Eye Consciousness is used for this particular Consciousness. That is why it is stated that the Eye Consciousness (*-Cakkhu vinnana*) is:—

1. The Consciousness of the Eye-transparent element, depending on which that Consciousness arise
2. The Consciousness which arises due to the Eye-transparent element,
3. The Consciousness which arises by depending on the Eye-transparent element.

The drum-sound (= *Bheri saddo*). Although the word "sound" (= *sadda*) is used for all sorts of sound; when the word "Drum" is added in front of it, it is taken as the sound produced by beating the drum or the Dmm-sound (*- Bheri sodda*) = (*Bheri = drum + Sddda = sound*). Likewise, the word "*Ankura*" is used for all sorts of sprout; if the word "*Yava*" is added in front of it, (ie:- "*Yavankura*") it is taken as the "Barley sprout". So, the name Eye-consciousness is given to that particular Consciousness which is not related to other phenomena apart from the Eye-transparent element. That is, the name " Eye consciousness is given by exclusion of the non-related phenomena (*-Asadharana*). In Original Subcommentary (*-Mulatika*); apart from the way of exclusion of the non-related phenomena (= *Asadharana*), the name Eye consciousness is also given by refferings the predominant nature (= *Adhika*) of the Eye-tram; parent element. If the power of Eye-Trans parent element is sharp, the a-wareness of the Eye Consciousness is also sharp and powerful. If the Eye-transparent element is weak, the Eye Consciousness is also weak and blur. So, the Eye-transparent element is the predominant factor for the development of Eye consciousness. The word " Eye = *Cakkhu* " is used in front of the particular Consciousness, so it gets the name Eye Consciousness-*Cakkhu vinnana*. So, this name is based on the predominant nature (= *Adhika*). The similar method is used in giving the names for other Consciousness, like Ear Consciousness, Nose Consciousness etc. (*Abhi-ttha-1-303. Mulaṭī-1-124. Anuṭī-1-132,*)

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Character— *Cakkhusatimssitanca tam rupavijananancati cakkhusannissita rupavijananarn. , cakkhusannissita fUpasfijananarn lakkharLam etassati cakkhusannis^ila nipavijanaria lakkhanam.*

Cakkhusannissita- The Consciousness which arises by depending on the Eye-base (*-Cakkhu vatthu*) - by this phrase; apart from Eye Consciousness which takes up the Sense-object of sight, the remaining Consciousness of the Eye door though-process and Mind door thought-process are excluded. Apart From the Eye Consciousness, the other Consciousness of Eye door though- process and follower Mind door thought-process, although they take up the Sense object of sight, they do not depend on the Eye base (*-Cakkhu vatthu*)-Eye-transparent element I-*Cakkhu pasada*). Only the Eye Consciousness arises by depending on the Eye base = Eye transparent element (*Cakkhu vaiihu- Cukku pasada*). So, by saying "the Consciousness which arises by depending on the Eye base"-- the other Consciousness not

depending on the Eye base are excluded.

Rupavijanana = The awareness or realization of Sense object of sight— by means of this phrase, all the Mental concomitants like "Contact"(= *Phassci*) which occur in association (-*Sampayutta dhamma*) with the Eye Consciousness and depending the Eye transparent element are excluded, These Mental concomitants like Contact =*Phasa*, although they are taking up the Sense object of sight in association with the Eye consciousness; they are not able to realise and aware of the Sense of sight. They arise by contact with the Sense of sight ie: they have Character of Contact or Touch |- *Phusana lakkhana*). So. the " Arising by depending on the Eye-base " (= *Cakkhusannissita*) and the " Awareness or realization of Sense-object of sight " (= *Rupavijanana*) are the natural characters of the Eye consciousness only-Again, by these two statements i.e:- " Arising by depending on the Eye base" + " Awareness of Sense-object of sight " (= *Cakkhu sannissita* + *Rupavijanana*), the nature that the Eye-base (-*Cakkhu vatthu*) is the Support condition (*Nissayu paccaya*) and Sense-object of sight (= *Ruparamimana*) is the Object condition (= *Arammana paccaya*) for the development of Eye Consciousness is very obvious. (Refer to *Mulaṭī-1-124*)

(Function) Essence — *Rupamattassa arcunmana gahfinam kicca-metassati mṇmaUarammanaruswii. (Mulaṭī-1-124.)*

The function of Eye-Consciousness is merely to take up the Impression (or appearance) and light of the Sense object of sight. Apart from taking up of impression; the Eye consciousness does not know the other nature, Like Wholesome, Unwholesome etc. By means or the word " Merely " just " (= *Matta*), the taking up of other Sense-objects apart from the Sense of sight by the Eye consciousness is excluded and the ability to take up the colour, hue etc, of the Sense of sight by the Eye consciousness is also ruled out. That's right, The Eye consciousness can take up only the impression or appearance (= *Vanna*) of the Sense of sight and it can not take up the- special details like colour, hue of the Sense object of sight. So, the Buddha states about that nature as follow:—

"Pancahi umnanehi na hand dhḥimmom patiuijanati annatra abhinipatamatta". (Abhi-2-323)

=Apart from mere taking up of the respective sense; the Five consciousness (-*Pan-ca Vṛmana*) do not know or realise any detail account of the Sense-objects. (Abhi-2-323)

Na kanci dhammam pattivijanati

= Do not know any detail account—— means " do not know whether it is Wholesome or Unwholesome etc, etc, (-*Manopubbangamet dhamma*)

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Annatra abhinipatamattati annatra apatamatta, (Abhi-2-333,)

Apart from taking up or striking the various sense, the Five consciousness (= *Pan-ca Vinnana*) are not aware of the other phenomena like wholesome, unwholesome etc. In this case, the taking tip of Sense (eg:- Sense object of sight) means the meeting or striking of the Five consciousness and the respective senses. This mere meeting or striking is known as "

Abhmtpatamatta ".

In shorts—Even in the very wise man, apart from the striking the respective senses, the Five consciousness are not aware of other accounts of the various senses; like good or bad or Wholesome or ill etc. So, The role of Five consciousness are:---

1. The Eye consciousness can merely (-*Matta*) see the Sense of sight,
2. The Ear consciousness can merely (-*Matta*) hear the Sense of sound
3. The Nose consciousness can merely (= *Matta*) smell the Sense of Smell,
4. The Tongue consciousness can merely (-*Mtta*) taste the Sense of taste,
5. The Body consciousness can merely (-*Matta*) feel the Sense of touch.

Apart from mere taking up of Senses (eg:-Sense of sight), the Five consciousness do not know or realise the other particular accounts) eg:- good or P bad, Wholesome deed or Unwholesome deed etc, etc) of these Senses. (*Abhi-ttha-2-387-388*)

According to the descriptions in these Subcommentaries, although it is stated that the Eye consciousness knows the color- or impression, actually it does not know the real natural states (-*Dhamma sabhava*) in detail like, Sense object of sight, the various colour such as brown, golden etc etc. It is only the nature of meeting or merely picking up the Sense object of sight by the Eye-consciousness Apart from that nature of picking up the Sense of sight; the Eye consciousness does not know further. Similar phenomena is applied in other Consciousness like Ear-consciousness, Nose-consciousness etc., (*Mulaṭī 2 20, Anuṭī 2 202.*)

Perception —Since the Eye-consciousness arises by taking up the sense object of sight ^ it appears as a phenomenon which aims towards and pick up the Sense of sight in the Insight-knowledge of a meditator who is discerning the Eye-consciousness. In other words it is perceived as natural phenomenon which is directed towards and taking up the Sense object of sight in the Insight, knowledge of a meditator (= *Rupabhimukha bhavapaccupatthanam* = A natural phenomenon which is directed towards the Sense object of sight). (*Mahati-2-125*)

Proximate cause ____ In this case, the Mere-action Mind element (= *Kiriyamano-dhatu*) means the Five-door Advertence consciousness (= *Pwca-duaravajjana ciita*). This is the first Consciousness which considers (-*Auajjana-citta*) the Sense object of sight reaching the Eye transparent element and Mm. d-basc (= Eye-door and Mind-door-*Cakkhu dvara, Manodvara*)

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All the completely passing away Mental phenomena, immediately after cessation of them, give chance for the occurrence of The following Mental phenomena, with the power of Proximity, CuntiguiLt, Absence and Disappearance Condition etc (= *Anantara, Samanantara, Natthi, Vigata paccaya*). So, the Base-matters (-*Vatthu*) and Sense-objects (= *Arammana*) are the proximate causes of the respective mental phenomena, Likewise; the Eye-consciousness can arise immediately after cessation of the Advertence Consciousness, So the cessation of the Advertence Consciousness is the Proximate cause of the arising of the Eye consciousness. This nature is also applied to the Ear, the Nose-Consciousness etc. (*Mahati-2-125*)

Among the present causative factors of the Mental phenomena:- (eg:- the¹ Eye-Consciousness) —which are (1) Eye transparent element, (9) Sense object of sight, (3) light, (4) Mental Advertence consciousness (= *Cakkhupasada, Ruparammuna. Aloka. Mmasikara*)-, only the Mental advertence (-*Manasikara*) is described as Proximate cause (= *Padatthana*).

1. Non-dissolution of the Eye transparent element —The Eye-transparent element of a dead person is already mined, So also the Eye-transparent element of a living person-which

has already passed its life span like " Arising phase, Standing phase and Passing-away phase " (= *Uppada, Thiti, Bhanga*) — is already dead. Again, the Eye transparent element which is interfered by disorders in bile, phlegm and blood (= *pittam, semham, lohita*) is also ruined, since it is not able to be a dependable cause for the Eye-consciousness. The Eye transparent element which has capacity to become dependable cause for the Eye consciousness is known as non-dissolved (-*Asumbhinna*) Eye transparent element- Similar nature is applied to other Transparent- elements as well / like Ear transparent element etc etc,

2 Impingement of the Sense-object of Sight —If the external (= *Bahiddha*) Sense-object of sight (= *Bahirayatana*) does not strike the Eye-door; the Eye consciousness does not arise even in the normal, non-dissolved Eye transparent element.

3. The propagating media for Sense object of sight (ie;-light) —Again, the Eye consciousness does not arise, if there is no propagating media (i.e.:- light in this case) which carries the sense, even when this Sense objects of sight is directed towards the Eye-door and (Mind door)

4. The arising of the Mental advertence (-*Manasikara*)—

Even when the light is present sufficiently, if the Mere action Mind element (= *Kirayamanadhātu*) which is also known as Five-door advertence Consciousness (= *Pancaduaravajjama citta*) ie:- Five door advertence consciousness and its Mental concomitants do not interrupt the Subconsciousness (= *Bhavariga citta*) of the Mind-continuum; the Eye-consciousness can not arise- only when the Subconsciousness is broken off and the Advertence consciousness acting as the Functional mind-element (-*Kiriya-manodhātu*) grasping the object and breaking through the Subconsciousness stream, the Eye consciousness will arise. To this Five door advertence consciousness (= *Panca-dvaraVijjana*) the term " *Vithipatipadaka* " or " *Manasikara* " (ie:- Mental advertence) is given.

That Eye-consciousness always arises in association with Mental concomitants, So, the Eye consciousness (= the Eye consciousness and related Mental concomitants) arises due to the effect of above (4) causative factors. (Abhi-ttha-1-321) Here, about the Mental concomitant like "Contact " (= *Phassa*) in Less mentioned, since the Eye consciousness and associated phenomena are being discussed. (Refer to the doctrine of Dependent Origination- *Paticca ssmuppada*).

Meditation —There are (8) kinds or Mentality, including the Eye consciousness, arise in a Mind-moment (= *Cittakkhana*) of the Eye consciousness. Among that (8) kinds of Mentality, select the Eye Consciousness and discern it.

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Innocent Nature (*Pandara*)

In " *Niddesavara* "of *Dhammasangani*" Pali- text (Abhi-1-105-), based on the dependable Base matter, the Eye consciousness is stated by the Buddha as innocent nature (= *Pandara*). It is to be noted that the wholesome deeds (*kusala dhamma*) are innocent in comparison with the Unwholesome deeds. But in case of the Transparent-elements and Heart-Base matter (-*Pasada rupa, Hadaya Vatthu*), on which the Mentalities depend, these are not opposite nature of Unwholesome deeds (= *Akusala-dhamma*), which are ill processes (ie;-*Kanha dhamma*). These Base matters are innocent in their original nature. So, the Resultant consciousness (-*Vipaka citta*), since these depend on the innocent Transparent.-Base and Heart Base, are innocent as well; somewhat like a Myanmar proverb which states as " A parrot resting on a gilded tree is gilded as well ".

The Wholesome deed (-*Kusala dhamma*) is innocent (*Pandara*) because it is pure and

simple in its own nature. The Unwholesome deed (-*Akusala. dhamma*) is innocent (= *Pandara*) because it is the result of Subconsciousness. The Resulting Consciousness (-*Vipaka vinnana*) is innocent (= *Pandara*) because its dependable Base matter is innocent in its original nature. (Abhi-ttha-1-303)

The above explanation described in the Commentary is not applied in (4) Groups or Aggregate of existence (-*Catuvokara bhumi*)-Immaterial Sphere (= *Arupa bhumi*). There is no such thing as Innocent Dependable Base " = *Vatthu pandara* in Immaterial Sphere since there is no Base matter in this sphere, IT is to be noted that there are Resultant consciousness (-*Vipaka vinnana*) such as Rebirth Consciousness, Subconsciousness and Death Consciousness (*Patisandhi citta. Bhavanga citta. Cuti citta*) in the Immaterial Sphere and also that the innocent nature of the Resultant Consciousness is due to the innocent nature of the Base matter as described in the above Commentary (= ie:- *Vipakam vatthu pandarataya*). So, according to this Commentary, the innocent nature (-*Pandara*) of the "Resultant Consciousness (ie.-the Subconsciousness) of the Immaterial sphere is impossible since there is no Dependable Base matter in the Immaterial sphere. So also the innocent nature of the Unwholesome deed is doubtful, since this is the resultant Subconsciousness. So, further study should be taken about the cause of the Innocent nature (-*Pandara*) of the Resultant consciousness (= *Vipaka dhamma*) and the Unwholesome deed of the Immaterial sphere (= *Arupa bhumi*) where there are 4 kinds (-*Aggregates*) of Mentalities only. (Mulati-1-125,)

The Remark of the Venerable Original- Subcommentary Teacher

Pabhassararmdam bhikkJTave dttam. Tanca kho agan. tukeb. i upakkilesehi upakkilittbom. (Am'1-9)

Translation: "O —, Monk.... the Consciousness shines brightly with glittering flashes of Light. It is faded and polluted by the dirt of the Unwholesome deeds acting as Guest Concomitants " (Am-1-9)

According to this teaching by the Buddha, the Consciousness is innocent in its own nature. It is contaminated by the dirt of the Guest-Unwholesome deeds. So, the term "Innocent" (= *Pai'idara*) is given to the Consciousness according to its original nature, and not due to the dependable Base-matters, on pi 74 which the Consciousness depends. This is the concept of the Original Subcommentary teacher. (Mulaṭī-1-125,)

6. Ear Consciousness (*Sota. vinnana*)

1. *Sotasaimissita saddauijanana lo. kkhan. am sotavinn. an. atn,*
 2. *Saddamattarammanarasam,*
 3. *Saddabhimukhabhaiapaccsipatthanam,*
 4. *Saddarafmnanaya kiliya-manodhatitya Cipagamapa. dai'thcinam.*
- (Abhi-A-1-303, Visudhi-2-85)

1. Depending on the Ear-base (= *Sota vatthu*), it has the nature of taking up and realisation of the Sense-object of sound, ,, , , , , . Character,
2. It has the nature of merely taking up and realisation of the Sense-object of sound ... (Function) Essence,
3. The nature that directs towards the Sense-object of sound.....Perception,
4. Cessation of the Mere-action Mind element = The Advertence consciousness (*Kiriya manodhatu-Avajjana citta*) which considers the Sense-object of sound, Proximate cause.

The Ear consciousness arises depending on the following (-1) causes,

1. Non-dissolved or intact Ear transparent element,
2. Impingement, of the Sense object of Round, directed to the Ear door (=Sotaduara)
3. Propagating media (-Cosmic space) for the Sense-of sound (- Akasascinnssita),
4. The associated Mental advertence (- Manasikara)

So, due to these (4) kinds of causes, the Ear consciousness arises with associated Mental concomitants (= Sampayntta dhamma). (Abhi-ttha-1-322,) Among these (4) causative factors, the Mental Advertence (-Manasikara) is noted as the Proximate cause (= Padatthana).

Tattha akasasannissilaiili akusasanidssuymn Ivddhava uppajjati, no. vino tfiu. ^u hi pihitukunucchiddussa sota vinnanam pavattati.

(Abhi-ttha-1-322,)

Among Those (4) kinds of causes, cosmic space (-Akasa) should exist between the Sense-object of sound and Ear-transparent element. The Ear consciousness can arise only in the presence of the dependable space or media (-Akasa). If there is no propagating media or space, there will be no Ear consciousness. That's right. If the external meatus of the Ear is obstructed, Ear consciousness can't arise in that person. (Abhi-ttha-1-322,)

7, Nose Consciousness (Ghana vinnana)

1. *Ghanasannissituywtdha^ijusaii. a Lakkhanam ghanavinTtaTta. m,*
 2. *GhandhamattaramTiiuiturusufn. ,*
 3. *GhandhabhifnukfiibhuiKi paccupatthanam,*
 4. *(. ihandharammunaya kiriya-nian. odhatuya apagama padatthariam.*
- (Abhi-ttha-1-303, Visudhi-2-85)

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1. Depending on the Nose-base (= Ghana vciilhu), it has the nature of taking up and realisation of the Sense-object of smell. Character,
2. It has the nature of merely taking up and realisation of the odour of the Sense of smell. . . (Function) Essence,
3. The nature that directs towards the Mere-action Mind clfm^nl-The Adver tsnce consciousness (= Kiriya monodhatu-Avajjaw citta) which considers the Sense-object of smell, Proximate cause,

The Nose consciousness arises depending on the following (4) causes,

1. Non-dissolved or intact Nose transparent element,
2. Impingement of the sense-object of smell, directed to The Nose-door (= Ghanadvara)
- 3- Dependable Air-element (= Vayo-dhatu)-(Vayosannissita),
4. The associated Mental advertence (-Manasikara).

Due to these (4) causative factors, the Nose consciousness arises in association with Mental concomitants, (= Sampayutta dhamma). (Abhi-ttha-1-322. 1. Among trifle (4) kinds of causes, the Mental advertence (= Manasikara) is noted as the Proximate cans (= Padatthana).

Tattha vayosannissitcinti ghanabilevñ vayumhi pausateyeua uppajjati, ta^amim. a^ori nuppajfatiti aitho. (Abhi-ttha-1-322)

Among these (4) kinds of causes, depending on the Air-element (=Vayasannissita) means, the entrance of air which carries the Sense of smell into the nose, and the Nose consciousness and associated Mental concomitants can arise only in The presence of that air, If that air is not inhaled, the Nose consciousness can not arise-(Abhi-ttha-1-332)

8. Tongue consciousness (-Jivha vinnana)

1. *Jivha sannissicirasa uijanana Lakkhanam jivhavinnanam,*

2. *Ru^umaUurairimurKirunum,*

3- *Rasubhiirmkhu bhara pv. c<Jupatthunam.*

4. *Rasaram man aya kinyamanodhaiyua apagama padatthariam.*

(Abhi-ttha-1-303. Visuddhi-3-85)

1. Depending on the Tongue-base; (= *Jivha vatthu*), it has the nature of taking up and realisation of the Sense-object of taste., Character,

2. It has the nature of merely taking up and realisation of the Sense of taste . (Function) Essence,

3. The nature that directs towards the Sense of taste. Perception,

4. Cessation of the Mere-action Mind element = The Advertence consciousness (=Kiriya manodhatu = Avajjana citta) which considers The Sense-object of taste . . . Proximate cause,

Depending on the following (4) causes:—

1. Non dissolved or intact Tongue transparent element,

2. impingement of the Sense-object of Taste, directed towards the Tongue-dour (=Jivha dvara),

3. Dependable Water element (-Apo dhatu) = Aposannissita,

4. The associated Mental Advertence (= *Manasikara*), the Tongue consciousness arises in association with other Mental concomitants (-*Sampayuilu dfKiirimu*). (Abhi-ttha-1-322. 1. Among these (4) kinds of causes, the Mental adverLern-e | =*Manasikara*) is noted as the Proximate cause (-*Pudattana*).

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Tattha aposannissitanti jivhalGmanam apam Luddhava uppatiati, na uma tena. Sukkhajiuhananhi sukkhakhadaiiyc jiuifiayu tfmpitcpi jiuhauiiinanam nuppajateva. (Abhi-ttha-1-322)

Among these (4) kinds of causes, depending on the Water-clement (-*Aposainnissita*) means, only The presence of Water-element 1 = Nutritive-essence fluid in the saliva or in the diet taken, which moisten the tongue causes development of the Tongue consciousness and associated Mental concomitants. The Tongue consciousness can not arise in the absence of Water- element (-Nutritive essence Fluid element). That's right. If someone puts a dry food on the dry tongue, the Tongue consciousness does not arise, (Abhi-ttia-1-322,)

9. Body consciousness (Kaya Vinnana)

1. *Kayasanmssita photthabbauijanana Lakkhanam kayavinnanam.*
2. *PhoUhubbamaUammam. iri. mam,*
3. *PfiuUhubbabbhimukhabhavu pucc'upuUfn. mum,*
4. *Phvtthabbaruinmunuya kiriya maodhatuya apagumupadutthanam-*
(*Abhi-ttha-1-303. Visudhi-2-85*)

1. Depending on the Body-base (= *Kaya vatthu*), it has The nature of Taking up and realisation of the Sense-object of Touch. Character,
- 2- It has the nature of merely Taking up and realisation of the Sense of touch(Function) Essence,
3. The nature that directs towards the Sense-object of touch, Perception,
4. Cessation of the Mere-action Mind. element-the Advertence consciousness (*-Kiriya manodhatu-Avajjana citta*) which considers the Sense-object of touch. ProximaTe cause,

Depending on The following (4) causes; The Body consciousness arises in association with other Mental concomitants (= *Sampayutta dhnrmma*). (*Abhi-Tthfl-1-322*)

1. Non-dissoluted or intact Body transparent element,
2. Impingement of The Sense-object of touch, to the Body-door (*Kaya dvava*),
3. Dependable Earth-element (= *Pathavidhatu*),
4. The associated Mental advertence (*-Manasikara*),

Among These (4) kinds of causes, the Mental advertence (= *Manasikara*) is noted as the Proximate cause (= *Padatthana*).

Tattha pathavisannissitanri kayapasadcipaccayam pathavisannissayam laddhava uppanati. na rena vina.

Kai^advarasmhi babfd''J^l''IliloJ^t^lh(=s/Ialnmmo^^am ajjhattikam kaifapasadam qhattetva pa. ^adap^r. ^yfi. vi mfihnbnhut^Li palihemnati.
(*Abhi-ttha1-322*)

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Among those (4) kinds of causes, depending on the Earth-element means, that The Body consciousness in association with Mental concomitants can arise only when it gets support or Support condition (= *Nisaya paccaya*) by the Earth-element exists in the (4) Basic-elements of the same unit group of matters in which the Body transparent element is included, That is right. When the external (*Bahiddha*) Sense-object of touch (= *Photthabba aramma*) in which The Earth, the Fire and the Air ie:- Basic-element (*Mahabhuta rupa*) are included, strikes the internal (= *Ajjhattika*) Body transparent element = Body door (= *Kaya-pasada = Kayadvava*), the Sense of touch does not stop only at the Body transparent element or Body door. It reaches down to the Basic-element, included in the Same unit group of matter with the Body transparent element (= Body door). Among these Basic elements, the Earth element in the major element. So, only when the Basic elements (the Earth, the Fire and the Air) in the Sense-object strike the Earth element on which the Body transparent depends; the Body consciousness will arise in association with other Mental concomitants. (*Abhi-ttha-1-322*.) Now, it is better to read the following statements so as to understand further about the

External Basic-elements and the Internal Basic elements (=Bahiddha-mahabhuta rupa, Ajjhattika mahabhuta rupa).

About the Feeling (= Vedana) at the Five Consciousness (= Panca vinnana)

Pali Quotation (Abhi-A-1-304) (Mulati-1-125)

The Buddha mentions the indifferent mental feeling (= Upakkha vedaria) in relation to the Eye, the Ear, the Nose and the Tongue consciousness (=Cakkhu vinnana, Sota vinnana, Ghana vinnana, jivha vinnana). But, in case of the Body consciousness, The Buddha mentions the Bodily agreeable feeling (=Sukha vedana) for Desirable Sense-object (-Ittharanimana) and The Bodily disagreeable feeling (-Dukkha vedana) for the Non-desirable Sense-object, The different feeling (=Vedana) in relation to five consciousness is due to the different nature of impingement between the various sense-objects and the Sense-door.

In case of the Eye, The Ear, The Nose and the Tongue Doors, the Sense objects of Light, Sound, Smell and Taste which are the Derived (=Dependent) Corporealities strike the respective Transparent elements (i.e;- Eye, Ear, Nose etc) all of which are also "the Derived Corporealities", Since the impingement is between the two Derived or Dependent Corporealities, the striking nature is weak. Somewhat Like The force, occurring when hammering the four cotton-wool ball, placed on the four anvils with another pieces of cotton-wool, the Striking force between The Derived. Corporealities weak, So, in taking up of The feeling of respective Sense-objects by the Eye, Ear, . Nose and Tongue consciousness, that feeling is weak; known as the Indifferent mental feeling (= Upekkha vedana).

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In Body-door, the Basic-elements (like the Earth, the Fire and the Air elements) in the external (= Bahiddha) Sense-objects of touch, which, exist in the separate group of matter From the Body transparent element (on which the Body consciousness depends), strike the Basic elements which are the support condition for the Body transparent element and exist in the same unit group with internal Body transparent element (= Ajjhattika kaya pasada). When a cotton-wool ball placed on the anvil is beaten with iron hammer, the hammer as well as the beating force exerted passes beyond the cotton and reaches the anvil, since the striking force is enormous. Somewhat like this example, the striking force of the Sense-object of touch (= Phothhabbarammana) on the Body transparent element is enormous, so much so that, the sinking power exerted not only in the Body transparent element, hut down to the Basic-element on which the Body transparent element depends So, the Body consciousness connected with the Bodily agreeable feeling (= Sukhasahagata kayavinnana citta) arises when taking up the Desirable Sense-object (Ittharammana) and the Body consciousness connected with the Bodily disagreeable feeling (= dukkhasahagata kayavinnana citta) arises when taking up the Non-desirable Sense object (- Anittharammana). (Abhi- ttha-1-304)

In this section, The Commentary teacher by using example (= Nidassa naya) and discriminative points (= Upalakkhana naya), explain simply that, " the External Sense-object of Basic element (-Bahiddha-mahabhutatrammanam) strikes the Body transparent element " so as to get clear understanding of these natural processes. Actually there may be striking among the Earth, Fire and Air elements of Internal units group of matter (Ajjhatta rupa kalapa) and The Internal Body transparent element (= Ajjhatta kaya pasada) as well. |Mulati-1-125. |

Alternatively——The Body consciousness element (=kayavinnana dhatu) arises,

depending on The Body transparent base matter. (- *Kayapasada vatthu*). Again, since the Body transparent base matter is Derived (Dependent) Corporeality, it arises by depending on the (4) Basic-elements in the same unit group of matter. But it is to be noted that these Basic elements in the same unit group-on which the Body transparent element depends —is not the Basic-elements acting as Sense-object of touch. So, except the Basic elements on which the Body consciousness depends, all the other Basic elements Sense-object of touch (-*Mahabhuta phoththabbarammana*) in the separate units group of matter which may be internal or external to the physical body is known as "External Basic-element of sense-object of Touch " (-*Bahiddha mahabhuta phoththabbarammana*). In other words, although these are known as Basic elements, the Basic element of the Body Transparent element depending on which the Body consciousness arises and the Basic-element of Sense object of touch are in (the different units group of matters. (= *Rupa kalapa*). (*Mulaṭī-1-125*))

Long Persistence of Feeling (= *Vedana*)

The striking and rubbing between the Body transparent element and Sense object of Touch is powerful. Due to this energetic touch, when striking with Desirable Sense-object of touch (*Itthaphoththabbarammana*) eg: touching the pleasurable objects; the causative factors of The Bodily agreeable feeling (- *Sukha vedana*) such as—(1) Body transparent element, (2) Desirable sense-object of touch, (3) Associated Mental concomitants like "Contact" (= *Kayapasada, Itthaphoththabbarammana. Sampayutta dhamma = "Phasa"*), all of which are supportive element (= *Nissaya dhatu*) among each others, arise in succession, So, due to the action of these supportive elements, the Bodily agreeable feeling arises for a long time. That is due to the longer duration of action by the supportive causes for the development of the Bodily agreeable feeling, the resultant Bodily agreeable feeling arises for long duration. (Keep in mind that, among the causative factor, the past causative elements are also included,).

Again, in striking with Non-desirable Sense-object of touch (= *Anittha phoththabbarammana*), the causative factors of the Bodily disagreeable feeling (= *Dukkha vedana*) such as—(1) Body transparent element, (2) Non-desirable Sense object of touch, (3) Associated. Mental concomitants like "Contact ", (= all of which are supportive causative elements for the development of the Bodily disagreeable feeling, arise for long duration. (In this case, note also that among the causative factors, the past causative elements are also included. Keep in mind, that the Bodily disagreeable feeling = " *Koyika dukkha vedana* " — like severe headache, back-ache etc, occur even in the Buddha which are due to the past causative elements). Due to the longer duration of supportive causes on the development of the Bodily disagreeable feeling, the resultant Bodily disagreeable feeling also arise for long duration, (*Muiati-1-125*)

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The Nature of Striking (= Rubbing = Friction) (*Ghattana*)

The striking between; —the Sense-object of sight and the Eye-transparent element, Sense of sound and Ear transparent element, sense of smell and Nose transparent element, Sense of taste and Tongue transparent element. Sense of touch and Body transparent element— means the taking of proper direction of the Sense-object (= *Visaya*) towards the Transparent element (= *Visayi*). So, it is important to note that the phrase " the Sense-object of touch after striking the Body transparent element, also strikes down to the Basic elements

on which the Body transparent depends " —does not necessarily means the actual striking of the sense of touch by itself to another object in Ultimate truth-Sense. Similarly, the other objects can not perform striking process. Because, apart from the Sense object of touch, there is no phenomena which have character of Sense of Touch (= *Photthabba sabhava*) or in other words, these phenomena. have Character of Sense of Non-touch (= *Aphotthabha sabhava*) only.

Actually, the respective Consciousness arise due to taking of proper direction between the Sense-object matter (= *Arammana*) which is " *Visaya* " and Transparent matter (= *Pasada rupa*) which is " *Visayi* ". To this peculiar cause of arising of Consciousness (= *Vinnana*), the term " Striking " - " Rubbing " - " the nature of striking "— is given. So, to all these materialities, the Buddha uses the term " Materialities taken up by Impingement " (-*Sappatigha rupa*) in his "*Dhamma sangani-Pali Text* " (Abhi- 1-214). (ie:- the Buddha teaches as " Materiality which is seen and taken up by Impingement " = *Sanidassana sappatigha rupa*— and .. "Materiality which is not seen but taken up by Impingement " = *Anidassana sappatigha rupa*).

Again, it is to be noted that phrases like " the Derived Corporeality strikes the Derived Corporeality " and " the Basic element strikes the Derived Corporeality " etc etc — are used for these phenomena although these have no ability to strike each others. These are the: metaphorical, expressions in the "Pali-text, known as " *Taddhammupacara* " (= Expression of a nature which really does not exist) (*Anuṭṭi*-1-132)

In case of the Body-door (- *Kaya dvāra*), it is mentioned in the commentary that. the external Basic-element-sense of Touch (-*Bahiddha Mahabhuta-photthabbarammana*); strikes the Basic-elements on which the Body transparent element depend and in the same unit group with it; only after striking with that internal Body transparent element. (Abhi-ttha-1 304.) Actually, the striking process between the Basic element on which the Body transparent element depends and the Body-transparent element occur at the same time (= *Samana kalapa*), That is, the sense of touch (-*Photthabbarammana*) strikes the Body-transparent element, and the Basic-element on which the Body transparent element: depends, at the same time, So, in the Commentary, the example of striking a cotton-wool ball placed on an anvil with an iron hammer in given just to express the process occurring on both sites (ie:- the anvil and the cotton). (- Abhi-ttha-1-304). It does not necessarily mean that the striking process at the cotton-wool ball and the anvil are occurring one after another, (*Mulati*-1-125,)

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In conclusion, when the Basic-element- sense of touch strikes the Basic elements in the same unit group with the Body-transparent element, it means that the Body-transparent element is already struck by it. This is the remark given by subcommentary teachers to consider the striking process between the Transparent element and the Basic-element. (*Anuṭṭi* 1-133)

All the above descriptions are given to take up in the consideration of discernment of the Five-door consciousness-Mentalities in terms of Character-Essence- Perception- and Proximate-cause, Generally, the Commentary teacher does not mention the Proximate cause (-*Padattharna*) for some natural phenomena in this Chapter on Four kinds of Character (-*Lakkhandi catukka*). And, at that time, so as to be able to consider rationally, some facts about the Present causative factors of various Mentalities (-*Manovinnana dhamma*) will be further mentioned.

The Present Causative Factor of the Mind-consciousness = Mentality (*Mano vinnana*)

There are two causative factors, Present and Past for the Resultant consciousness which are known as Mind-consciousness (*-Mano-vinnana*). In case of Wholesome; Unwholesome and Mere-Action (ie:- Functional) Consciousness there is no Past causative factor. There is only Present cause for these Consciousness. In the Commentary, all about the Present causative factors for all Mind-consciousness (*-Mano-vinnana*) in the "Five-group existence" ("*Panca vokara bhava*") is described as follow,

Pali Quotation (Abhi-A-1-322, 323)

1. Non-dissolution of the Sub consciousness (*-Bhavanga citta*)-Mind-door (= *Manodvara*),
2. Striking of Mind-object-base = Mind object element (*-Dhammarammana*) to the Mind-door (*-Manodvara*),
3. Existence of dependable Heart-base (= *Hadaya vatthu*),
4. Arising of Mental advertence (= *Manasikara*)-. —

So, there are (4) kinds of causes for the development of Mind-Consciousness (*-Mano-vinnana*) with assorted Mental concomitants. In this case, "Mano = Mana" = "Mind" means Subconsciousness (*-Bhavanga citta*). or Mind-door (*-Mano-dvara*), The Subconsciousness which passes away beyond the life span (ie;-passes away beyond the Arising, Standing and Passing away phases), is impossible to be Proximity-condition for the Mind door advertence Consciousness (*-Munodvaravajjana cita*), So, also the Subconsciousness, arising in its natural Mind-continuum, which is feeble in original nature, is not able to support for the development of Mind-door advertence consciousness (= *Mano-dvaravajjana*) by Proximity condition (= *Anantara paccaya citta*). To such Sub-consciousness which is not able to support for the arising of Advertence-consciousness (= *Avajjana citta*) by Proximity condition (*-Anantara paccaya satti*), the term "*Sambhinna*" (= Broken up subconsciousness) is given.

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Mandahama gatam nama kiriyn^rta^a paccayabhavain (. inupagantva pl81 sayuJii. eua pavattammafn. (Mulañi-1-134)

Somewhat like, Subconsciousness (= *Bhavaricfa citti*) arising in Sub-consciousness life-stream during sleep, the Subconsciousness arising during waking which are not able to raise Advertence consciousness are known as "*ManduHiumcigata*" (-feeble consciousness), That's right. Occurrence of many Subconsciousness, (= *Bhaviga citfa*) between one Cognitive Series-ThoughL- process-Process of Consciousness (*-Citta-vvthi*)-and another is due to inability of these Subconsciousness to raise Advertence consciousness. The Subconsciousness which has ability to raise up the Advertence consciousness, (= *Avajjana cilia*) by means of Proximity condition (*-AnantarG pofWifa*) is known as non-dissoluted Subconsciousness (*-Asambhinn. a bhauanga dttn* |.

So, The striking of Mind-object-base or element (*-Dhammarammema*) to the non-dissoluted Mind door (ie;-*Asawbhimo mo^odvara*) is also one cause of Mind-consciousness (= *Mano-vnana*).

Again, the groups of Mentalities-Mind consciousness arise only in the presence of Dependable Heart-base, (*-Hadaya ratthu*). Without the Heart-base, Mind-consciousness can't arise, NoLc that; the Heart- base causative

, factor exists only in the " Five-groups-Existence " (= *Panca ^okara bhfvn*).

. • Again, the Mind-door advertence consciousness (*-Mo^odvorrfvajjana*)-

. also known as Mere action or Functional Mind-consciousness element is here mentioned as Mental advertence = Mental action (= *Mananra*). Only when this Mind-door advertence consciousness (ie:- Mental advertence-*Manarkara*) arises in the Subconscious stream, the groups of Mentality (ie:- the Mind-consciousness and associated Mental concomitants) will arise. So, these are the (A) kinds of causative factors for the development of Mind-consciousness and associated Mental concomitants-(*Abhi-ttha-1-322-323*,)

All These causes are possible as the Proximate causes (-*Padaiihana*) for the Mind consciousness (-Mentality groups) in appropriate occasion, But, these phenomena are concerned with all the Mentality group | ie:- Mind-consciousness = *Mano viimanu* and associated Mental concomitants | especially in Five-group Existence ("*Pufica vokwa bbava*"), and the Proximate cause of soire merits) phenomena is not mentioned in some Commentaries. So, it is to be noted, that omission of Proximate cause in some Commentaries is not due to the absence of that nature.

10. Receiving Consciousness = *Sampaticchana Citta* (Resultant Mind Element-*Vipaka manodhatu*)

1. *Cakkhuvinnana^{an} anantaram upadwijawiafak. khana martodhatu,*
2. *Rupadinam sampasicchana. sa (= R^{tpai}:iisa'ftaticchanaro^a)*
3. *Tathabhava pac^{potibana} (-Rupadisampaticch. anabhava pac^{patthana})*
4. *Cakkhitvannanadi apn^{gnr}a padai^{im}a. (Abh. i.-ttha-1-304-V)si. iddhi-2-85)*

1. The nature arising after cessation of the Sense-organ consciousness (eg- Eye consciousness-*Cakkhu umnani*), and taking up the Sense-object (eg:- Sense-object of Sight-*Riiparamnani*). Character,
2. Receiving the Sense-object (eg:- Sense-object of Sight = *Ri^{parammana}*)
..... (Function) Essence,
3. The nature which enables to receive the Sense-object. Perception,
4. Cessation of Sense-organ Consciousness (eg; Eye consciousness-*Cakkhu vinnana*).
.....
. Proximate cause.

All above Character- Essence-etc: are described generally for (1) sorts of (5) kinds of sense. Actually, the Receiving consciousness can not take up all (5) kinds of sense simultaneously in a single Mind-moment (-*Cittakk^{fino}*). So, the disciple who wants to cultivate Mental concentration = *Yogau^{ara} puggala*) should try to meditate on Character- Essence- etc of the various Sense object separately. . Now. taking the Receiving Consciousness for Sense-object of sight as example, some descriptions will be given again, In regard to Receiving Consciousness, there are (11) kinds of Mind and Mental concomitant. Among them select the Mind or Consciousness (= *Vimutt^u citta*) and discern it. Similar method is applied to discern the Receiving Consciousness which takes up the Sense of sound. Sense of smell etc, etc.

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1. *Cakkh⁷Mnanassa anantaram uparaffnana vijana^{La} lakkh^{urici} martod/zatu,*
2. *Rupirama sampul^{ch}cinarasa,*
- 3- *Tathabhava pac^{upillthana},*

4, Cakkhuvinnafi. a paganio padatt^fina '.

1. Arising after'cessation of Eye-consciousness, taking up and realise the Sense-object of sight. Character,
2. Receiving the Sense-object of sight. (Function) Essence,
3. The nature which revives the ycnse-object of sight, , .-, .-., , Perception,
4. Cessation of the Eye-consciousness. Proximate cause,

Mind-element (-Manodha. tu) ———

SahhdvasunrLatanissaliaU^siu iriunuyeva dhatu manodhatu. (Abhi-ttriQ-1 304)

Attano sabhauam dharetiti dhatu —ie:- The ^{ri} Element " is The phenomenon which possesses it's own original nature = which exists as it's own natural phenomenon. So, The mining of " Element " is " the nature which really exists in Ultimate Truth sense, the nature which is free from " Personality ' (=Atta |^ and the nature which is not living being (-Satta). The Five-door Advertence consciousness (-Pcmcaduaravajjana) and the Iwo Receiving consciousness 1 = *Sanipaticc-hana ciTfo dvfi*) are the phenomena which definitely exist in Ultimate Truth sense, These are free from " Personality " (= Alia) (ie;-these are not- self |. These are not living being (-Satta). So, these (3) kinds of Consciousness fiet the name " Element " (= Dhatu). But, these (3) kinds of consciousness are merely aw^re of the respective Sense-object, and these arc icss powerful in realisation of Senses in comparison with other kmda of Consciousness, These elements just take up the Senses, and get the name " Mind-element ° (= Mono dhatu) according to Pah phrase— " *Munoycuu dfiatu mwodbatu.* ".

Question:—In Commentary, it is stated that these(3)kinds of Consciousness (ie:- Five-door Advertence consciousness and two Receiving consciousness-" *Panca duaravajja'n. a, SampaticcJiana citta*) are known as Mind-element which Just merely realise the Rense object, bearing the nature of delmite existence m Utimate Truth sense f = *Sabhai/a ^hamma*), the nature of Non-sell (-*Su'triata dhamma*) and the nature of Non-living being (= *Nissalla d)n. iirima*). IF so, the question is'— Should other Consciousness, like Five Consciousness, Mind-consciousness (-*Panc-a v'rtrnina, Mano mnnana*) which also possess the nature of definite existence in Ultimate Truth sense, the nature uf Non-self, and the nature of Non-living being (-*Sabhaua dhamma, SunnuUi dhanma, Nissatta dhamma*) be appropriate to get the name as " Mind-elemtnl " ?

Answers— The ° Mind element " which isjusL ordinary nanic | = *Samarina iwna*) is not suitable to give for Five consciousness, Mi rid-consciousness, because these have more peculiar realization-funcLiun Lhail Lhc Mind-element,

Broader Answer:— Depending on the respective Physical-Base = *VafThii* (eg:-Eyc consciousness depending on the Eve-Base (-*C-akkh^t uiiman-a. Cakkhu ifCltthu*) = Five consciousness depending on respective Physical-Base | = *Panca viwnrKi, ViHhu*), and taldng up thi; respective Sense-nhject (ie: always perforin-ing The See ing-function lo Scnsc-object of si^lit-*Rvparamma. na*) are Lhc peculiar features of Five-consciousness (= *Panaa mnnana*) which cire dillrcnt from. the Mind-element.

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Five-consciousness (eg: Eye-consciousness) is preceded by Five-door Advertence consciousness which has different dependable Base-mutter (ie:- Heart-base = *Iudaya vatthu*). The Receiving consciousness (= *Sampaticc!sari(i cilia*) is preceded by Five

consciousness (eye consciousness) which has different dependable Base-matter Like Eye-base (= *CaWw votThu*). Other various Mind-consciousness (-*Mario-iwinafia*) like Investigating consciousness (= *Suntirana-citta*) is proceeded by various consciousness (eg:- the Receiving consciousness ^r *Sumpaticchana citta*) which has same dependable Heart-base, So, the Mind-P¹¹⁻² consciousness gets powerful Condition (= *POC. C. OJO ^otfi*) like Proximity condition (-*Ananiara-puccayu*) from the proceeding consciousness which has similar dependable HearL-Base matter. That is why the various Mind-consciousness (eg:- ol83 Investigating consciousness etc; etc —) possess distinctive realisation function superior EC thaL of Five consciousness and the Receiving consciousness.

The arising of Five consciousness and the Receiving consciousness are benefited From Five-door Advertence consciousness and Five consciousness respectively which has different dependable Base-matter, by means of various Condition- power (-*Paccaya satti*) like Proximity condition(-*Anantara puccaya*) etc. But, in case of Mind-consciousness (eg:- Investigating consciousness); the beneficial effect is exerted by means of Proximity-condition only on Five Consciousness which has the same dependable Base-matter, (eg:- Hetermning consciousness-*Vothhapanu citta*). That is why, the various Mind consciousness like Investigating L'cn. consciousness etc, possess distinctive realisation-power, superior to that of Advertence consciousness and Five-consciousness.

In this way. Mind-door (= *Mono- duara*) means the Subconscious-ness (= *Bhavariga citta*). At the beginning of the process of Sense-perception (» *Vithi cilia*) eg:- Five-door-mind process (-*Pani'odvara virhi-aitta*), the Five door Advertence consciousness arises first. So, the Five door Advertence consciousness (= *PuncadvaruvUjjana citta*) is the first starting Consciousness from the " gate of the Mind-door " (-*Maiiodvara-'uggamQrtamukha*). Unlike, the Advertence consciousness, the Mind-consciousness-elements (-*Mano mnrsona dhatu*), like the Investigating consciousness (-*Santirana citta*) are not the starting consciousness of the Mind-door. So, they have ability to realize the Sense-object superior to that of Five-door Advertence consciousness.

As already described above, the Mind-consciousness-element is more distinctive, powerful and peculiar, in taking up the Sense- object—

Mano | = Mind | -Awareness, Realisation

Vinnana (= Consciousness) - More powerful awareness and realisation

By combination of these two words: ie:- Mind + Consciousness (= *Mono + umnana*), the term —Mind consciousness element(-*Mavzo uiniiana dh^s*) which means " the most powerful in the realisation of Sense-object " is appropriate to be used for the Mind-consciousness element. So, the Mind-consciousness element has special, function to take-up the Sense-objects. This is how it differs from the Mind-element, and the Five-consciousness-elements.

So, the element (= *Dfwtu*) which merely take-up the Sense and without any special power of awareness is known as Mind-element (= *Mono-dhatit*). So, the (3) kinds of Consciousness (ie:- Five-door Advertence consciousness and two Receiving consciousness-*Pancadvaravajjat^a citta*, *Sumpaticchana citta d^e*)

are called as Mind-element only. These are not known as special mind (= *Mana*). So, in *Pali-phrase—Mano eva dhatu manodhatu—the* word " *eva* " means " *mere* " or = " just " (= *Malta*). The word " *mere* " is used to suppress the special, powerful awareness-function of the Consciousness. In other words, the specially power of awareness, possessed by Five-consciousness and other Mind-consciousness

(= *Panca vinnana, Mano-vinnana*) is lack in the Mind-element (= *Mano-dhatu*).

Again, the Five-door Advertence Consciousness (= *Pacadvavajjana citta*) is the Exit-mind from the Mind-door (ie:- the *Subconsciousness*) at the *begining* of the process of Sense-perception and the Receiving Consciousness

(= *Sampaticchana citta*) is the Entrance-mind to various *Mind-consciousness* (= *Mano vinnana*) like Investigating consciousness (= *Santirana citta*) etc, etc. So, since these (3) Mind-elements are the Entrance and Exit gate-consciousness, these are lack of special power of realization and awareness (= *Vijanana kicca*) of the Sense-object.

Since, these (3) Mind-elements are lack of *sepecial* power of awareness, these are not suitable to be designated with the word " *Consciousness* " (= *Vinnana*) to become Mind-consciousness (= *Mano vinnana*) or " *Consciousness* " (= *Vinnana*) like Eye-Consciousness (= *Cakkhu vinnana*). That is right. Although the Mind-element (ie:-Five-door Advertence *Conscwu. seness=Pancadvavajjana*) arises, conditioned through the *Subconsciousness* (= *Bhavanga citta = Mana*), it does not *necessarily* support the *Subconsciousness* (= *Mana*), it has effect only on the Five-consciousness (= *Panca vinnana*). Again, the Receiving *Mind-element* (= *Sampaticchana citta*) although it has effect on the Investigating Mind (= *Santirana*), it is not conditioned by the previous mind (= *Mana*), but it is conditioned by the Five-consciousness (= *Panca-vinnana*).

In conclusion, the Five-door Advertence Consciousness (= *Panca dvava vajjana citta*), has beneficial effect on the various Five-consciousness (= *Panca vinnana*) performing various function like *Seeing-Function* (= *Dassana kicca*) etc, etc; and the Receiving Consciousness (= *Sampaticchana citta*) is caused by the these Five-consciousness. So, among the Mind-elements the Five-door Advertence consciousness is the leading mind and the Receiving Consciousness in the follower-mind of these Five-consciousness. That is wby, since these Mind-elements have no special realization power to the Sense-object (= *Visesa vijanana kicca*), these elements are designated simply as " *Mana* " (= Mind). (*Mulaṭṭi-1-126*)

11. Investigating Consciousness (*Santirana citta*) Rootless Resultant Mind-Consciousness-Element (*Ahetuka Vipaka Manovinnana Dhatu*)

1. *Ahatukavipaka salarammana vijananalakkhana duvidhapi santiranadikicca manovinnana dhatu,*

2. *Santiranadirassa,*

3. *Tathabhava paccupatthana,*

4. *Hadaya vatthu padatthana. (Abhi-ttha-1-305. Visudhi-2-85)*

The Rootless Resultant Mind-consciousness-element which takes over the Investigating Function, consists of two kinds:---- the Pleasure associated

(= *Somanassa*) and Neutral feeling associated (= *Upekkha*) has the nature of:—

1. Realization = Taking up of (6) kinds of Sense-object. Character,
2. Investigation of Sense-object. (Function) Essence,
3. Ability to investigate the Sense-object. Perception,
4. Dependable Heart-Base Matter. Proximate cause.

The Buddha mentions the Rootless- Wholesome- Resultant Mind-Consciousness Element (= *Ahetuka kusala vipaka manovinnana dhatu*) into two kinds, ie:— Pleasure associated and Neutral Feeling in " *Dhamma sangani-Pali-Text* ". Based on this *PaH-Text*; in the Commentary where Character- Essence etc are described, that Consciousness is classified as two kinds (= ie:- *Duvidha*). In " *Abhidhammattha sangaha* " Scripture, these two kinds of Consciousness are named as " Rootless Wholesome Resultant Pleasure-associated Investigating " (= *Ahetuka kusala vipaka somanassa santirana*) and " Rootless Wholesome Resultant Neutral-Feeling-associated Investigating " (= *Ahetuka kusala vipaka upekkha santirana*) Consciousness. The above name is well known for all. So, for simplicity's sake only the name " Investigating consciousness " (= *Santirana citta*) is given above. Actually, it has more than one function ie:- Investigating Function (= *Santirana*).

The Rootless Wholesome Resultant Pleasure-associated Mind-Consciousness- Element (= *Ahetuka kuslavipaka somanassa sahagata manovinnana dhatu*) = Pleasure-associated Investigating Consciousness certainly (= *Ekanta*) arises when taking up the Desirable Sense-object (= *Ittharammana*), it always associated with Mentally agreeable feeling (= *Somanassa vedana*); not only performing Investigating Function, but also the Registering Function after the Impulsion *Consciousness* in case of Five-door Thought-process (= *Panca dvaravithi*). So, it has two functions, performing at two places ie:- Investigating Department and Registering Department (== *Santirana thana, Tadarammana thana*).

The Rootless Wholesome Resultant Indifferent mental feeling associated *Mind-consciousness-Element* (= *Ahetuka kusala vipaka upekkhasahagata manovinnana dhatu*) = Neutral Feeling associated Investigating *consciousness*, arises when taking up Median-desirable Sense-object (= *Ittha majjhattarammana*), it is associated with Indifferent mental feeling (= *Upekkha vedana*), performing (5) kinds of function known as Investigating, Registering, Rebirth, Subconscious-ness and Dying. So, this consciousness arises to perform it's respective function at appropriate places known as Investigating, Registering, Rebirth, Subconscious-ness and Dying departments (= *Thana*).

There is another kind, known as the Rootless Unwholesome Resultant Mind-Consciousness-Element (= *Ahetuka akusala vipaka manovinnana dhatu*). In the " *Sangaha* " scripture, this Consciousness is named as Unwholesome Resultant Neutral Feeling associated Investigating Consciousness (= *Akusala vipaka Upekkha santirana citta*). This Consciousness performs

Rebirth Function,

Subconsciousness Function and Dying Function in the 4 Lower Worlds

(= *Apaya*). In case of Present existence (= *Pavatti*), in (11) Sensuous Worlds, it performs Investigating Function and Registering Function appropriately.

In discerning the Character-- the Essence of the above Wholesome and Unwholesome Resultant Neutral feeling associated Investigating Consciousness, in performing the Rebirth and Subconsciousness Function, refer to the method, applied for the Rebirth and **Subconsciousness-consciousness**. In this part, the discerning of the Character and Essence of these (3) kinds of Investigating Consciousness when performing the Investigating and Registering Function will be mentioned. First, discernment of the Character and Essence at the time of •performing Investigating Function will be mentioned again. In Commentary, all the Investigating consciousness, similar in nature, and taking up (6) kinds of Sense- object are collectively described. In practice, the Wholesome Resultant Investigating Consciousness takes up the Desirable Sense-object, and the Unwholesome Resultant Investigating consciousness takes up the Non-desirable Sense-object. It is to be noted, that single Investigating Consciousness can not take up both kinds of Desirable and Non-desirable various (6) kinds of Sense-object in one particular Mind-moment (= *Cittakkhana*) simultaneously. So, discernment should be carried out **seperately** for a single Sense-object. The method of discernment will be described, taking the Sense-object of Sight

(= *Ruparammana*) as an example.

Ahetukavipaka santirana kicca Manovinnana dhatu ——

1. *Ruparammana uijanana lakkhana,*
2. *Santiranarasa,*
3. *Tatha bhava paccupatthana,*
4. *Hadaya vatthu padatthana.* It means that:——

The Mind-consciousness Element which is performing the Rootless Resultant Investigating Function has following nature:——

1. Taking up and realization of the Sense-object of Sight. Character,
2. Investigation of Sense-object of Sight. (Function) **Essense,**
3. Ability to investigate the Sense-object of sight. Perception,
4. The Heart-base matter on which it depends. Proximate cause.

Similar method of discernment is applied for other Investigating Consciousness which take

up the Sense-object of Sound, Smell etc, etc. These (3) kinds of Investigating Consciousness, when performing the Investigating Function (= *Santirana kicca*), take up the appropriate Sense among the (5) kinds of Sense-object from Sense of sight to Sense of Touch. When performing the Registering Function (= *Tadarammana kicca*), it takes up appropriate Sense-object among the (6) kinds of senses. If the Investigating Consciousness is associated with Mentally agreeable Feeling (= *Somanassa vedana*), it is connected with " Rapture " (= *Piti*) and there will be (12) kinds of Consciousness and Mental concomitants (= *Cetasika*) (ie:- One Investigating Consciousness and eleven Mental Concomitants). If

it is associated with Indifferent *meiilal* feeling, it is not connected with " Rapture " (= *Piti*); there will be eleven kinds of Consciousness and Mental Concomitants (= *Cfittikā*) (ie:- One Investigating Consciousness and ten Mental Concomitants). From above group of *Menlali*, select The Consciousness and discern the Character— Essence etc. The discernment of The Character-Essence at the time of performing the Registering Function will be described later in the part of Kepis' Registering Function. Now, the Character- Essence of The Determining Consciousness (*Votthapana citta*) which sequentially follows, the Investigating Consciousness in the Thought: process (*ViLht*) will be described first-

12. Determining Consciousness (*Votthapana Citta*) (Mind-Consciousness-Element Associated with Mere-Action) (= *Sadharana kiriya MaMvinnana. Dhatu*)

1. Upekkha sahagata hetukariyca Manovinnana dhatu salarammana vijanana lukkSianu,

2. Kiccausvna puncduara mwtdtfafeſu rotti'iabban. o uo. ^a. Mroſa,

3. Ta^ia bfitfua puccupathana,

4. Ahciukavipaka munovinnanrci dhau bhauḡanā artna'Tara pogoma padattPiarLa. (*Visudhi 2 87.* |

The *IndiHerent* Mental Feeling connected- Rootless Mind-Consciousness Element:—

1. Realization or *LaMng* Lip (6) kinds of yensc-object. Character,
2. Determine *Lion o!* *SeFLae-ubjccI* in Five-door Consideration of *Senae-obJct-'l* in Mind-door- (Function) Essence,
3. Ability to determine *Senae-object* in Five-door Ability to consider *Senae-object* in Mind-door- Perception,
4. Cessation of the Rootless Resultant *Mind-CorLaciiJusiicſſ Ecſcinct* == *Investi ^atin^*

Consciousness, in Five-door, Cessation of the Subconsciousness in Mind-door. „ „- . .
 „ Proximate cause.

The Rootless Mere-action Consciousness consists of (3) kinds:—

1. Mere-action Mind-element known as Five-door Advertence Consciousness
 (= Poficadvara-mjjaifa i^{ti}),
2. Indifferent Mental Feeling associated Rootless Mere-action Mind-Consciousness which is concerned with the 11 Ordinary persons (= the Worlding), Noble Teacher, and No More Learner (= *Puṭṭhūjjūṭṭhī, Sekkha, Asekkha*), known as Mind-door Advertence consciousness (*-Muno dva'wajjana citta*)
3. Mentally Agreeable Feeling associated Rootless Mere-action Mind-Consciousness Element; not concerned with The Ordinary and Noble Learner, but only concerned with No More Learners (ie:- Holy Ones = *Arahat*) and known as Mirth producing Consciousness (*-Ua'iluppudu USu*) ———

So, there are (3) kinds of Rootless Mere-action Consciousness. The Character-- Essence etc of the Mind-door Advertence Consciousness = Mind-Element is already mentioned. Now, the Character— Essence etc. of the Mind-door Advertence consciousness is given to be stated-The Commentary teacher explains the Mind-door Advertence Consciousness in association with (2) Functions at (2) Places (= *'nūyita*) since it performs Determining Function (= *Vollhapunu kicca*) at the Five-door and Advertence Function (= *Avajjana kicca*) at the Mind-door, But a meditator who wants to discern the Character— Essence in practice, should discern the Consciousness performing the Determining Function at Five-door and the Consciousness performing the Advertence Function at Mind-door separately, Since, the Consciousness occurs in separate Mind-moment and there is difference in time, A single Advertence consciousness can take up (5) kinds of Sense-object simultaneously in one Mind-moment, So, the Determining Consciousness which arises in taking up the Sense-object will be stated again as an example. Apply this method in discerning of other Determining consciousness which take up Sense of sound, sight etc, etc-

1. Upakkha saḡata flukii-ya Manovinnana tīhatu rūpa. rctmmana mjanana lakkhana,
 2. Votthabbana ra^a,
 3. Taihabhava paccupūhuna,
 4. AhGtuka sApaka muawinnana dhatūnairā annatarapagana paīatīh^{ti}.
- (*Visudhi-2 S7*)

The Indifferent mental Element, connected Rootless Mere-action Mind-consciousness

cetasika). If so, which one (ie:- the Determining Consciousness or associated concomitant ^ Determination "*-Aciliiniokkha cclcmiki. i*") decides the nature of the Sense-objects into desirable or no n-desirable.

Catubhurfiakuciltuithi no vijanana lukkhunam nama nallhi. Sabbam ifijanana takkhumneru. (Abhi-LLhti-1-155) PI 87 There is no Conyiousnc^ whi^h ducy not possess the Cby. riicLer (?r awareness or Sense-object (-Vijananaldkkha. na) in (4) classes of ExisLence like acnsuous sphere, Fine maLenal sphere, Imm^Leria) ypht; re and Suprainundane. All kinds of Cunseiouyneas possess the Character ur Aware rn; as urSense-DbjccLa (= *Vijananaktktana*). (Abhi-LLha-1-155)

The Determining consciousness has The CharacLer ul LAkmg up-Lir Realization of yense-object only- The Mental eoneuiiiilani ^{tl} DetermiJiaLiun ° (*-Adhunokkha cetasika*) which occurs in association with (tie DeLei-mining Consciousness has Character of Decision (= *SwiniUhunu lukkhaii. a*) or the Senc-o bicct.

As. already described in above Great Subcommntaiy, the Determining Consciousness actually does not decide the Desirable or. Non-desirable nature of Sense-object already taken, up by the Investigating Consciousness. it just determine the va^ie nature of Sense- P18 object. It merely takes up-realises the Sense-object. Only the Determining concomitant B (*-Adhiniokkha cetasika*) decides the nature of Sense-object. But^ the Determining Concomitant does not arise without Determinmp, Consciousness. All the various kinds of Consicousness perform the essential role——Frecidin^ Function (*-Pubbhotic/omctrosi'n*) in taking up of Reuse-objects by associated Mental Con corn itanrs. Ro, in This case the awareness of Desirable or Non desirable Sense object by the Determining Consciousness is also the esseniiial leading factor for The Mental cuneumiLanL in Laking Lip o(Desirable or N en-desirable Senses, That is why, it is stated, in the way of Connected Conduct "*(-3o. hacarana nos/o)*" that the Determining Consciousness. decides the Sense-object whether it is Desirable or Non-desirable.

-Actually, the decision on

the Sense-object is performed by Ihf Determining ConcomTtant | ^ *Adhimokkhi-cerasska*) which has Character ^Decision (-SanniTrhnn^ lalckha-na), The Deter-mininK Consciousness is leading the function of the Dererminmg C^nroimtant, That is why it is stated, that the DcLemiining consciousness decides the Sense-•T88 object, But, as already described by the GreaL Subcommentary teacher, actually; both kinds of Determining onseiousni^ti and Determining concomitant can not definitely decide whether

Tadanga pahanu) The guilty and inferior Unwholesome actions by mean-; of Momentary abandoning | = *Tadanga pafmnu*); or elimination by discarding (= *Vikkhambhanu pahana*) 01- relinquishing by extirpation (-*Sanw^a pohana*). So, due Lo ability to give Lip the Umncriluiius phenomena by (3) ways of abandoning (= *Puhana*). these groi-ips of MenLal- iues are known as Wboleson-iR deeds. (Abhi-LLha-1-ai)

Next explanation'— —Unwholesome phenomena exist in the life curillimum of living bciiLg;-; as loathsome or detestable nature. So, these Eire known as " *Kusa* " Evil-Sin. Some gi^ups of Mental phenomena dpstory the Unwholesome phenomena which arc known as " *Ki^i* ", exist in the life conlinumn oJ" liviri^ beings aa loathaonic or detestable nanire. ftO, there MentaEitiea Lire Imown as " *Kusafa* " | = Meritorious deeds). The Unwholesome phenom-en-a are asaual^cl wil-li loathsome, Hatred, Delusion, Concftir | ^ *Roga, Dosa. MoS-iti, Muna*) CLC, and these are the causes of Various sutierings like, Existence in The IUWLT Workls(=*Apaya*) Round of Existences 01- Rehinths (-*Samsara vaiia*). So, theye ai<; the Loatl-isome phe^iomena. These loathsome Unwholesome deeds are cuL oil" by riK. an. s of Mo-menrary abandoing, Discarding and Extirpation (~ *Tadunyu puhana, Vikkhniribbana pahana. Samuccheda pahana*) m appropriaLc instances. The Gi-pat WhnlesomF deed (= *Maha knsula cilia*) whk; h is led by Insight knowledge, The Wholesome deed ol' Developed Lxial^iici-' (-*Mahaggata kusaia dfta*) and the Wholesome deed of SupramLiiLdanc, (- *Lukkattara magga kusola citta*) cut oti the loathsome UnmeritorioLlii deeds by (3) kindti of abandoning like Momentary, Discarding and Extirpation respectively, (Abhi-ttha-1-yi)

Alrematively, the rnsight knowledge whic^I lessens the loathsome

Unwholesome phenomena by means of MomcriL^y etbanclouing, Discardm^ or the Insight knowledge which LuLally abolishc-s, the Un-wholesome phenoniena by Extirpation iire known as " *Kusa* ", The ln. sii; ht knowledge which is associated with the GreaL Whok-s^m^ deed of con. templatation (-*Vipa^aiin innfiakusala cilia*) leaaen^ The ioalhthiomc Unwholesome deeds momentarily. The Insight knowledge which ia asaoeiaLCLL with the Wholesome deeds of the Fine M^terial-Sphere-AbaurpLiun (-*Rupavacara jhana kf^sala dTTa*) and rhfi Wholesome deeds of the ImmaLerial-Spli^ie-Absorption (= *Afitpavaaara J^ana kn^cila citta*) can CLIL oti the loiithscme Unwholesome deeds for somelm-ies by means of discarding (= *Vikkhambhanu pa^na*), The Insp. ht-ki-LOWled^e or rhe Consciousness of Path of llolinea^ (-*Ar^amagga unario*) associated with the Wholesome deed of SLLpramimd-an-c (- *Lokuttara magga kfi^nfo citta*) can totally abolish The Loath' some Un-wholesome

debris by Extirpation (= *Sumuccheda pahana* 1. So, these various kinds ur Insight knowledge are known as " *JCnaa* ". These Insight knowledge; known fis " *Kusa* " ought t'o be attained or

desimbie Lo arise. ^o, these Mentalities are Meritorious deeds (= *Kusah*). In this case, "desirable to arise" means, the effect of Insight-knowledge on the Wholesome deeds associated with Wisdom (-*Nnana-sairtpf*)/*siT!n lai^ala dhammu*), by way of Co-naseence-Condition (-*Sahajuta-paccaya ^ofti*) ^nd on The Wholesome deeds not associated with Wisdom (= *Nnfiana vippayuita kimaii. i dfiamma*) by way of Original Support-Condition (= *Pak/s^pa nissaya-paccuyu*). (Abhi-ttha-1-81,)

Next explanation:—If, someone grasps the long and sharp bladed grass with the hand?, his or her palm will be cut by the sharp blade of the grass —and somewhat like that, these Wholesome deeds cut the various classes of defilements (= *KHe^a*) which have already occurred or not. The Wholesome deeds behave P^ like sharp bladed grass, so known as "Kzzsala" (= *Meritorious deeds*),

1. *Amippannanam papakanam akusQlanafn s^hammfnfam anuppadayu chcin. ^cnn jancii uayamuU vir^am arobhati ciT^ri pagganhati paduFULL:*

2. *UppfInnaiiam papakimwi akusalanam dhaTiin^nm pahanaya chund^m janeti vayamii viriyuifl afdbhati ciltonf fWfgn-flhfi^ padahati.* (Ma-1-89>)

1. To prevent occurrence of loathsome Unwholesome deeds which are not yet done, try to keep good will (-*Chanda*), have endeavour, be energetic (-*Viriya*), upgrade the Mind, and have diligence.

2. To abandon the Loathsome Unwholesome deeds which are already done. Try to keep good will (-*Chanda*), have endeavour, be energetic (= *Viriya*), upgrade the Mind and have diligence. 1 Ma-1-89)

Among the 4 kinds of Right Effort (-*Sammappadhana*) take care of these (2) kinds of Right Effort. Between these Right Efforts, the Energy of Effort (-*Viriya*) which reaches the stage of the Path of Right Effort (-*Sammu-vuifUina-fiiaggci*) can abandon the Unwholesome deeds which are already done, and prevent the Unwholesome deeds which are not done as yet. Somewhat like that, the Wholesome deeds can cut off all various, fetters of Defilements (-*Kilesa*), which has already arisen and which will not arise- (Abhi-ttha-)-81) p190

Further Explanations

Apica arocyatflTena, anavajjuU)icflLu, kosallasambhutatthna ca knsulaift. (Abhi-ttha-1-105)

Arogyattha—Aeorelini; to "A roga. ^tt hhavo arogyarn" — a healthy state free from disease is known as "Arogyat". In this case The disease or illness¹, means (1) *Aluralu* = Ache and pain; like stiffness, Lumbago, earache, headache etc, etc (2) *C^ktnfia* = Various ailments with fever; like malaria, plague and other febrile illness. (3) *Utiadhi* ~ having various sores and ulcers. So, the disease or illness consists of 3 kinds. That is why in the P^ phrase

—^{ft} *Anaturalaya, agelartnena, iibifdhstas/a* " = -^{lt} Free from disease " (= *Aro'Jyfi*) means free from above all (3) kinds of illness ie; -Lack of ache and pain» lack of febrile illness, lack of sores and ulcers.

^v *Kacci tin bhoto kusalam* " (Khu-5-327. Khu-6-77. | = 0. . . . monk. .-, . have you good state of health ? f =- Are you In ^ood health?)"—— in this *Pafi*-phrasc mentioned In *Mahahamsa jaiaka--Pafi* text, the Buddha *f. iv*^ the meaning of The Aurd " *Kusata* " as free from above (3) kinds of illness like; ache. and pain; lever, and *vaiiuLia* acres of the physical body (=• *Rupmkaya*). Similarly, in Mentality, lice *Iruni* (3 j kinds of illness (= Defilements = *Kifesa*) Like Defilement of ache and pain. Defilement of fever- and Defilement of sores Is mentioned as ^{tl} *Kusuki*". (• In Lhis case various Defilements =- *Ktiesa* arc expressed as *dis-eeaeey*). Su, Wh(Jkaumc de^d (-*Kusala*) means the phcnocnon which is free From The Delilemc'nLa (- *Ksl^a*). (Abhl-ttha-1-105. 1

Anavajjattha (= *Noii-gLiillLy phcnumena*) ——Th<- ' Wholesome phenomena are free from dctilin^ lai'-tor like misdeed, haLied, mental impurity, and anxiety. So, these are The non-guilLy phenymL'ia, For this non-@, uilLy nature these phenomena are known as *MerikJriuLia* ur Wholesome deeds (-*Kusa!a*).

Kosallattha ——" *Kusala* " -the word "Wholesome" has following meanings:—

1. *Arogya* = hcallhinfb&, lack of disease i
2. *Anavajja* = frc-e (roriL guilL,
3. *SukS-savipakfi* = giving good and pleasant effect,
4. Chefca-Clevc-mesa

Kusala^Li bliiuo kv^uUufn——in this, *Pafi*-phrase, the word " Wholesome "-*Ko^alUi*" is Lit>cd lbr the state of healthiness |-*Arogi. fG*), non-guiltiriess (-*Anavajja*) and giving pleasant, effect (-*Gukhauipaka*), By the wDrd; < *Cbcka* " = Ck-verncaa, iL. llaogive^ nianin^, of Wisdom-Knowledge-Intelligence:. So, in the- CummenLary iL is sLatcd as " *Kosaftam i'uccati Panna* " (~ Wisdom is clove me as). (*Abhi-ttha-1-1 05-* |

The Nature which has ability to make a person intelligent is known as " *Kosalla* " (= *WiBdom*), All The Wholesome Mentalities are produced by the *WiB-dum* which i^ kno^n as. " *Kosalla* ". Due to the meaning •' properly produced by thf *WiadDm* or *liiLelligence* " these groups of Mental phenomena are known as " *Kuauiu*" (= Wholesome = Meritorious Deed?), (*Abhi ttha-1-105*)

Ekadesiipacara-- f = Metaphorical expi-e^ftion of pphenomena which are partially related In function (——The Term " *K'o. ^a!!a* " which is used for all kinds of Wholesome deeds is also used for the Wisdom which is partit. i. lly included in Lhc *Whoktiome* phenomena. This kinds of expression of phenomena which are *parLiiall^* related in function is known as " *Ekfi^^ipGcara* " in *Pali*-text.

It is agreeable to ^ive the tftm " *Kusala* " (-Wholesome d^cd) for the Meritorious action a- isoomted with Wisdom (= *Nn. afici-Gampa'yulla*) wlin-'h Is properly produred by that Wisdom, known d. s " *Ku^alla* ". BLLL, wliat about the Wisdom no-n nssociaTed Wholesome deed (-*Nnwia vippatfutia*), which is also n^med as *Whuleaume dee^*. That is a question, f This question Em^es, beeaLise the *Wisdiom-*

191 non associated Wholesome deed is lack of Wisdom and not properly produced by Wisdom,).

Example:—The name "*Tata-ranta*" (=Palm- frond-fan) is given to the hand-fan made from the Palmyra palm (= Toddy-palrri) frond. The other hand-fan made from bamboo strips which looks like the palm-fan is also given the name "*Taiu-uanlu*" (= Palm-Frond-fan). Somewhat like that, the Wisdom non-associated Wholesome deeds (*-Niicinaniipayiitta kusala dhamma*) are also given the term. "Wholesome" (= *Ku^da*). [Abhi-tthal-105,)

ni92 Definite Note to be Kept in Mind

Not using indirect reference (*-Pnnyoyo*), defining the Wisdom-connected Who is some deed (*-fVnona^ainpayvf. t. a kn^ala*) by following Facts, ;

1. *Arogyalt^iu*-free from illness,

2. *AnuuuJi-tStha* =- free from guilt,

3. *Ko&ali-cf sambhidotfho* = Produced by the Wisdom, known as "*Kosalpa*"^{fl} Due to these (3) facts; it is known as Wholesome deed (= *Kusaia*). In ease of Wisdom non- ns^sor. mtdc Wholesome deed (= *Nnana vippayiitta kusala*):— It has only (2) facts:—1- *Arog^citfha*-free from illness, 2, *Anat/citiattS^ii^* = free from guilt,

So, due to only these (2) facts, it gets the name " Wholesome deed " (*-Kusata*). [Abhi-ttha-1-105, f

Anavajasukhauipaka lakkhana (= Character of Guiltlessness and Giving Good Effect)

In Commentaries, the Character-Essence etc of the Wholesome deed is mentioned in | 2) ways. In the first way, the two words known as " Guiltlessness" [*-Anvajja* \ and " Good Effect " (*-Sulchavipaka*) are mentioned in relation with Character of Wholesome deed.

• These Wholesome deeds have the nature of Guiltlessness^p (= *Anavata*), since they are free from blameworthy³ⁿ. In (Other words these are free from dishonourable things and various delilemenis (*-KiSesa*).

By using the term "*Anavajja*", the blameless or blamelessness is indicated-But, it is to be noted that the term " Guiltlessness " is used not simply for blamelessness; ^ There are many phenomena like Resultant Indeterminate Nature;

Functional (or Mere-action)-1 ndcLen innate Nature; (*-Vipa^a-abyakata c^homrna, ksriya obyakata d^samma*) v^hieh are also free from various defilements (= *Kilesa*), apart from the Wholesome deed, So, by using the word "*Anavajja*" only, for the "*Ar^ova*)jo lakkhana " (- Character of guiltlessness) of the Wholesome deed, there is a doubt for Meritoriousness of the Indeterminate consciousness (*-Abynkata Citta*) which are also guiltless (*-Anavajja*). That is, there is doubt whether the Indeterminate Consciousness are Wholesome or Unwholesome For this reason, the Commentaries add another word "*Sufchetvipetka*" (= Giving good effect) for the Wholesome deed so as to differentiate the nature of the Indeterminate Phenomena (*-Ab^akutu-dhomma*,). (*Mula^ti-1-31*,)

Next:— In "*BaWka S^Tta*" of "*Ma^hiiftv puimasa*" Pn^ text f Ma-2-318>), the Venerable Monk *Arsnn^a* mentions the Bodily good conduct, Verbally ^ood conduct and Mentally good conduct (= *Kaya^aJnacara, vacisamac. mn, Mnnn sama cura*) of The Buddha as-*Anavajja* ". The "*Anarajja*" mentioned in that discourse is not opposite of •^t A/wj; n ". The noble Menially good conduct known as "*AfiyG phala*" (~ Noble Supra m-un dan e Fruition) among lh<- ' MenLal. Lv good conducts (= *Manosanwcara*) which is attained by extirpation with Noble supramundane PaLh (-Am/a *magga*)-Effect of Kxtirpation allL^r Complete seeing by Knowledge (-*Patipas^acJd^ii pn^na satti*) ———and other (3) guiltless ordinary good eonducL (-*Samaca^a^amn^a*) are ^iven the UTm "*Anavajja*". In this section ic'-abyuL (he Unwholesome deed (-*Akusda*), the term "*Anuvajja*" is not similar to thaimerLuoned in the "*Bn^hnikn* discourse". On the conLrary,

"A" f = Na) of the "*AkLisala*" (= Unwholesome) de^iotes the oppoaiK- naLLire (= ?192 *Patipakkha*), Simil^riy, ^h Na " of the "*A-n^vqija*" indicates the oppositi, ; ridLLire of guilt (-*At^aija puupakklsn*) = Guiltlessnftas whifh is opposite to CrUiLL, Sinct', all the opposite nature (-*Pahpukkha*) of Guilty phenoi-iiena f-*Arajja dhamma*) are known as Non. (; uiity ph^num(?nd (-*Anavajjo*), thfi word "*Anaua^!Ja*" (-Non^JilTy) is used for Wholesome de-eds which has The nature of cutting oti, natui-fi of ah)1)Ty to cut oti aii sorts ol uppr^in? phenomena (-*Patipakkhn*). Hence, the ahiliry of Wholesome deeds k) diacard The "*Avajja*" - "*Aks^aSa*"

(-Guilty nature = Unwholesome deeds) is already described. | *Mulañi*-1-31. (

Again, by usms the word "*Anavujja*" (-No ng Hilly/Opposite nat-ure), the character of rhe Wholesome deeds are sUiUxi aa (. he phenomena which oan cut oti the Unwholesome deeds. So. the sepeLaLf L-haraLer of Wholesome deed, which is not related to the Unwholesome deeds and rndcLermiia. te phenomena

j ~ *Akusala dhomina^ Abij^k. cit. a dhammo*) is alrcadv given. If so; Wby is "*Sukhavipaka Lakkhana*" (-Character of Giving good Effect) " of the Wholesome deed is further described? The Character of " Ability Lo give effect "-" E I II'e livenea a "-*Savipaka I. akkba^n*, although it is not prescnl in Lhc Indelermi-pl93 naLc plienomena, it is related to both kinds of Wholesome and Unwholesome phenomena. In this case, the Character of giving ^ood effect (= *Sukhavipaka LukkhaiKi*) of the Wholesome deed is different from the Character of giving ill eirecL of the Unwholesome deed. To inentjon that special character, The word

^{ti} *Sukhavipaka* "|=good effect | is added for the Wholesome deed, (*MulaLi*-1-31)

The desirable (-*Ittiin*) good effect of the Wholesome deeLLd tire obvious-So, The Wholesome deeds are known as phenomena having ^ood desirable effect (-*5-akhavipaka*). " Abie to give effect " =• " Able to anse effect " is the oridinary plieuuiiK-Tia (-*Samumia sabhava*) which is related to both Wholesome' and Unwholesome dc^ds. DirecLly, The word ^ *Sukhauipak. fi*" means " Able to give good durable (= *Illhu*) etiecL. AcLuijUy, t. hilt word

is used not only for—

" Ability to give good desirable effect "--but it also indicates the nature of having " Power of Action " (= *Kominfi ^ni*) which can produce good desirable effect. In conclusion, it is to be noted, by using the word "*S-sikha-uipoka*". it indicates that the Wholesome deeds, even at the time of their arising have " Power of Action " (*-Ka7itina ^aUi*) which can give rise to later effect. (Although the Wholesome deeds expire after the time of their arising phase--Standing phase" Pass infini phase

- *Uppada-Tfifi-Bhanga* | their power of Action = *Kamrria ^fifir*, persists generally in the Mind and Body Continuum-*Kupa nama santana*, until their effects are taken place at some time later). [Mullati-1-31)

So, the Wholesome deeds are guiltless, and these have good effect ie:-can give rise to good effect-Due to these two- Characters, the Wholesome deeds are known as Guiltless and Good effect giving phenomena (= *AnacaJfa sukharifwka dhamma*). That is, the Wholesome deeds have Character of Guiltlessness and Giving good effect.

Between the two words ie:-Guiltlessness and Giving good effect, (= "*Anavajja*", "*Ss/k-hompaka*" | the " Guiltlessness " means ability to be pleasant and free from the Wholesome deeds are arising (= Present good effect-*PavaWstikha*). By the word " Giving good effect (= *Sukha-mpaka*) it means that when the Wholesome deed gives effect, it gives good effect = Pleasant effect (*-Vipaka sukha*).

That is right. The word "*Anavajja*" (= Guiltlessness) indicate the innocent or guiltless nature of the Wholesome deed. by itself at the time of its arising-Character of the Wholesome deed at the time of arising. The word "*Sukha-mpaka*" (-Giving good effect) indicates the nature of giving good desirable effect in Later period after arising of the Wholesome deed (= *Kusaia cic^sppada*) = Character of Wholesome deed having Power of Action (*-Kamma saiti*). (*Mullati 1-31*)

Again, by the word "*Anavajja*" (= Guiltlessness), it means that the wholesome deeds are innocent in its own original nature (= *Atta suddhi* | = free from various dirty defilements (= *Kilesa*). And, by the word "*Sukhavipaka*" (= Pleasant effect), it indicates that the wholesome deeds have pleasant and, pleasant effect.

Again, by the word "*Ariavajja*" (-Guiltlessness), the Unwholesome nature is free from the Wholesome deed. | When the Wholesome deeds are arising with "Anym", a landing and "Passing Phase" (= *Uppada. Thili, Bhanga*), the occurrence of the Wholesome Consciousness (*-K^saSa ciltupada*) is associated with various Mental concomitants (34 s^3 32 j etc. and These Mental

concomitants are free from defilements (= *Kil^u*) like "Greed" (= *Ruyu*) etc. - Ho, the Unwholesome nature is lessened in the Wholesome deeds even at the time of their occurrence. Next, by the word "*Sukhavipaka*" (= Pleasant effect), it means that Wholesome deed can give good desirable effect (*-vipaka vipaka*) and in this respect it differs from the Unwholesome nature (= *Avyakata dhammu*) which has no such effect. (Mullati-1 32)

Again—by the word " *Arlovajja* " (-GuilLlesyiKSs (, it shows thf opposite nature of the Wholesome d^eds to the guilty denicinLnLs (= *Kiiesa*) and in Functional essence f-*Kicca Rasa*) it has the of devtiatatin^ effect on the Un-wholesunn-' dc^ds. By the second word ^L *Sukhaiyipaku* " (= Pleasant etiert). it shows the accomphshment with good effect as " Associated Essence " (-Sampa-ttirasa). • ' (*Mulaṭī*-1-32)

JNext, —by the word " *Anuvviju* " (= Guiltlessness), it indicates the Impression (= *Uponhanakara*) and Perception (-PQ^fpnttha^a | to the Wholesome deed in the Insight knowledge of a meditator as clean and pure nature which is free

from the defilements f-*Vodaw dhamma*). That is the Perceptible Impression (-*Upatthanakara pctcupatthanci*) of the Wholesome deed i^ defilements free

pure phenomenon. (-*Vodano dhammG*). By the next word " *Svkhavipoka* " (-Pleasant effect). it denotes the Perception (= *Pawipatthana* | to flip Wholesome deed as having effect (= *Phata*) = or Perceptible Effectiveness (-Phalapacc-upatthana) of the Wholesome deeds. (*Mulaṭī*-1-32-1 is having good desirable effect (= *ftThampaka*).

Further more = ———By The word " *Amsvajja* " it indicates the prominate cause (= *Pac^lthann*)of the Wholesome deeds is ° the Wise attention (= *YorLisomana*

-':ikara). By Wise attention which takes up the Sense-object with proper and right view, the Wholesome deeds becomes Defilement free phenomena. By The next word " *S^ikbn^pokr* " (-Pleasant effect) it indicates that Wholesome deeds (= *Kti^a!^ dhnmnso* \ are rhe Proximate Cause (= *Padatthana*) of Whole so me-Resn Iran f-phenomena (= *Kusala uTpaka dSiam. m. a*). That is right. These Wholesome deeds are The Cfli-ises of Pleasant, good Resultant phenomena. (MuliALi-i-3^, ,). So, by usin^ Two words-ie' ° Guilrlessness ", and " PTEDsant effect " (= *Anava-*

-*jjit*, *Ssikh^iaipnka*) the natural Character of the Wholesome deed is explained by rhe Commentary teacher.

In two ways of explanation of Character—Essence eLc:" of the Wholesome deed in the Commentary The Character En u'n-' second, way indicates " *Anavajja lakkhana* " (= GLLLiLkssiii-'ss (uii-ly. For ^h *Sukhai^ipaka* " (= Pleasant effect) EL is described as " Perc^pLbL^ ELTccUvness " (= *Phalo. pciccupatthana*) which has The meaning as ^h having good. , pleasant, desirable effect"(= *ftthampoka-paccLipaUhiinum*). In liic lirHL way " ihc Essence " (-*Rasa*) is stated as "Ability to destroy the Unwholesome deeds " (-*Akissala vidhacunso. n. a rosam* 1; and that Essence (-*Kicca rasu*) of Ihe Wholesome deeds, In The second way " the Essence " is described as InnucenL and piirc nalurc f-*Vodanabhaua rasam*) and that Essence is Associated Essence (-*Sampatit rasa*), That essence in the qual ity obained due lu the FLiiiCLional Essence (= *Kicca rcisa*).

13. 1-mpulsioTi Co Tiscious ness-Unwholesome Impulsion Consciousness (*Havana Citta-*

rooted dhamma).

Unwholesome deeds are associated with Defilements $f = Kiltisu$ which are acting like, diseases of ache and pain, or acting like ly. $LilL > pE it'ii. uiiK. iid$ (-*Sauajja d'amma* = guilty nature | $aiLd$ These are produced by "Ignr-nance" (-*Avijja*) which is the "Ako'allu dS'u. uiima" (= *DeLLsiun ruled ptn-'iKJiilcnon*), So, the Unwholesome deeds are known as "Akusala." -*DemeriLoriLis* acts.

Sovnjfn d^kkha mpak/i lakkhana H ettha ca vaitavidhi anusarcnu cittho ca yajaTia ca yatha sambhavam. veditabba. (*MulaLi-1-32*,).

In this phrase, The Original Subcommentary teacher stated that in describing (The Character of Unwholesome deed, apply the sequences used in the Wholesome d't^d to (-^ntiider the meaning and comparative analysis of the meaning (-*Yojanci*). lie alac pumLed ULL. L appropriate comparison (= *YaTho^am. bJ'iauam*) of the meaning in. the | $Ai3LElik. d-1-33.-32-$),

fiavajja dukkhavipaka lakkhana akiisula. (*Abhi-ttha-1-85*) The Rub corn men tary teacher explained The Unwholesome phenomena occur with guilt, and give Ell effects. In this (-aye, by the first word "Sava")

3

(-Guilty it shows the Unwholesome $deeri-^$, having Defilements like Greed (*Raga*) etc, which are not praiseworthy phenomena. There-ire *ReHullanL Indeieimin. aie* Unwholesome phenomena (-*Mai^ola vipaka avyakala dhamirm*) apart from the Unwholesome deeds, All these Resultant Indeterminate Unwholesome phenomena are *iNon-desirable* ill effects (= *Amttha*) and *HUL* praiseworthy phenomena. So, if only the word "Savajja" (= Guilty) is used to mention the Character of the Unwholesome deeds, these Unwholesome Resultant Indeterminate phenomena (= *Akusafa wpnko nvyakata dhamma*) will be *Unwholesome* deeds. To avoid such mistake, The Subcommentary teacher add another word "Dukkhatnpaka" (= Unpleasant effect) in the further explanation of the Unwholesome deeds. | *Anuṭṭi-1-31*,)

Next:—The word "Avajja" in the *Sovajja* indicates real Unwholesome nature like "Greed" (= *Raga*). So, only the natural precedes which are associated with these Unwholesome phenomena (eg:- Greed = *Rayu*) are known as "Guilty" phenomena (-*Savflja*). By the word "Savajja", The difference of Unwholesome deeds from the Wholesome deed from the Wholesome *Indeterminable* Phenomena is already stated.

But, there is Character of Ability to give Effect which is related to both Wholesome and Unwholesome deeds (-*Sauipakala-lakkhunu*). but not related to Indeterminate phenomena (-*Avyakata dhammi*). So, to differentiate that Character of Ability to give Effect between the Whole and Unwholesome deeds, the word " Giving ill effect " = " Having ill effect " (-*Du kkhavipaka lakkhanam*) is added in the description of Unwholesome deeds, (*Anuṭṭi-1-31*).

Again, although the direct meaning of the " *Dukkhofipaka* " is Having bad non desirable effect, that word only mentions the presence of non-desirable effect, but also indicates the Power or action (= *Kammāni satti*) to produce ill non-desirable effect by the Unwholesome deed. In conclusion, by the word " *Dukkhavipaka* " (~ III Effect), it indicates the Unwholesome deed has Power of Action (= *Kammāni satti*) i.e.:- ability to produce non-desirable

(-*Amitta*) effect in the later period even at the time of their arising.

Sati samsāropapavāsaṭṭi tiya ahoṣi kammam nantu no. hoti. (*VE3udrjh*)-2-236. |

If the Power of Action (-*Kamma-āpatti*) of the middle (5) Impi-impious-consciousness known as " *Aparapariyavakdui-i-ifa kamina* " (= Ripening of Action ripening in later births) defilement persists alone (= the Khand of Rphiriths

= *Sam-āpatti*), there should be no such actions like Ineffectual Action (-*Ahoṣi-kamma*) which are unable to produce any result, (*Visuddhi-2-236*)

Comparative Analysis of the Meaning (*Yojana*)

In the word, " *Suvijju dukkha (vipaka lakkhaṇa)* " (= Character of guiltiness and giving Ill-effect), the first word " *Suvijju* " indicates that Unwholesome phenomena have Ill-effect even at the time of arising. The next word

" *Sfukkha vipaka* " (-giving Ill-effect) means that the Unwholesome deeds, when giving effect, produce Ill-effects like Bodily disagreeable feeling and Mentally disagreeable feeling

(*J-Kayika dukkha, Cetasika dukkha*), (Consider The development of Bodily and Mentally disagreeable feeling at the time of cumulative Evil conduct-*Duccw'ita* like killing of Living Beings etc. and consider also the various sufferings

= *Dukkha* in the Lower Worlds = *Apaya*. when the Unwholesome deeds yield their Ill-effects) f *Anuṭṭi-1-3* |

That's right By the word " *Suvijju* " it shows the Character of the Unwholesome deed at the time of its occurrence. By the second word " *Dukkha*

" (-lit effect), it indicates the Power of Action (-*Kamma satti*) of the Unwholesome deed to produce Undesirable Effect (= *Anittha vipaka*) in the later period after it's arising (-*af*) The arising of the Unwholesome Condition foulness

- *Akuf^ala cittLippada*). (*Anuṭṭī* 1-32. | Next, by the first word "*Sarcijja*" it shows the ^h *Avisud^hnb^i^va*" (= Impure nature) of Lhc Unwholt-'&omic deeds. By the second word "*D^kkha uipfika*" it shows the ⁱ *Aui^uddhu vipuka*" (-Impure Resultant Effect | of the Unwholesome deed; ; . Next, by the first word "*Savujja*", it abolishes the nature of Meritorious deed in the Unwholesome dcf-'da, AL Lin, ' Lime of occurrence of the Unwholesome deeds (ie:-di-iring The arising pathiL: of Ltic Unwholesome coriffiousness-*Alaisala cirtuppa*) The good Mental concomitants known as ^{a^} "Ixtiy factors" [*Sobhana ciia^iku*], which occur along with the ^{ood} and I-ofTy Consciousness, [= *Sobhana cilia*] do not arise in association. It is the Natural Law, LhaL The Wholesome and Unwhoktiumc Phenomena, never occur singly in a single Mind-moment [= *Ciliukkhuna*] or in a single Mind-moment (= *Vithi*). AL The time of occurrence of Unwholesome phenomenon, Meritorious phenomena which are associated with pure, innocent, and pleasant nature; like Greedlessness, Hstelessness and Non-delusion (= *Alobha, Ado-sa, Ain^a*) do not accompany that Unwholesome Consciousness (*Ak-usah r:it!*). *Sci*, by the first word "*Scwajja*", it indicates the nature of Wholesome deeds from the Lhc Un-wholesome deeds. Again, by the second word "*Df/kkha vipaka*", which means the various ill effects, it differentiates the Unwholesome deeds from the Indeterminate nature (*Avyakaia dimma*) which is lack of giving any effect. At some time, The UifLv Mental factors ([•]= *Sci^oii^ C^To^ika*) occur in association with some Mere-action Resultant Indeterminate nature [= *Kinya vipuka-uvifakata dhamma*]. But, all the Indeterminate phenomena (= *Ayakala dhamra*)» al-p197 though these occur in association with the Mental concomitants (*Sobhana cetasika*), These do not give any effect, (*Anuṭṭī*-1-32,)

Essence-Perception- Proximate Cause (*Rasa-Paccupatthanci-Pada. tthaTia*)

Alternatively—By the first word "*Surujju*". It obviously shows the ill effects, i.e:- Defilements (*Kf^ . ^a*) of the Unwholesome deeds. So, it indicates the function of the ill effects which is the Functional Essence. By means of second word "*Ds/kkhn i/ipaka*", it shows the accompaniment of undesirable effects (*AwTfhti vipaka*). So, it indicates the associated phenomena i.e:- it is the

" Associated Essence ", (*Anuṭṭī*-1-32-) Next, by the first word "*Sovojja*" it indicates the Perception

(= *Paccupatthana*) of Impression (*Upat^anakaro*) in the Insight-knowledge of Meditator that Unwholesome deed are the phenomena which are perceptible (= *SankHesa dhamna*) The Mind-continuum. So, it is the Perceptible Impression (= *Upatthana. na. fca. ra. paccupatthana*). By the second word "*Dilkkhwipaka*" it shows The Effect (= *Pbala*) of the Unwholesome deeds. So the Unwholesome deeds are perceived as phenomena, which can. . ^{ivc} HI-ciTeels (*Dttkkha mpaka*) This is the Perceptible Effect |-

Phala-paccupatthana) (*Anuṭṭi*-1-32)

Next, by The first word " *Savajja* ", it obviously shows The Unwise attention (= *AsfOf^oTinnci^ikara*) which is the Proximate cause 1= *Padatthana*) of the Unwholesome deeds. Due to this Unwise attention, The Unwholesome deeds become Umrienforioiis phenomena. By the second word " *D'. tkkhu vipaktf*, it shows obviously that Unwholesome nature ore the Proximate cause

(= *Pa. dattha. no*) of the other Unwholesome *Re^LilLinl Phcri. OJiicna. (-Akitsala lApaka dhamfna)*; heca. 'uae these Unwholehomt phenonicna by them self are the causative factors of the Ill-enects (*-Dukkhn Vipaka*). 9o. in conclusion, the Commentary' teacher used. to explain.

Lhi; natural character- *Sabhf^w fnkkiui'na*)

of the Unwholesome Phenomena (= *Aku^uki*) by using these two words,

(e:- " *Cru*)t iissociated " and " *ILL-elTecLLVfcncbh* " (*-Sa^ajja, Dukkhaupaka*). .

(*Anuṭṭi*-1-32)

Meditation of Perception

The Mcditator should already attain partially, the Knowledge of the cause of Pysical and Mental Phenomena |*-Faccaya pariggafia itiianci*) by means of Knowledge of Ki^ht •view (*-Sormnaditthi n. nai'ia*), so as Lo discern the Perception of the effect (*-Pha. f^ pnca. ipatt. bana*) of The ^ood and desirable result of LiL!-' Wholesonic deeds (*-Sfthci mpokfi Paccfspatthana*) and The bad and Non-desirable elleeL (*-AniUfiQ mpaka par^ipnnhana*) of the Unwholesome deeds. Only afler dLLamiiig the Knowledge of Ri^ht View (*-SammadiUhinnuna*) on the good eltieLs Wbylesome deeds produc'. ed by the Ignorance, Craving and din-sm^ (= *Auiju, Tafiha, Upadcrno*) in the 3 periods (ie:- Past, FutLire and present) and on the bad effect of Unwholesome deeds producing rebirLha in the Lower Worlds (•= *Apuyu paTtSimdhs*) in the vflrous past lives, the MedlLalor wili a^ree to accept these pliciLomena by himself- Only after partial obLalmii^ of the Kowled^e of the Cause of the Physical and Mentai Phenomena (= *Puccaya patigqaha winn* |, the MedlLator will sec by hin-iselfthe Perceplion. of the Effect (*-PhaSa paccupailhanu*) using knowledge of Right View (*-Samrfia dttlhi nnana*). For these reasons, it is advised to discern rhe C ha racLer-E^e nee-Perception and Proximate Cause only after partial attainment of The ECnowledge of the Cause of Pysical au-d Mental Phenomena (= *Paccaya puri^guh'-i 'sriana*).

The Character and Essence | *Lctfchhana-Rasa*)

All the *Consciousnesses* have the Character of taking up and realisation of the Sense-object (= *Vijananu lakkhana*), The Wholesome and Unwholesome Implosion *consciousness* (-*Ku^ala jvano citta*, *AkLisola jsivana citta*) also have the Character of taking up and realisation of the Sense-object. But, above descriptions about: *the* natural character? of the Wholesome and Unwholesome *Consciousness* are superadded so as to significantly express the peculiar Actional Effect (= *Kumma ^nfti*) possessed by these *Consciousness* in contrast to other remaining *Consciousness*,

In the Absolute Truth *ance* (-*Paromattba succa*), there is no such thing that — " Should it be *Subconsciousness*, or should it be *Advertence Consciousness*?; or should it be *Eye-consciousness* which takes up the Sense- object of *object* or should it be *Receiving Consciousness* or should it be *Investigating Consciousness* or should it be *Determining Consciousness* or should it be *Impulsion consciousness* etc, etc, " There is no person who can give command above by himself or to the another person to *command* like that,

(*Abh-nha-l-312*>)

There is no person who can do by himself, or urge (the other persons) to give command like " Should it be *Advertence consciousness* or should it be *Impulsion consciousness* etc, etc, " in the development of various *Consciousness* When *Sense object* is striking the respective *Transparent-element*. In contrast when the *Sense-object* attacks the *Transparent-element*, naturally the 5 *Advertence Consciousness*-The *Mind-element* | *Fancadiaf'Qt?Q_ (vut(i citta = Kin^a maitu dhatu)* enters the *Subconsciousness stream* (= *Bhavanga sola*), and interrupts (the *Subconsciousness*). The *Eye-Consciousness* performs (the *Seeing Function* (= *Dassana kicca*). The Resultant *Mind element* (= *Vipuka inann dhahf*) performs the *Receiving Function* (= *Sam-paticcna kicca*). The Resultant *Mind-Consciousness-Element* (= *Vipoko Ma'io vinnaw-dhedu*) performs *Investigating Function* (= *Sardiwf. u kicca*). The *Mere-action Mind-consciousness element* (= *Kiriya mar^o ninnana dhciUi = Mano dvaf-avojjanG citta*-*Mind Door Advertence Consciousness*) performs the *Determining function* (= *Votthabbana idc^ii-- Votthi^ kicca*) and classifies the *Sense object* as *Desirable or-Non desirable* (-*IfTha. AniUhu*). Finally, the *Impulsion consciousness* (= *Jaucma ciSta*) takes up the *taste* "1" *The Sense object*. All these sequences are known as *Natural Law of the Process of Consciousness and Mental Concomitants* (-*Citta niyama*), (*Abh ttha-l-314*>)

Actually, only The Impulsion Consciousness (*-Jauana citta*) can perceive the essence of the Sense-object. The Resultant Consciousness (*-Vipaka ci, tta*) like the Eye consciousness are only the- good or bad (= *^ikha, Dukkha*) effort of the Wholesome and Unwholesome deeds. So, these Consciousness can not properly differentiate the *dcairabk* or non-desirable (= *Rtha, Amtthd*) nature of The Senses. Only the Impulsion Conyciousiess is able to classify the Sense- objects a^ Desirable Sense (= *Rajjana*) or Non-desirable sense (*-Virqjjanri*), ap, The i~afte may be. So, only the Ei up nisi on consciousness can definitely feel the proper sensation of the yense- object, A^ain, among The various Impulsion Consciousness, the 5 Door Impulsion consciousness only directs Ihe alLenLion towards the 5 ^en^es (= *Pancaivmmanci*). So, these 5 Door Impulsion Consciousness (*-Panaa dlanka jauema citta*) do not take up The sense definitely like Mind-door Impulsion Consciousness which can Lake up the Sense-object, perfectly and completely. Only the Mind-door Impulsion Consciousness) = *Manf> cSswiika jcivemo citta*) can Cake up perfeeLly the various Senses^ and feel Desirable or No n-desirable nature as the case may bf. These Lake up the Sense-object with grent n-i omen turn. Such nature of taking. Lip The S^nse-object wiLh great momentum i^ known as Impulsion-Funetlon (^ *Juvviti kiccu*). The Wholesome and Unwholesome Impulfiiori consciousness can take over this Impulsion-Function. This Impulsion Function is the one included in the (14) Functions of the Consciousness or Menmiities (*-Vinnfnci kic-c-a*), The Meditator, who is dis-. corning the WholeisoniR, ^nd Unwholesome deeds with the Knowledge of Right View | • = *Sninma f^lthi nnanii*) will perceive the nature of these Impulsion consciousness as the phenomena which take up and feel the Sense-object with great momentum.

Proximate Cause (= *Padatthana*) —The (12) kinds of Determining co n- acioLLsness and it's Mentai concomitants m (5) Door Thought-process and (12) kinds of Adverting Consciousness and it's Menml C on coin)T ants in the Mind-door Thought-process are known as <Wise attention " or; < Unwise attention ^{ft} (= *Yoni-so vnanasikara, , Ayoni^orncinQ^i kara*). A MerHtFitor who i^ discerning rhe Proximate Cause (*-Podottho^a*) should try to perreive rhe natiire of these (12) kinds nf Mentalities known a^ Wise atrention giving rrie Meritorious nature and another | t2 | kinds of Mentalities known as Unwise attention giving the Unmeritorious nature.

So, a Meditator who is discerning the Character-Essence-Perception-Proximate Cause of above Wholesome and Unwholesome deeds should selecL the Consciousness required to rn. edEt. ale among the Impulsion Consciousness occuring with these Wholesome and Unwholesome deeds at appropriate Sense-Bases (= *Ayatana*).

Five Door Impulsion Consciousness (*Pancadvarika Javana Citta*)

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It is The rLLndameiiLal wav, to describe the Determining mentalities |= *Vuttho nama dhamma*) in the Five-door Tbyughl-proec&s (- *Pancaduara uithi*) as Wise attention or Unwise *iM(. t:n(. ion^Yoiiii^vmufiu^a'-ct, Ayomsomanci-sskaf-a)*. Again, Ehc Five-door Advertence *Mema. Mes(=Pancadvarai/ajjana nama dhamma)*

are the causes of Wholesome or Unwholesome Impulsion consciousness? in Five-door Thought-process- Read The following statements of the Commentary; —

Translation; — Which factor decide the Impulsion Consciousness to become Wholesome or Unwholesome Impulsion consciousness ? Which nature always decide the occurrence of " Wholesome, or Unwholesome phenomena " ?

The Five-door Advertence consciousness (= *Pfncadvam. ia^an^*) and the Determining Consciousness (*-Votthapanno catv*) always decide the occurrence of " Wholesome or Unwholesome deeds".

201 That's right — The Five-door advertence consciousness

(*-Pf. mcadvam. ia^an^*), excites the Subconscious-stream in a proper way to get the pleasant effect; and if the Determining Consciousness (*-Votthapanno catv*), determines the Sense-object in a proper way to get the pleasant effect, it is unlikely that impulsion Consciousness (*-Jauana citta*) is Unwholesome in nature. If the Five-door advertence Consciousness excites the Subconscious-stream in a wrong way to get the ill effect; and if the Determining Consciousness decides the Sense-object in a wrong way to get the ill effect, again, it is unlikely that the Impulsion Consciousness will produce Wholesome deed, *Il* contra *ry* it is to be

201 *no* that, if the Subconsciousness is excited in a wrong way or if the Sense-object is decided in a wrong way to produce the ill effect, the Impulsion consciousness will produce Unwholesome deed.) *Ahli-ttha-1-3157*,)

According to the explanation in the Commentary, in Five-door Thought-process, both (the Five-door Advertence Consciousness and the Determining Consciousness are known as Wise and Unwise Attention. In case of the Mind-door Thought process, the Mind-door Advertence Consciousness is known as Wise or Unwise Attention. In this case, if the Five-door Advertence Consciousness and the Determining Consciousness take up the Sense object of sight merely as Sight or Color, there is proper excitation of the Subconscious-stream and proper decision of the Sense object of sight. Such a process is known as Wise Attention (= *Yvmsoma^a^ikQfG*). If the Five door Advertence Consciousness and the Determining Consciousness take up the Sense as desirable, amounting to cause greediness or undesirable to cause anger, it is the improper excitation of the Subconsciousness stream and the wrong decision of the Sense object, the kind of perception of Sense is known as Unwise Attention (*-Ayoni^omn^a^=-ikcifa*). Similar process of perception is applied to Sense-object of Sound etc, etc, as well.

etc; of the *Sens[^]-object* of *Si[^]ht*, already *aecn*, realized and classified by above f3) kinds of Thought-process, (Fourth Thought-process | 5. " The Mind-door Thought-process | *Maii[^]dwicivithi*) which realises the definite *namp* of the *Sense-object*, already taken and *desi[^]nared* the *feature* by the previous (4) kinds of Thought-process. (Fifth Thought-process |. So, only after this fifth Mind-door Thought-process, *Laking* up of designated feature (= *AWia pa[^]naUi*) like man, woman, pot, clothings etc, etc is finished and definite realization of *Sense-objects* like man, woman, pot, clothings is possible. And, only after this final decision of *thp Sen Re-object*, the nature like " *re[^]pfict* ", " *iove* ", " *atiectio* " etc, etc *tc* the *Sense-object* of sight arises. The awareness of *Lbe* Mind-door Thought Processes following this *lifUI* Mind-door Thought-process is more and more precise and definite. The *abi-iity* of determination by *thf*

" *Adhimokkba r[^]tn[^]ika* " (= DeTermi nation concomitant) associated with Mind-door Advertence Consciousness (= *Manoduarauajfana citta*) and Impulsion Con-acioi:JKness (= *Javana CiTta*) occurin[^] in the various Mind-door Thought- processes startins from the above fifth one, becomes more and more precise and finally reaches the highest quality. The Mind-door Advertence Consciousness arising in the Mind-door Thought-process is similar to Impulsion- Consciousness in the *naLure* of Wise and Unwise attention) = *Yoisciniariastkarci, Alfoiisofnawsikaia*). (Refer lo Meditation of Mentality). The Unwholesome impulsion Consciousness take up the *Sense-object* as " Permanent " " Pleasant ", " Self ", and " Attractive-Pure-Beautiful " (= *Nwa, Sukha, Afta, Subha*) with Unwise Attention, Similarly; the Mind-door Advertence Consciousness, not only considers the *Sense object*, but also takes up and decides the *Sense-object* as " Permanent ", " Pleasant ", " *yeEi*"» P[^] and " Attractive = Pure = Beautiful " ? | = *Nicca, Sukha, Atta, Subha*) with Unwise Attention (= *Ayoniso-tnanasikara*). In ease of Impulsion Consciousness of the Insight Meditation (= *Vipassana bhauafia jaiwna citta*), those Consciousness take up. consider and decide the Phenomena of Formations and Changes in the | 3) Spheres of Existence f = *Tebhumaka safikhafa dhan'na*) as "Impermanent^B", " Sutiering ", " Impersonal " and " U[^]ly ^ Loathsome-Impure " f = *Anicca, Dnkk![^]a, Anatta, Asubha*) with Wise Attention (*-Yoniso-mariasikfira*). Likewise, the *Mmd-door* Advertence Consciousness which arises prior to the-[^] Impulsion Consciousness of the Insight Meditation takes up; considers and decides these Phenomena of Formations and Changes (*-Sarfkham. dhowrio*) as *Imprmanancc*. Sutiering, Impersonal and U[^]ly (-Impure == Loathsonie) v/ith Wise Attention. So, that Mind-door Advertence Consciousness, not only considers the *acnsc-object*, but also decide the *Sense-object* although the decision *m[^]iy* be right or *wron[^]* That is why, the Commentary teacher

gave The Remark of that Consciousness as follow; —

The Consciousness Which is Similar In Nature to the Husky,
Full-grown Male Elephant (*Mahagaja Citta*)

203 ' Tins Mind-door Advertence Consciousness arises in all the living-beings of (3) Spheres of Existence like " Sensuous Sphere, Fine Material Sphere and Immaterial Sphere " (*-Kama, ^upa, Arf^pa*) where the Consciousness occurs. It is *iiirpr^bic* that, it does not arise in the Mind continuum of any living-beings where Consciousness occurs. Tf This Consciousness arisfs, iL pcrfonrLS the ' DcLerniin^ Function in Five-door Thou gilt-process and. Advertence Function in the Mind-door Though t-prncesE!. Even the (6) kinda or Unique wisdom (*-Asadbaiana nncina*) possessed only by Lhc Perfectly Enlightened One with Perfect Wisdom (= *Sabbannu samma sambuddha*) which are not shared by the Disciples, can take up,

p2U4

only the Sense-object, already realised by ihe Mind-door Advertence Consciousness. This Mind-door Advertence Consciousness is known as the Consciousness which is similar in nature to the Husky, Full-gruwn Male Elephant (*-Mahagaju dtl<n*). There is nu Sense-object, nor able to be taken Lip by the Mind-door Advertence Consciousness rL someone asks-" Which is The phenomenon, similar to the Perfect Wisdom (= *Sabbanriutn. nmana*), bLiL actually not Perfect Wisdom ? " The answer is:— "This Mind-door Thought-process only". | Ahhi-ttha-1-133- |

Since, (his Mind-do^r Thought-prucss (^ *Manodvnrnvajjana*) precedes the Perrecl Wisdom, and because of being su-eng Like the strong husky, full-^rown male elephant known as '• *Mahagaja* " it i^ able to take up the ail kinds of Sense-object like Llie great Perfect Wisdom. So, The nature this Consciousness is similar to that of husky full-^rown male elephanL in strength. ,

16. Mirth Producing Consciousness (*Hasituppada citta*)

Somanasvaⁱ-ihagata hfnska kinya ———

1. Sfilares. m^Tfiunu mjanwi. a la'kkhana,
2. Kicaiiasvnu urahatam cinⁱlaresu uattfiusu hasituppcidana msa,
3. Tathabhava puccupcitthcinfī,
4. EkanTato haduya vatthu padi^tthana. (*Visuddhi-2-87*> !

SomanasumufiacfalQ afwfuka kinya citiu = Massif. ! ppo^o citta-Mir^{lh} Producing Consciousne[^]is:—

1. The nature which realises [^] takes up the (&) kinds of Sense-object
..... Character,
2. By function iL arises only m the Mind-continuum of rhe Holy- Ones (-ArahaUa-pugyaIo)
It produces only mirth in them even when taking up the Sense-objects of skeleton, GbosL, Color etc, etc, (Fi-ini-Lion) Kssence,
3. The nature which causes such kind ot" mirth. Pace upatfh ana,
4. Actual (-Ekailla) dependable lleurt-hase matter (-Hadayu vaithu)
..... Proxmiate oause.

This Mirth-pmduoing Consciousness is the unique Consciousness, possesscd oniy by tl-ie Holy Ones (= Alahatta-pug^fila) und noL shared by the ordinary persons (= Puth-uⁿ[^] puggalu) and. Noble Learners(- Sekkha-puggala) It arises in all (6) kinds of Door. (-Dvara).

How it arisen at the F-ye-door ———

The Holy Une (= Arahai), when happy, smiles with this Consciousness on seeing a piace which is suitable Lo be used as " Working-ground for Meditation " (= ' KamniaUfⁿ)-

How it arises at the Ear door "——

The Hoiy One is happy and smiles with this Mirth producing Con-scTousness (= Has[^]ppada cilia), after thinking in mind that " I have already extirpated Llie indecorous Craving which ia the chief root of greed for lour kinds of

offerings ", "when he henrs The loud voices like (-Give me ^T. Rive To my firat teacher ^r or Give to my Dependable Leachi-r cLc, etc) at a place where the offerings reiatLil[^] to all monks (-Sang[^]dku) are distributed among the monky. How it arises at the Nose-door ———

The Holy One (-^o Aruhāt) is happy and smiles with this Mir^{lh} Producing Consciousness (= [^] Hasiluppudu dtta), when he offers the fra[^]ranct; and flowers with sweet [^]mell to the pagoda.

How it arises ar the Tongue- door ———

The Holy One is happy und smiles with this Mh-th producing Consciousness after thinlting in

the mind that " I have done good moral conduct which should be kept in mind (= Saraniya) until my death; ', when he is sharing the collected tasty pure Eil-ms-Tood to the companion-monks in residence. How it arises at the Body doer —————

The Holy One is happy and smiles with this Mirth Producing Consciousness^ after thinking in the mind that " I have done good practice of conduct with Body-dcor ", when he offers fresh water for face-washing; twi^ frayed aL one end LU ck-an the teeth to his first teacher (= Uppujjhaya acanija) found that is The Noble prachc^ (= Abhisamaacii'ikn) ^nd noble dLity to aLend one's preceptor iind menLor (= Uppujjhaya vatta, Ar. nnyfJ vatta) performed by a Holy-disciple according to the Buddha's prescription or commandment, written in the " Khandhaka "

Pa^LcxL.

In the Mind-door— this kind of smile occurs when taking 13? the Past and Future objects, eg-- Existence as " Jolipata " lad (Ma^-236), Existence as " May^deva" Kin^ (Ma-2-262), Existence as " Kanha" hermit (Khu 5-202. ». The Buddha smiles, considering the practices done in these Past-existences. These MirLh are produced by the functions of " Pubb^iniwsanussati 'itidna " (= Power to remember past-existences of oneself^ well as of other), and " Sfibbonn-Liia nnariu " (-Perfect Wisdom). After attaining and repeated p205 practising of these two kinds of powerful Wisdom, this Mirth producing Consciousness arises making pleasant effect in the Mind continuum of Lhc Buddha. p206 Again, the Buddha smiles, when he foresees the " Appearance of

Tantitara Lesser Buddha (-Pacccka Buddm), Appearance of MucSmgassara Lesser Buddha etc etc; in the Future-time. The Mirth are produced by the Functions of " Anagata^nnana " (-Power to foresee the Future) and " Sabbwila nnana" (= Perfect Wisdom ^ After attaining ^nd repeated practising of these two kinds of Powerful Wisdom, this Mirth producing Consciousness arises, making pleasant effect in Lhc Mind-continuum of the p205 Buddha.

(Ahhi-ttha-1-332-333. 1

Explanation in Original Subcommentary

AIE the Bodily Actions. . . . (Verbal Actions and Mental Action as well | follow the Wisdom possessed by the Buddha, and it consists of (3) kinds, like. The Wisdom not obstructed to consider the Past-phenomena, the Wisdom not obstructed to consider the Future-phenomena and the Wisdom not obstructed to take up the Present phenomena. According to this statement, the Original Sub^mnmentary teacher is doubtful about the " Existence of this Mirth producing Consciousness not associated with the Wisdom "-(MullLi-1-137)

In this Mirth Producing Consciousness, there are (12) kinds (-if associated Mental concomitants, like:-Contact-Mental Impressions). Feeling, Perception, Volition, Impression of the Mind, Mental Vitality, Attention, Thought Conception, Discursive

Thinking Determination, Energy and Rapture. (-*Phassfi, Vedana, Sanna, Celm/i, Ekaggata, Juiia, Mann^ikara, Viwkku. Vicarn, Adhimokkha. Viriyil, Pili*). If Mirth Producing Consciousness is added, There are altogether (13) clasps or Mentalities, But, it is to be noted that, the Wisdom (-*Panna* |, also known as Faculty of Wisdom (= *Panfyv^riyu*), If-, not included. Since the Mirth Producing Consciousness is not associated with Wisdom, the Original full commentary teacher mentioned to reconsider the explanation given in the above Commentary,

Consideration of Detail- Subcommentary Teacher

The Detail-Subcommentary teacher explained as follows:— The Holy One (-*AruhGt*), just merely feels happiness and pleasant sense with the Mirth producing Consciousness (-*Jiawtuppada CUU^f*); when he sees the desirable object or sight, which is the mental reflex at the Five-door (= *Pwic^dvara*). But there is no action of smile, because the bodily Intimation (-*Kayfmnaiti*) = M, is the Intimation of Intimation (= *Vinn^t^ti rupa*) for smiling process can not be formed by the Five-door Consciousness (-*Pcm^a^uarika citta*) only. So, in the Commentary (= *Att^akatha*). (Abhi-ltha-1-332. It is stated as " *Sornana^ito hots*" = " feels happy and pleasant only; at the Five-door. Then, in the Mind-door, it is stated as " *Haswtimanuin sUnm puti^ka^i*" = " the action of smile occurs ". So, although the action of Smile is produced by the Mirth Producing Consciousness, the bodily action of smile of the Buddha follows the sequence of the Power to remember Past-existence " (*^ Psibbctiia&a^is^uti-niian^*), " The Power to know the Future " (= *Ancigahim. w nnaici*); and " the Perfect Wisdom " (-*Sabbarmula nnana*). That is why the Mirth producing Consciousness is led fundamentally (= *Padhana*) by the Wisdom. (= *^nana-pubbongamv*). It is the nature which always follows, the Wisdom. (-*NrLema-nuparivfitti dhaTnina*). In conclusion, since the Mirth producing Consciousness always arises, following the Wisdom (*Filthui^h* it is not as social. Led with Wisdom), there is no conflict between the Original Pali-text and the Commentary. That is why in the Commentary (= Abhi-ltha-1 333,), it is stated as:— " This Mirth Producing Consciousness arises after the complete practice of the Power to Remember the Past, the Power to Know the Future. (the Perfect Wisdom " | = • *Pubbcriirasa^ssuti nanci, Aia^S-am^a unana, Sabhannuta nnana*). This concept of this nature should certainly be like these facts. It is not so, if one accepts that all the Consciousness, associated with Wisdom do not arise in the Mind-continuum of the Buddha. The arising of the Mind-door Adherence Consciousness (which is the non-Wisdom associated) in the Mind-continuum of the Buddha, becomes doubtful and impossible. That is right— it is accepted that the Mind-door Adherence Consciousness has ability to produce Materially of Intimation (= *Vini^grti ni. pn*), like Mirth- So, note that it is impossible to prevent the Bodily action (= *Knga kamma*) required in the Materiality of Intimation (-*Vim-taW ntpn*) which is the product of the Mind door Adherence Consciousness, when it is natural energetic

17, Death-Consciousness (*Cuti Citta*)

1. *Kcīfīmcī- Kammammitta-Catinimittanam annatara rammana vijanana lakkhunam cuticittān,*

2. *Cavana rasam.*

3. *Tulfiubhuvu p[^]ccupatthunam,*

4- *Javana tadara'nmana bha[^]anganam annaiarapagama padatthan am.*

1. The nature of realisation (= taking up) of one of The Senses among the (3 | kinds of Sense-objects; like " Action "-" Sign of Action " and " Sign of Destiny ' (= *Kamma, Kamma nimitta, Gati nmiTTfi*) previously taken Lip by The Death-proximate Impulsion Consciousness (= *Maranasarinn javana. citta*) of the Past-Life (*-Atita bhafa*). Character,

2. Dissolution from the Present M[^]tencp (*-Rhava*). (Function | Essence,

3. The nature of dissolution from the Present Existence (*-Bhava*). Perception.

4. (a) Cessation, of Impulsion Consciousness (= *Javarsa citta*); if the Death-Consciousness-is trie Follower Mind of Impulsion Conscicuyn[^]s (h) Cessation of Registering Ccmaciouaness (*-Tadaraininam. f cillu*), i-f the

De[^]th Consciousness is ihe Follower-Mind ol" Rc[^]i[^]Lcrgm Consciousness (c) Cassation of Subconsciousneas (= *Bfusranyu i[^]sUa*); if the Death Consciousness is the Follower-Mind of SLLbcunconsciousness, , , , , , -, , Proximate cause,

SelecL The DcaLh-Consciousncss from the Death-Mentalities group (*-dili namu Dhamum*), and discern the Character-essence ere, etc, of that ConsciousncyH.

^JO ^

Here ends the Chapter of Speech on Consciousness Aggregate.

Dr. Aung Thu Kyaw Ma San fian Lwin MLI Moe Moe Lwin Ma TDC T[^] Lwin Ma Wai Wal Hiainfi Dr, Nyunt Lwin, M R, R3. M Med Sc (Surgery

(9-12-2005. Friday-3. 15pm).

Aroga su. kh. ita. hotha. Saha sabbehi nnatibhi. (-May you have bliss, be free from disease and be happy together with all your relatives)<