

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 aboiish 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:- "*Vijdndti etendti 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. *Mahāṭī-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 (= *Taddrammana 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 (= Taddrammana 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, AnitthamaJhattarammana).

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 is 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 *continuity* 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 off. 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-* stream or Life-stream or Mind-continuum (= *Bhavanga-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 (= *Mahantdramma*), 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"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 (= *Taddrammana citta=Vipaka vmriana*) 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= *Tadara mmana 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 PaH-phrase "*Tayidam drammanena vedandparivatti dassanattarh vuttarh*". (MahSti-2-133.)

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

3. Unwholesome-Resultant, Mentally Indifferent feeling associated Investigation and Registering consciousness (= *Akusala vipaka upekkha-santfrana-taddrammana*) 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:—

" *Purimakammavasend " ti idam taddrammanavisesadassa-nattham. Na hi patisandhijanakameva kammarh taddrammanam janeti, atha kho annakammampi, tarn pana patisandhiddiyind kammaena nibbattetabattaddrammanato visadisampi nibbatte tTti.* (Mahati—2-133-134.)

This PaJi-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 **variuos** 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 " Patthdne ku. saldku. sale niruddhe vipdko taddrammanatd uppajjatf ti vipakadammadamnam eva anantaram taddrammanam vutta " nti kiriya javandnantaram na icchanti. (Mah^{ti}-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 retiring to the *Patthdna-Dis-course* in which it is described as " *Kusaldkusale niruddhe vipdko taddrammanatd 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.)

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 (= *Shalangupekkh'd*) (=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 *Predominant-concomitant*(= *Adhipati Cetasika*) in " *Dhamma-sangam Pali-* scripture " in which the Unwholesome deed is extensively described [*ie.-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**

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In Commentary (**Abhi-ttha- 1-323.**), the concept of Venerable Monk • *Mahadatta* who lived in *MoravdpT*, is mentioned. In his concept; it is mentioned that:— " In a person who is born)159 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(=*Mahdkusala somanassa javana citta*) =(4) kinds.
2. Greed-rooted Pleasure- associated Impulsion Consciousness (=*Lobamilla somanassa javana citta*) ==(4) kinds.

3. Great Mere-action pleasure-associated Impulsion Consciousness (=*Mahdkiriya somanassa javana citta*). =(4) kinds.

4. Mirth-producing-Mere-action- Impulsion **Consciousness** (=*Hasituppdha kiriya javana citta*)=(!) kinds.

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 mahdvipaka citta*),
2. Pleasure-associated, Wisdom-non-connected, Unprompted Great Resultant Consciousness (=*Somanassa sahagata Tindnavippayutta asankharika mandvipaka 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 (=*Kamakiriy'S. javana citta*) enlisted above. Similarly, Venerable Monk *Anuruddha*, stated in his *Sangaha* Scripture (=*Abhidhammattha Sangaha*), as:— " *Somanassa sahagata kiriya javan'dvasdne somanassa sahagataneva taddrammandni bhavanti*" —which means " there is possibility of arising of Pleasure-associated Registering Consciousness after the Pleasure-associated Mere-action Impulsion Consciousness ".

The original **Subcommentary** (=*Mulaṭṭik~d*)Teacher asks to consider the above statements

given by the Venerable Monk *Mahadatta* and Venerable Monk *Anuruddha*. **The opinion given by the Original Subcommentary (=Mulaṭīka) teacher is as follow:—**

In "*Paṭṭhāna-DiscovīTse— "Kusalākusale niruddhe vipāko tadarammanatā 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 = *Vipāka dhamma-dhamma*). Also in the Discourses in Three- line for the Wholesome deed (=Kusala-tika) (Abhi-8-133)— "*The Noble learners (= Sekkha-puggala) as well as the Ordinary persons (=Worlding =Puthujjana) discern the Wholesome deeds as being Impermanence (=Anicca) Unsatisfactory (=Dukkha) and Non-self (=Anatta) with repeated contemplation (= Vipassana)*. If the Thought-process of Contemplation is broken off, 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 *phenomana* or Consciousness (=Avyakata). The Registering Consciousness arising after the Mere-action Impulsion Consciousness is not mentioned, also in the other *PaH-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 *Mahaddatta*.

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-*

*P*¹⁶⁰ 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 *Mahaddatta*. (*Mulaṭī-1-134.*)

These phrases are the opinion of the Original *Subcommentary* (=Mulaṭī'ka) 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 (=AnuṭīTka). (*Anuṭī-1-141*).

Balanced-Feeling on (6) Kinds of Sense-object (Chalangupekkha)

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= " In the Doctrine or Teaching of the Buddha (=Sascmo), the Holy One(=Arahat), who is Cankers (=AsaL>a)-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-continnum through the (6)doors (=Dudra) 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-concoini-tant (=Cetas!/ca)is known as " Tatra. majjhattatd "(=Equanimity=Equipoise=Mental Balance), which is mostly known by the name of " Upekkhd " (=Idifferent Feel-, ing). But only to this particular kind of Mental concomitant arises in the Holy-One, the name " Chalangupekkhd " (=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-objectas 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-majjhattata cetasika). And the name " Balanced-Feeling on (6)kinds of Sense-object " ie:— " Chalangupekkh'd" is given to that Mental factor.

14. Dying-Function (**Cuti Kicca**)

After cessation of the Registering Consciousness, the **Subcon-sciousness** arises to **sustain** 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. (**Mahāṅgī-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 '162 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.**)

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 (= Vi^anattithi) and '' • *«^l in (9)**Abodes of Beings**, where the **Living-beings** exist(=Sattavdsa).

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. patipa. da. = **Nibbana- gadminipatipada**), 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.

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

1. Consciousness Aggregate (Vinnanakkhandhd)

Arammanam cintetTti cittarh, vijnddtTti attho. (Abhi-ttha-1-106.)

1. *Vijdnanalakkhanam cittam,*

2. *Pubbangamarasam,* 3. *Sandahana paccupatthdnam,*

4. *Namarupa padatthdnarh,* (Abhi-ttha-1-155.) *Ndmapadatthdnarh.* (For Immaterial sphere only.)

1. Awareness of the Sense-object =Taking up of the Sense-object ——— Character,

2. Main factor (=Padhdna) 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. (MulaT-1-87). According to this original Subcommentary-Pd^phrase, " Awareness means the ability to take up the Sense-object = phenomenon of taking up the Sense-object. **Character**— (= **Lakkhana**-) ——— ?c^Ua" ^•; ^RA^-*Catubhumaka cittetihi no Vijdnanalakkhanam ndma natthi, ^v 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:- *Vijhanalakkhana*). All the Consciousness have the nature of " Awareness of the Sense-object " (Abhi-ttha-1-155.)

Translation of the *Bhavanga citta* (=Subconsciousness) into Imperceptible = Un-noticeable 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.)

Tarn dramanupaladdhi sankhatam vijdhanarh lakkhanam etassati ^v jdnanalakkhanam. (MahāT-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 <neans the nature of taking-up Sense-object; and the " Consciousness " (== *Citta*) has the Character(=La/c?ch. an. S) of taking up the Sense-object. That is:-the Con-

-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/anctrea lakkhand**)

Pubbangama rasa—Purecdrika pubbangama, padhdna pubbangama. n Function) Essence of the Leading Phenomenon[^]

'*' The leading Phenomeon(=*Pubbangama*) is of (2) kinds. The phenomenon; that arises prior to other natural processes, thus takes up the role of leader ship is known as " Pre-nascent Leading phenomenon (=Purecdrika pubbangama), and the phenomenon that takes up the major role in relation to the other natural processes is known as " Major leading phenomenon " [=Padnana-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 in 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 (=Dvdra) the Consciousness in the major leading factor. So, the Consciousness is the Major (= *Padhdana*) 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.)

Nagaraguttikassa viya cittassa drammanavibh'dvana mattam upadnarana mattam upaladdhi mattam kiccam, hrammana pativedhana paccdbhinndnddi pana kiccam pannd sannddmanti veditabbam. (MulañF-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 (=Paramatta-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(=*Safma*) " Note down like that. (*Mulaṭṭi*T-1-87.) *Vijñatitī sannd pannd kiceavisittham visayaggahanam aha.* (*Mulaṭṭi*T-1-65.)

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Sanna pannakiccam sannana karana patvijjhanani, tadubhaya-vidhura arammamipaladdhi " Vijanati" ti imina vuccatHi aha" sanna. pa. gahana"nti. (*Anuṭṭi*-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 "*Vmnana*" = Consciousness.

Perception (PaccupatthTina) ——

Tadetam pacchimam pacchimam uppajjamdnam purimam purimam nirantaram 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 p164 which occur one after another ie:- the newly arising passing Consciousness, immediately follow the *passig* 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*T-1-87) *Sandahana* =means " Arising in continuity " ie:—to connect the another Consciousness in continuum. In otherwords; the arising of next Consciousness is the ' process which connect the vanishing and arising Consciousness to prevent the p164 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.

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. bh'umi*) 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- Kammanimittanam- 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 **existenc**. 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 + the dependable Physical Base (= *Vatthu*) P 1^5 Proximate cause.

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) ———

- 166 *Ay am pana manovinnanato uppannapi visitthamananakicca 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 is 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:——

Before the Advertence- consciousness (= *Avajjana citta*) (ie:- The Five-door Advertence-consciousness = *Panca. dvaravajjana citta*), there is successive occurrence of the Subconsciousness (= *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 oti when the Sense-objects strike the respective Physical doors, (ie:- the Subconsciousness stream is interrupted). Immediately after the Subconsciousness is broken oti, 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 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 oriRLnal 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 " *Ekafta naya* " in *Poli-te*.

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 (= *Podatthana*) 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 [= *Bhawngfipa^hfida*]. That Interrupted Subconsciousness has the effect of Proximity-Condition (= *Anantain, paccaya r, atf* on the Advertence-Consciousness, (Refer to *Visuddhi-2-119*.)

Indifferent Feeling (= *Upekkha. uedana*)—

Apubbarammana sakidGvapauaitamana sabbaltia vi^ayaru^uifl anubhauitum na sakkolili Wiadi^u aubbuUhu upefvkhcfyuttciva 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, it arises in association with the **Indifferent mental feeling** (= *Upekkha vettana*) in all sense-objects like Desirable, Medidri-d^irabIc^Non. desirable and Median-non-desirable Sense-objects (*-Itiiu. itlumajffaita, Afitrha. AnitthamQJHcstta*), [*Mahati-2-129*].)

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 **herter To discern** all Mentalities, compacted as **ConsciouRnpss and Menta]** Concomitants m single **Mmd-mcrnenf** of Thought t-procesa (= *Vithicittakkhano.*) eg: **Eye consciousness** (-*Cakkhuvinnana*) **at the same time**.

5. Eye Consciousness (Cctkkhu vinvrttrtet]

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1. Cakkiisafimssita rupavijanana lakkhanam cakkhuvinnanam ^

2. *Rupamattaro. mman. arasam,*

3. *Rupabhimukhabhauapaccupatthanam, 4> RupQtaminana kiriyamanodhatuyQ ap a gamapo. da tfhanam. ^g ' (Abhi-ttha-1-^03. Visuddhi-2-85,)*

1. Depending on **the Eye-base** (-*Cakkhuuaitu*), it has the **E-Lature** of taking up and **realisation of the yense-object** of aight, 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. **Oration of the Mere action Mind- element** (= *Kiriya mwiu dhatu*) which considers the **Scn^-object of Sight I-The Advertence Con&ckiLianeas-AuajjmadUa**). Proximate cause.

How it gets the name as Eye-consciousness | = *Cikkhu iHnnana*)

There are past and present causative factors in the development of the Eye-consciousness. (Keep in mind the Doctrine of the **Dependent Origination = *Pfsticca samuppada***). The Eye- Iran sparcnL element, **Reuse-object of Sight, Illumination and**

Mental advertences [= *Cakkhzi pasada, R^parafimcina, Ahka, Man-asikara*) are prescUL causative phenomena, Among these causes. Sense-object of Sight is not only Lhe causative sense for Eye-consciousness; but also for Five-door AdvertencocciiseiuLianess, Receiving-consciousness (-*Panca dvuravajjana r^ifTa, Sarnpatice^iana citta*) of the Eye-door Thought process [-*Cakkhu dvain vithi*) and various Consciousness of the Mind-door Thought-proeesaes which may or may not follow the Eye-door tlloug^IL process (ie:

Manoduara uithi, Sfiddhamatwdvara vithi). So, to give the name or Eye consciousness in relation to Rpnse-obiec-t of Sight is not suitable, since that name is common for oLher Consciousness as w^ll. In case of Eye-ti-anspai; nL element; it is related ki Eye Consciousness only, That is; the Eye-transparent element is dependable base (ie:- *Vatthu*] and Support-condition (ie:- *^iissayu paccaya*) only for Eye eohacEousness. So, the name Ey^Lranaparent element; the causative factor which it> not related to other phenomena apart from Eye ConsciLianess is used for this particular Consciousness. That is why it is stated that the Eye Consciousness (-*Cakkhu vinnarso*) is:—

1. The Console LI aness of the Eye-t ran spare iIL element, depending on which that Consciousness aritifST
2. The ConsciousnctiS which arises due to the Eye-Lransprent element,
3. The Consciousness which arises by depending on the Eye-tranapa rent element.

The drum-sound (= *Bheri saddo*). Although the word "sound" (= *Radda*) is used for all sorts of sound; when the word "Drum" is added in front of it, it is taken ^s the sound produced by beating the drum or the Dmm-sound (- *Fihe'i sodda*) (= *Bhen = d. rum'i'Sddda*-sound). Likewise, Lht; word "*Ankara* is us^d for all sorts of sprout; if the wurd "*Yava* " is added in front uF it, (ie:- *^Yavn. nki. iirf*) it is taken as the " Barley sprout ". So, thf* name Ey e-con sciOLEti ness is given to that particular Consciousness which is not related to other phenomena apart from the Eye-transparent element. That ia, Lhe name " Eye consciousness is given by exclLiaion of the non-related phenomena (- *Asadhamno*). In Original Subcommentary (-*Mulaṭṭika*); apart fi-om the way of exclusion of the non-related phenomena f= *Asadhvrana*), the name Eye consciousness ia also given by

recterri. n. s the predominant nature (= *Adhika*) of the Eye-tram; parent element. If the power of Ey e-T ran s parent element is sharp, Lhe a-warenciS of the Eye Consciousness is also sharp and powerul. If the Eye-trana parent element is weak, the Eye Consciousness is also weak and blur. So, the Ey^transparent element is the predominant factor for the development of Ey^ consciousness. The word ^{ft} Eye = *Cakkhu* " is used in front of that particular Consciousness, so it gets the name Eye Consciousness-*Cakkhu ifiinana*. 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. *Mulaṭṭī-1-124. Anuṭṭī-1-132,)*

Character— CakkhusatimssiTanca Tain n/pas/ijanaR Lancati cakkhusannissita

rupavijananarn. , cakkhusannissita fUpasfijananarn lakkharLam etassati cakkhusannis^ila nipavijanaria lakkhanam.

Cakkhusannissita- The Consciousness which arises **hy** depending on the Eye-base(-*Cakkhu vaiithu*)-by **this** phrase; **apart** from **Rye** Consciousness which takes up the **Sens^** object of **si^ht**, the remaining Consciousness of **Lhc** Eye door though!-proems and **Mind door** thought-process are excluded. **Apert** From the Eye Conscit-n-issness, the other Consciousness of Eye door **the ughL-** 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 uatthu*)-Eye-tras parent element I-*Cakkhu pasada*). Only the Eye Consciousness arises by depending on the Eye base = Eye transparent element (*Cakkhu vaiithu- Cukkhu pasada*). So, **by aaym^**, " **ti-ic** Consciousness which arises **by depending e^l tlic** Eye base "-- the **other** Consciousness **not** depending on the Eye baac are excluded.

Rupavijana = The awareness or realization of **Senye** object of **sight**— **hy** means of **this** phrase, all the **Menral concomitants** like " Contact "(= *Phassci*) which occur **in association** (-*Sampayutta dPamma*) \with t3ie Eye Consciousness and depending the Eye rransparent element are **excluded**, These **Menal** concomitants **like** Contact =*PhaK^o*. **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 conLact with** the **Sense of sight** ie: they have **Character** of Contact or Touch |- *Phu^ana lakkhana*). So. **the "** Arising by **depending on** the Eye-base " (= *Cakkiisaimiwilu*) and **the "** Awareness or realization of **Sense-object of sight** " (= *RLipasAjcinn7iu*) are **the** natural characters of **the Eye consciousness only**-Again, by **Lhfae** two statements ie:- " **Arising** by depending **on** the Eye base '-i " Awareness of **Sense-object of sight** " (= *Cakkhu sannissiTa * Rupavijana* |, **Lhe nali-irc Iliat** the Eye-base (-*Cakkhu ualthu*] is pl70 the Support condition |-*Nis^ayu paccat/a*) and **Sense-object of sight** (= *Rupara-tiimana*) **is** the Object condition (= *Arammana paccoya*) for the development of Eye Consciousness **is** very obvious. (Refer to *Mulañi-1-124J*)

i (Function) Essense — Rupamattassa arcunmana gahfinam kicca-metassati mpmmaUarammanaruswii. (MulaLi-1-124.]

The function of Eye-Consciousness **is n-ierply** to **take up Lhc Impression** (or appearance | **and light** of the **Sense** object of sight. **Apert** from taking up of

impression; the Eye consciousness does **nut** know **the other** nature, **Like** Wholesome, Unwholesome etc. By **meana** or the word " **Merely** "-^{t1} **just** " f = Mn»o), the taking up of **other** Sense-objects **apert** from **Lht** Sense of **sight** by **the** Eye consciousness is excluded **and Lhf ability** **Lo** 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 details like colour, hue of the Sense object of sight. So, the Buddha states about that nature as follow:—

" *Pancahi umnanehi na hand dhimmom patiujanati annatra abhinipatamatta*". (*Abhi-2-323*,)

- Apart from mere taking up of the respective sense; the Five consciousness (*-Panca Vtrmana*) do not know or realise any detail account of the Sense-objects. (*Abhi-2-323J Net kcinci dhammam pttivija. n. ati*)

= Do not know any detail account— means " do not know whether it is Wholesome or Unwholesome etc, etc, (*-Manopubbangamet dhamma*) *iyQ Amiatra abhmipatamattall annatra apatamatta*, (*Abhi-2-333*,)

Apart from taking up or striking the various sense, the Five consciousness (*=Panca Vmnana*) are not aware of the phenomena like Wholesome, Un-wholesome etc. In this case, the Meeting of the Five Senses (eg:- Sense object of sight) means the meeting or striking of the Five Senses and the respective senses. This mere meeting or striking is known as "*Abhmipatamatta*".

In short—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 (*-Malta*) see the Sense of sight, 2/The Ear consciousness can merely (*-Malta*) hear the Sense of sound ^ S. The Nose consciousness can merely (*=Matfa*) smell the Sense of smell,

4. The Tongue consciousness can merely (*-Malta*) taste the Sense of taste,

5. The Body consciousness can merely (*-Malta*) 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 bad, Wholesome deed or Unwholesome deed etc, etc) of these Senses. ¹⁷¹ (*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 yense object of sight by the Eye-eon seiousnes a. Apart from that nature of picking up the Sense of sight; the Eye consciousness docs not know further. Similar phenomena is applied in other Consciousness like Ear-consciousness, Nose-consciousness etc,

(*Mulaññi* 2 20 L *Anuññi* 2 202. |

Perception —Since Trie Eye'-conacinuRness arises hy taking up the fiense object of sight ^ it appears as a phenomenon which aims towards and pick up the Sense ofsi^ht in the Insight-knowledge of a meditator who is discerning the Eye-consciousness. In otherwords 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 (= *Ri^pahhimitkl^rf bh/ivapar. aipfJTthananz* = A natural phenomenon which is directed towards the Sense object of sight |. (Mahati-2-125.)

Proximate cause--"—rn Lhis case, Lhe Mere-action Mind element (= *Kinyamano-dhatu*) means the Five-door AdverLence conscioLLtiiieys (= *Pwca-duaravajjan. a ciita'*). This is the first Consciousness which considers (-*Auajgwa-dtta*) the Sense object of sight reaching the Eye transparent clement and Mm. d-basc (= Eye-door and Mind-door-*Cakkhu dvara, Manodvara*) pl72 All the completely passing away Mental phenomena, immediaLfly aricr

pl71 cessation of them, give chance for the uccLirenr-'e of Lhe folluwing Mental phenomena, with the power of ProximiLy, CunLigLiiLy, AuBcencf and DisappeaJance CondiLiona eLc (= *Anurduru, Sumwmuittru, NuUhi, Vigata paccaya*). So, the BaaemaLLerH [-'Valthu) arid Sense-objects (= *Arcifttmana*) arc the proximate causes of Lhc respeL-Livc menled phenomena, Likewise; tlic Eye-consciousness can arise immediately alter cessation cf the Advertence Consciousness, So ^ the cessation ut liic Advertencf Consciousness is the Proximate cause of the arising of the Eye coiisciuLisneas. This nature is also applied to the Kar, the Nose-Con-s^uusnessetc. (Mahati-2-125.)

Among tile present causative factors of the Mental phenomena:-(eg:- the¹ Ey e-C on scio Lianas —which arc-1 1 | Kye transparent element, /9.) Sense object of sight, (3) light, (4) MenLal Advertence consciousness (= *Cakkhnpasada, ^172 RuFUrammuna. Aloka. Mmasikafa*)-, onEy the Mental advertence (-*Manasikara*) is dcsenbcd as Proximate cause> (= *Padafitna*). 1, iron-dissolution of the Bye transparent element —The Rye-traniiparent clement of a dead person is already mined, So also the Eye-transparent element of a living person-which has already passed if'R life Rpan like " Arising phase, Standing phase and Passing-away phase " |= *Uppada, Thiti, Dhaizga*)

— is already dead. Again, the Eye transparent element which is interfered by disorders in bile, phlegm and blood (= *pittam, semham, lohitam*) is also ruined, since it is unable 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 (-*Asumbhinnu*) 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 (= *BGhirayaiano.*) 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 (ie:- light in this case) which carries the sense, even when this Sense object of sight is directed towards the Eye-door and (Mind door).

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

Even when the *I^{hi}* is present sufficiently, if the Mere action Mind element (?-*KiFayamanodhQtu*) which is also known as Five-door advertence Consciousness (= *PancadvaraVajama citta*) ie:- Five door advertence consciousness and its Mental concomitants do not interrupt the Subconsciousness

(= *Rhaiwiga drra*] of the Mind-continuum; the Eye-consciousness can not arise. Only when the Subconsciousness is arisen; and the Advertence consciousness arising as The Functioning mind-element (-*Kinya-mfmodhfitu*) grasping the object and breaking through the Subconsciousness stream, the Eye consciousness will arise. To this Five door advertence consciousness (= *Panca-dvornV^{jann}*) the term "*VithipatipadakQ.*" or "*Maizasikaro*" (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-l-32* 1.) Here, about The Mental concomitant like " Contact " (= *Phassa*) is less mentioned, since the Eye consciousness and associated phenomena are being discussed. (Refer to the doctrine of Dependent Origination- *Puliccu vumuppada*).

Meditation — There are (8) kinds or Mentalities, including the Eye consciousness, arise in a Mind-moment [= *CilUikkhanu*] of the Eye consciousness¹¹². Among that (8) kinds of Mentality, select the Eye Consciousness and discern it.

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Innocent Nature ^173 (*Pandara*)

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In "*Niddfl^avara* "of *DhamrrLasangam* " 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. **BuL** 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-dhamsna*), which are ill **ibu. nd^d pro-cessea (ie;-*Kanrsa dhamma*)**. These Batic **inalLfra** are innocent in Lheir original nature. So, the ResulLanL contiek) nances (-*Vipaku <^itta*), since these depend on the innocent Transparent.-**Baa e** and H^arL-Base, are **iimocent** as well; somewhat like a Myanmar proverb which sLaLes as " A **parroL resting on a gilded tree ia gilded as well** ".

The Wholesome deed (-*Kusala dhartvna*) is innocent (*Pandara*) because it is pure and simple in iL's own naLure. The Unwhole^unn; dceel (-*A^usalo. dhamiria*) is innoccnL (= *Pundara*) because iL is the result&uit of yubeonscious' nesB. *Thv* Resulting Conacieusness (-*Vipaka vinriana*) is innocent (= *Pandara*) because iL's dependable Base matter is innocent in it's original nature.

[Abhi-ttha-1-303.) The above csplanaticn described in the **Commentary i^ not** applied in (4 [Groups or Aggregate of existence |-*Catat?okQra bhunn*)-Immaterial Sphere (= *Ampa bhwi*). **There is no such thing as** " Innocent Dependable Base " = *Vatthu pandurci* in **Immaterial ypherc** since there is no Base matter in this sphere, IT is to be noLed thai there are **Resultant** consciousness (-*Vipaka mnnana*) su^h as **Rebirth** Conaci-ousness, **Subconscioiisness and Death Consciousness** *Pati-^andhi citta. Bhavanga citta. Cuti citta*) in the Immaterial **Spliere and also that** the innocent nature of the **Resultant** Consciousness is due to the **innof. enf nature** of the Base matter as described in the **above Commentary** [= ie:- *Vipakam vatthu pandarataya*). So, **according to** this Commentary, **the iiiiiiio^nt nature** (-*Pandara* \ of the "**Resultant** Consciousness (ie.-the **Suhronsciousness**) of the **ImmaLerial** sphere is impossible since there is no Dependable Base matter in the **Immaterial** sphere. So also **the innocent** nature of **tb^ Unwholesome** deed i^ doubtful, since this is the **resultant ^fSubconaciousness**. So, **further study should be taken** about the ^auae of the **Innocent nature** (-*Pandara*) ol Lh-c Resultant consn^usneas (= *Vipaka dhamma*) and the

Unwholesome deed of the Immaterial sphere (= Anspa bhiimi) where there are 4 kinds |
Ayyrfyates) of Mentalitips only. (MLilau-1-125,)

The Remark of the Venerable Original- Subcommentary Teacher

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

Translation: ^{rf} 0 —, Monk, ,-, , the Consciousness shines brightly with glittering flashes of Tight. It is faded and polluted by the dirt of the Unwholesome deeds acting as Guest Concomitants " (Am-1-9.)

According to this teaching hy the Buddha, the Consciousness is . ^^ innocent in i^s own nature. It is contaminated by the dirt of the Guest-Unwhole-' "" some deeds. So, Lhe term " Innocent " f-Pai'idara) is given to the Consciousness according Lu iL's 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. |Mulañ-1-125,)

6. Ear Consciousness (Sofa. vinnana)

1. *SoTdsaimissita saddauijanana lo. kkhan. am sotavinn. an. atn,*
2. *SaddamattaiGmmanGrasam,*
3. *SaddabhimukhabhQiapaccsipatthanam,*
- 4> *Saddarajmnanaya kiliya-manodhatitya CipagQmapa. dai'thcinam.*
 (Abhi-tU-ia-1-3U3, Visudhi-2-85>)

1. Depending on the Ear-base (= Sofa vatthu), it has the nature of taking up and realisation of the Sense-object of sound

, , , , , , , . **CharacTftr,**

2. It has the nature of merely taking **up** and realisation of the **Sense-objecr** of sound , , , , , , -,
 , -E Function | **KaRence,**

3. The nature that directs towards the Sense-object of sound-, , -, , , , . , Perception,

4. Cessation of the Mere-action Mind element = The Advertence conaciousneRs I³ Kiriya manodhatu-Avajjana citta) which **considers the Sense-object of sound,**

, , , , , , , , **Proximate cause.**

The Ear consciousness arises depending on the following (-1] causes, n174 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(- Akasacin. mssita), 4. The associated Mental advertence |- Manaikara|.

So, due to these (-1) 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 |-Man. asikarti) is noted as the Proximate cause (= Padatthana).

Tattha akasasannisnilaiili akusasanidssuymn Ivddhava uppajjati, no. vino tffiu. ^u hi pihitukunucchiddussa sota vinnanam pavattati.

(Abhi-ttha-1-322,)

Among these (4) kinds of causes, cosmic space (-Akasa) should exist between the presence 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. Ghanasannisituywtdha^ijusaii. a Lakkhanam ghanavinTtaTta. m,

2. GhandhamattaramTiiuiturusufn. ,

3. GhandhabhifnukfiiibhuiKi paccupatthanam,

4. (ihandharammunaya kiriya-nian. odhatuya apagama padatthariam.

(Abhi-ttha-1-303, Visudhi-2-85.)

1. Depending on the Nature (= 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 -The Adver tsnce consciousness | = Kiriya monodhatu-Avajjaw citta) which enacts the Sense-object of smell, PruxemaLe cause,

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

Proximate cause (-PudaUhanu).

Tattha aposannissitanti jivhalGmanam apam Luddhava uppatiati, na uma tena. Sukkhajiuhananhi sukkhakhadaiiyc jiufiayu tfmpitcpi jiuhauiiinanam nuppajateva. [Al?hi-ttha-1-322>)

Among th^se [4J kindB of cause si, depending on the Water-clement pl76 [-Aposaimis^ita) means, only Lhe presence of Water-element 1 = Nutritive-essence fluid | in the saliva or in Lhe dieL taken, which moisten the tongue causes development of the Tongue L-unseiuLisncys and associated Mental concomitants. The Tongue consciousness can noL arise in Lhc absence ol Water- element |-Nutritive essence Eluid elemenL). ThaL's righl. If somcoii-c puts a dry food on the dry tongue, the Tongue conscieusnt'sB dues nol arise, (Abhi-ttia-1-322,)

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9. Body consciousness (Kaya Vinnana)

1. Kayasanmssita photthabbauijanana Lakkhanam kayavinnanam.
2. PhoUhubbamaUarammam. 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 vaTthn), it has The nature of Taking up_^ and realisation of the Setise-obfect 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 Lowards the Sense-object of touch, , -. . Perception,
4. Cessation ul" the Mere-action Mind. clement-The Advertence consciousness (-Kiriya munodfiatu-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 [= Sampayuttd dhnrrnma). (Abhi-Tthfl-1-322.)

1. **Non-dissociated** or intact **Body** transparent element,
 2. Impingement of The Sense-object **01' touch, to the Body-door** (^{fi} *Kaya dvāra*),
 3. Dependable **Earth-element** (= *Pathanidhātta*),
 4. **The associated Mental advertence** (*-Mnn. a^{ik}ni*),
- Among These (4 | kinds of CFUJCS, the Mental **advertence** (= *Manasikāra*) is noted as the **Proximate cause** [= *Padatthāna*].

Tattha pathavisannissitanri kayapasadcipaccayam pathavisannissayam laddhava uppanati. na rena vīna.

Kai^{ad}varasmhi babd^J^l^lliloJ^t^lh(=s/Ialnm^o^^{am} ajjhāttikam kaifapasadam qhattetva pa. ^{adap}r. ^{yfi}. vi mfihnbhut^{-Li} palihe^{mn}ati. (Abhi-ttha-l-322. i

Amorig Thpse (4) kindR 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 [*-Nismaya paccuyū*] by the **Earth-element** exists in the **4) Basic-elements** of the same **Line** group of matters in which the **Body transparent** element is **included**, that is **right**. **When** the external [^ξ *Bahiddha*] **Sense-object of LouL-h** (= *Phulthabba arummana*) in which **The Earth, the Fire and the Air** i.e.: *-Dācīkmaṇḍalā* ("*Muhubhutu rūpa*) are included, strikes the internal (= *Ajjhāttika*) **Body transparent element** = **Body door** (= *Kāya-pasādo* = *Kāyādvāra*), **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 Time unit group of matter with the Body transparent element** (= **Body door**). **Among these Basic elements, the Earth element is 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-l-322. i] **It is better to read the following statements as to understand further about the External Basic-elements and the Internal Basic elements** [= *Bahiddha*-

Antahkaranah rupa, Antahkaranah mahabhuta mpa).

About the Feeling (= *Vedana* \ at the Five
pi •77^w • ')

Consciousness (= *Panca vinnana*)

The Buddha mentions the Indifferent mental feeling (= *Upakkha vedaria*) in relation to the Eye, the Ear, the Nose and the Tongue consciousness (= *Cctkkhr vinn^nn*, *SoTai/iifnana*, *Ghana vinr^em. a*, *Jivha umnana*). Due to the nature of the Body consciousness, The Buddha mentions the Bodily agreeable feeling (= *Sukha tiffidana*) for Desirable Sense-object (- *Ittharanimana*) and the Bodily disagreeable feeling (- *Dukkha vedana*) for the Non-desirable Sense-object, The different feeling (= *Vcdfna*) in relation to the Body 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 Sight, Sound, Smell and Taste which are the Derived (= Dependent) Corporealities strike the respective transparent elements (Eye, Ear, Nose etc.) all of which are also "the Derived Corporealities", since the impingement between the two Derived or Dependent Corporealities, the striking nature is weak. Somewhat like the force, the hammer hammering the four cotton-wool balls, placed on the anvils with another piece of cotton-wool, the striking force between the Derived Corporeality is 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*).

The 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 (= *Ajjhatta kayapada*). 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 ball and reaches the anvil, since the striking force is enormous. Somewhat like this example, the striking force of

the Sense-object of touch (= *Photthabbarammana*) on the Body transparent element is enormous, so much so that, the striking power exerted not only in the Body transparent element, but down to the Basic element on which the Body transparent element depends. So, the Body consciousness is connected with the Bodily agreeable feeling (- *Sikkhasahagcila kuyuvintana citta*) arises when taking up the Desirable Sense-object (- *Rthura'fiki'Kmc*) and the Body consciousness connected with the Bodily disagreeable feeling (- *Lh^kkh^ahagata kayavinnario ^tt. n*) arises when taking up the Non-desirable Sense object (- *Ajjhatta-ammana*). (Ahhittha-1-304.)

In this section, the Commentator teacher by using example

H78 (= *Nidana naya*) and discriminative points (= *Upalakkhanna naya*), explain simply that, the External Sense-object of Basic element (- *Bahiddha-mahabhuttrammana*) 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 unit group of matter (= *Ajjhatta kayapada*) and the Internal Body transparent element (= *Ajjhatta kayapada*) as well. [Mulali-1-125.]

Alternatively——The Body consciousness element (= *kayavinnana dhctrzi*) arises, depending on the Body transparent base matter. (- *Kayupasada vatf^iu*). Again, since the Body transparent base matter is Derived (Dependent) Corporeality, it

arises by depending on the f4(Basic-elements in the same unit group of matter. **Dut il** is Lo be **noted that th^se** Basic elements in the same unit group-on **which the Bod^ L**ransparent **element** depends —is **not** the **Baaie-cle-ments** acting as **Sensf-object** of touch. So, **except** the Basic elements on which the Body consciousness **depends**, **all** the other **Qasic etementa-**Sense object of touch [**-Mahcibhlta photfhabbarciininana**) in the **seperate units group** of matter which may be **inLemal** or **external t^ the physical body is** known as " **External Basic-elemenL of acnsc-object of Touch** " (**-Bahiddha mahabhuta phoithabbcij-aiimuna**). In other words, although **these** are **kno^'n** as Basic **elements**, the Basic element of the **Body Transparent** element depending on **which the** Body consciousness **arises** and the **Rasn'-element** of Sense **object** of touch are in [he different unils **group** of matters. (= *Rupa kalapa*). [*Mulañi*.-1-1. 25.)

^^ Long Persistence of Feeling (= *Vedana*)

The **striking and rubbing between the** Body transparent element and Sense object of Touch is **poweri'LLL Due to this energetic touch**, when **titri-king with** Desirable Sense-object of touch (**- Itthaphotthabbararrirma**) eg: **touching** the **pleasurable** objects; the causative **lacLors** of **Lhe Bodily agreeable feeling** (**- Sukha vedana**) **such as—**[1] Body **transparenL** element, **(2)** Desirable **fiense-objfet of Loueh**, **(3| Associated Mental concumiLanLs like "Contact"** [**-Kayapasada, ItthaphotthabbGrainmana. Sampayulta dhamfna = "Pha^a"**], **an** of which **are** supportive **elemfnt** (= *Nissaya dhatu*) **amon^** each **others**, arise **En** succession, So, due To The action of **theae** supportive **eLemenTs**, the Bodily agreeable **feeling** arises for **a long time**. That is due to the longer **dur-irion of actiun by Lhc** supportive causes for the **development** of the **Bodily agreeable feeling**, the resultant **Bodily agreeable feeling** arises for **long duration**. (Keep **m** mind **Lhai**, among the **causative**

factor, the past causative elements are also in eluded,).

Again, **m striking with Non-desirable Sense-ubject of touch** f= *Anittha phott^obbarammana*), the **causative factors** of the Bodily disagreeable feeling (= *F^ikkha ucdana*) **SLK; L as—**(1) Body transparent **elemenL**, **[2J Non-desirable Sense object of Louch**, **[3) Associated. Mental concomitants like " Contact "**, (= all of which are supportive **causative elements** for the **developrn^NL** of the Bodily disagreeable **reeling**, arise for **lon^** duration. (**In this cas^**, note also that among the **causative facLors**, the **past** causative **elements** are also included. Keep in mind, that the Bodily **disagrcabic feeling** = "*Koyika dukkha rcduna*" — like severe **headache**, **bEick-ache** etc, occur **even** in the Buddha which arc due to the past causative elements). Due to the longer duration of **supportive** causes on the **development** of the Bodily disagreeable **feeling**, the resultant **Buddy disagreeable** feeling also arise fur **lony** duration, **IMuiati-1-125.**)

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

The **striking between; —the** Sense-object of **sight** and **Lhc** Eye-transparent **element**, **S^nse**

of sound **and** Ear **transparent** element, **^ense** 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*). *Qo*, it is **lirpoment to note that Lhe phrase** " the Sense-object of touch **after sLriking** the Body transparent **eiem^nl**, **also strikes down to rlie** Basic elements on **winch the Body transparent** *depciida* " —docs **not** necessarily means the **acLual sLriking** of the Sense of **Luuch** by itself to **another** object in **lltim-ite truth-Sense**. **Similarly**, the **other** objects can not **perform** striking **proress**. Because, apart **Iroili** the **Senip nbject of touch**, **Lherc** is **no** phenomena **whicli** have character of Sense of Touch | = *Phothhabbu sublmua*—**or** in **other words**, **theiR phenomenn**. have Character of Sense of **Non-touch** (*-Aphotihcibha sabhava*) only.

Acruallv, **Lhc** respective Consciousness **anafis** due to taking of proper direction **between the Senac-obicet matter** (= *Ainminana*) **which is** " *Visaya* " **and** Transparent **maLter** (= *Pasada nlpa*) **wliich is** " *Visayi* ". Tu **this** peculiar cause of arising **ul** Consciousness (= *Vm^nr*). *a*), the term " **SLriking** "- " **Rubbing** "- " the **naLurc o!**" **btrikinft** "— is **^iven**. **So**, to **all** these **materialities**, the Buddha uses the **term** " **Matcriaiities talcen up hy** Impingement " (*-Sapp atig*)*Vt n'pQ*) in his *' *Dhammu mingaiti-PaH-T^t* " (Abhi- i-214.). |ie:- Lhc Buddha **teaches** as " **Materiality** which is **seen and taken up by** Impinge men L " *-Sanidossann sappatigpu. i J-upu*—and *' **Materialit;** ' which is **not** seen but taken up by Impingement " ³ *Amduss^ita sappatiti^a nipa*).

A@, **ain**, it is to be noted **that phrases like** " the Derived Corporeality **strikes the** Derived Corporeality " and " **the** Basic element **strikes the** Derived Corporeality " etc ere — are used for these **phenomena although thesf tLave no ability to** strike each/others. **These** are the: metaphorical, expressions in the "Pali-text, known as " *Tadd)iafnmupacara* " (= Expression of a nature **whicri** **realv** does **norex**^tl. . (*Anuñi*-1-132.)

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In case of the Body-dour (*- Kaya dfwra*), it is mentioned **En Lht** commentary that. the **exTernal** Basic-element-sense of Touch (*-Bahiddha MahabhuiQ-phorrhahhommmana*); **sLrikes** the Basic-elements on **which the** Body **transparent** element depend **and En Lhe same unit s**; roup with **ir**; **oniy afLer** striking **with that** internal Body transparent **element**. (*Abhi-tTha*-1 304. |. **Actually**, the striking process **between rhe** Basic **figment** on which the **Body transparent element depends** and the **Body-transparent. L** element **occur** at the same time (*- Samciwkaki*), **That is**, the **sense** of lunch (*-PhoUhabhan-ammina* | strikes the Body-transparent **element**, and the Basic-element on which the Body **transparent** element:

depends, at the same time, **Sr^**, 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**, (**M^ilati-1-125**,)

In conclusion, when the **Body** **element**- sense of **touch** **includes** the **pl79 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 **Abhidhamma**; **wise teachers** **Lu** **^nyidra** the striking process **between the** **Transparent element** and the **Basic-element**. (**Anu^i 1-133**.)

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

||f*

The Present Causative Factor of the **Mind-consciousness** = **Mentality**

(**Mano vin. na. TiQ** | There are two **causative factors**, **Present and Past** for the **Resultant Consciousness** which **are known** as **Mind-consciousness** (-**Mano-wnona**). 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**. **En the Commentary**, all **about the Present causative factors** for **all Mind-consciousness** (-**MarLo- uiimuna**) in the "**Five-^i-oup** existence " ("**Panca vokcira bhav^ci**) **is described as follow,**

,

y

1. **Non-dissolution** of the Sub-consciousness (*-Bhavan. ga citta*)-Mind-door (= *Manodvarci*),
2. **Striking of Mind-object-base** = Mind object element (*-Dhammarammana*) to the **Mind-door** (*-Manoduara*),
3. Existence of dependable Heart-base $f = Hada^{fa} vatThu$,
4. **Arising of Mental advertence** (= *Manasikfiin*)-. —

So, **there are (4) kinds** of causes **for the** development of Mind-Consciousness (*-Manomnana*) with assorted **Mental concomitants**. In **this** case, ^M *Mano-Mana* " = " Mind " means Subconsciousness (*-Bhavanga cilia*). or **Mind-door** [*-M^{no}-dirara*], The Subconsciousness **which** passes **away** beyond the **life span** **it**;—passes away beyond the **Arising, Standing and Passing away** phases |, is impossible to be **Proximity-condition** for the **Mind door** advertence Consciousness (*-Munodvaravajjana citfa*), So, **also** the Subconsciousness, arising in its natural Mind-continuum, **which** is feeble in **original nature**, is **not able** to **support** **For Lilt**; development of Mind-door advertence consciousness [= *Mano-dvaravu*] **ana**) **by Proximity condition** [= *Anaritarn paccaya ^atti*]. To such Sub-consciousness **which** is **not able** to support **for the arising** of Advertence-consciousness [= *Auojjana citta*] **by Proximity condition** (*-Ananiara paccayu Gatti*), **the term** "*SambhinnG* " [= Broken up Ruhconsciousness] is given.

Ma nd a t h ama gatam nama kiriyn^{rta}^a paccayabhavain (. inupagantva pl81 sayuJii. eua pavattammafn. [*Mulañi-1-134.*)

Somewhat like, Subconsciousness (= *Bhavaricfa citti*) arising in Sub-consciousness **hrc-**

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

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

Again, the **groups of Mentalities-Mind** consciousness arise only in the presence of **Dependable Heart-base**, (-*Iladaya 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^odvorravajjana*)-

. also knowns as **Mere** action or **Fu. ncLional Mind-con sciouse3S** element is here mentioned as **Mental advertence = Mental aUction** (= *Mona^nra* |). Only when thi^ **Mind-door advertence** consciousness / **ic:- Mental advertence-Manarkara**) arises in the **Subconsciousness** stream, **tl-ic** groups of **Mentality** | ie:- the **Mind-consciousness** and associated **Mental concomitants**) will arise. So, these are the (*A* | **kinds of causative laclors** for the development of Mind-consciousness and associated'Mental concomitants-(**Abhi-ttha-1-322-323,**)

All These causes **arc 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 uiimanu** and associated **Mental concnmi. tan. ts** | **especially** in **Five-group** Existence ("*Pufica vokwa bbava*), and the **Proximate** cauye of **soirie merits**] phenomena is **noL mentioned** in some **Comanentaries**. So, **3l** is lo be **noted**, that omission of **Proximate** cause in some **Comirent;** mps is not **due** Lo the absence of that nature.

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

1. **Cakkhuvinnona^inanf anantaram mpadwijawiafak. khana martodhatu,**

2. **Rupadinam sampaSicchanara. sa** [= *R^tpai:iisa'ftpaticchana*^t^a.)

3. **Tathabhava pac^potibana** [-*Rupadisampaticch. anabhava paccfipatthana.*)

4. Cakkhitvannanadi apngnr^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 umnaiiu*), and **taking up the Sense-object** (eg:- **Sency-object of Sight-*Riiparamnianu***). Character,
2. Receiving **the Sense-object** (eg:- **Sense-object** of Sight = *Ri^parammana*) (Function) Essence,
3. The nature **which** **is** 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 **5** 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** the 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** **Concomitant**. Among **them** select the **Mind** or Consciousness (= *Vimuttw 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,

1. **Cakkhitvannanassa anantaram r^uparaffnmana vijanarLa lakkhivici martod/zatu,**
2. **Rupirammanna sampulic^hcinarasa, 3- Tathabhava pac^upillthana,**

4, Cakkhuvinnafi. a pagano 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** receives the sense-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.) *Atfano ^abhauam dharetiti dhatu* —ie:- The ⁿⁱ Element " is The phenomenon **which** possesses its **own original nature** = which **exists** as **it's** own natural phenomenon. So, **Lhe 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 dyfi*) 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** **fiel the name** " **Element** " (= *Dhatu*). But, these (3) **kinds of consciousness** are **merely aw^re** of the **respective Sense-object**, and **these** are **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 Uitimate** 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-elementl** " ?

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 **Sensc-object** of **si^lit-Rvparamma. na**) are Lhc **peculiar features of Five-consciousness** (= *Panaa mnnana*) which **cire dillercnt** from. the **Mind-eleiiiK; iU**, ' 'J **Five-consciousness** (eg: **Eye-consciousness**) is preceded by **Five-door**

Advertence conscious ness which has different dependable Base-mutter (ie:- **Heart-base** = *Iudaya vatthu*). The **Receiving consciousness** | = *Sampaticc!sari(i cilia*) is preceded by **Five** consciousness **fe^:- fye** consciousness) which has different dependable Base-matter **Like** Eye-base (= *CaWw votThu*). Other various **Mind-conscioLisnes^** (-*Mario-iwinafia*) like **Investigating** consciousness [= *Suntirana-citta* IT 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. OIJO ^otfi*) like **Proximity condition** (-*Ananiara-puccayu*) from the **proceeding** consciousness which has similar dependable **IhearL-Base matter**. That is why the various **Mind-consciousness** [eg:-ol83 **Investigating consciousness** etc; **etc** —) possess distinctive realisation **function** superior EC **thaL** of **Fivf** consciousness and the **Receiving** consciousness.

The **aribing** of **Five consciousness** and the **Receiving consciousness** are **beneliLed From Five-door Advertanee** consciousness and **Five** consciousness respectively which has

different dependable Base-matter, by means of various **Condition-** power (*-Paccaya satti*) like **Pro[^]nmiy cndition**(*-[^]Anantara puccaya*) etc. But, in case **ul[^]** Mind-consciousness (**e[^]**:- Investigating consciousness); the beneficial effect is exerted by means of Proximity-condition only on thft Consciousness which has the same dependable Base-matter, **fe[^]**:- Hetermning consciousness-*Votlhapanu citta*). That is why, the various Mind consciousness like Investigating L'cn. sciousness etc, possess distinctive real isfl lion-power, superior to that **otiive-ducr** Advertence consciousness and Five-consciousness.

In this easy. Mind-door (= *Mono-duara*) means the Subconscious-ness f = *Bhchwariga citta*). At the **bcgining** of the process of Sense-perception (» *Vithi cilia*) eg:- Five-door-mind process (*-Pani'odvara virhi-aitta*), the Five door Advertence **r-'c ns icy uy** ness arises first. yo, the Five door Advertence consciousness (= *PuncadvaruvUjjana citta*) is the first starting Consciousness from the " gate of the Mind-dour " (*-Maiiodvara-uggamQrtamukha*). Unlike, the Advertence consciousness, the Mind-conscious ness-elements (*-Mano mnrsona dhatu*), like the **Envestigating** conscicLianettS 1-*Santirana citta*) are not the starring consciousness of the Mind-door. So, **th[^]se** have ability to realize the Sense-object superior to that of Five-door Advertence consciousness.

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

Mano | = Mind |-Awareness, Realisation

Vmnana (= Consciousness j-More powerful awareness and realisation

By combination of these two words: ie:- Mind + Consciousness f = *Mono + umnana*), the term —Mind consciousness element[*-Mavzo uiniiana dh[^]s*) which means " the eleiiiiint v[^]hich ia vciy powerful m 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-clement, and the Five-consciousness-elements.

So, the element (= *Dfwtn*) which cnn merely take-up Lhc Sense and without any special power of awareness is known as Mind-(; lement (= *Mono-dhatit*). So, the (3) kinds of Consciousness (ie:- Five-door Advertence consciousness and two Receiving consciousness-*Pancadvaravajjat[^]a citta, Sampaticchana 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 (= *Pacadvaravajjana 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=Pancadvarava]jana*) arises, conditioned through the Subconsciousness (= *Bhavanga citta = Mana*), it does not **neccessarily** 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 dvara 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 why, since these Mind-elements have no special realization power to the Sense-object (= *Visesa vijanana kicca*), these elements are designated simply as " *Mana*" (= Mind). (**Mulañi-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 kusalavipaka 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 *Conscioiusness* 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 *consicousness*, 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, i-t is not connected with " Rapture " | = *Piti* |; there will be eleven kinds of Consciousness and Mental Concomitants | = *Cftii^kn* | ic: One Investigating *ConscioLisneBs* dild ten Mental Concomitants). From above group of MenLaliLy, selecL Lhe Consciousness and discern the Character— Essence etc. The discernment of Lhe *ChdracLer-Essence* aL the time of performing the Registering Function will be described laLer in the part of *Kepis' tering* Function. Now, the Character- Essence ol Lhe Determining Consciousness (*-Votthapana cilia*) which sequentially follows, the Investigating Consciousness in trie Thought: process (*-ViLht*) will be described first-

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

1. Upekkha sahadgata hetukariyca Manovinnana dhatu salarammana vijanana

lukkSianu,

2. **Kiccauavna puncduara mwtodtfafesu** rottl'iabban. o uo. ^a. Mrosa,

3. Ta^ia bfitfua **puccupatthana**,

4. Ahciukavipaka munovinnanrci **dhau** bhauangonam 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 Sen:ie-object in **Five-door**
Ability to consider **Senae-object** in Mind-door-, , , , ,
- Perception,**
4. Cessation of the Rootless Resultant **Mind-CorLaciiJusiicss Eclcinent == Investi ^atin^ Coiisciou^ness**, in Five-door, Cessation of the **Subconsciousness** in Mind-door. „. „- . . . „, Proximate cause.

The Rootless Mere-action Consciousness consiHLs or (3 i kinds:—

1. Mere-action Mind-element known as Five-door AdverLenct CuncsciousncSS

(= Poficadvara-mjjaifa i^tia),

2. **Indi:tieren**< Mental Feeling associated Rootless Mere-action **Mind-Conscious ness-Klenient** which is concerned wiLh y. 11 Ordinary persons (= the Worlding), **Noble T/eflmer**, and No More Laarner (= *PulfluJJU'ltl, Sekkha, Asekkha*), k-nown as Mind-door Advertence **consciousness (-Muno dva'wajjana citta)** 3'. Mentally Agreeable **Feeling ^sciiited**

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-- **Eysnec** etc of the Mind-door **Advertence Consciousness** = Mind-Element is already mentioned. Now, the Character— Essence *etc.* of the Mind-door **Advertence** consciousness is **in** to be stated-The **Commentary** teacher **sLalcd** the **Mind-door** **Advertence Consciousness** in association with (2) Function. **cl. iuri** at (2) **Places** (= *'nuifta*) since it performs **Determining** Function (= *Vollhapunu kicca*) at the **Five-door** and **Advertence Function** (= *Avajjana kicca*) at **Lhe Mmd-door**, But a **meditator** who wants to discern the Character— **Essence** **eLc** 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 differences in it, **Advertence** consciousness. **But** Lake Lip [5] kind of **Sense-object** simultaneously in one **Mind-moment**, So, **Lie** **Determining Consciousness** which **is** in taking up **Lhe Sense-object** **is** **stated** **again** as an example. Apply this **method** in **diagnosis** of other **Determining consciousness** which take up **Sense of suLind**, **SIK-LL** etc, **etc-**

1. Upckkha sahatata **f'clukii-ya** Manovinnana tihatu rupa. rctmmana mjanana **lakkhana**,
2. **Votthabbana** ra^a,
3. **Taihabhava** paccupuhuna,
4. AhGtuka sApaka muawinnana dhatLinairt annatarapagana paiatih^ia.

(*Visudhi-2 S7.*)

The Indifferent mental **Feelings**, connected **Rootless** Mere-action **Mmd-consciousness** **Element**-The **Determining** Consciousness (-*Vuttho citta*) has **Lhe** **naLurc** as **Element**:—

1. Taking up-Realization of **Sense-object** of **Sight**, **Character**,
2. **Determination of Sense-object of Sight** (whether **Desirable** or **Non desirable**).
 . (Function) **Essence**,
3. **Ability to determine** the **Sense-object** (whether **Desirable** or **Non desirable** | already taken up by the **Investigating consciousness**. **Perception**,
4. **Cessation of one of the Investigating consciousness-Rootless Resultant Mind-Consciousness-Element**.
Proximate cause.

Vorthubbaiww[^]arfwasaTi pitrir[^]difaiv [^]arstirane[^]a gahitarammanam varatshapefili
iiiya pauatfon[^]ro vinhabhnia ra[^]n i ma[^]odvarc pana uuUanuyvna ai/afscmasc[^]a.
(Mahali-2-129-130.)

Thqt Consciousness is said to have **DeLermining** Function-Essence, since it **has ability** to Determine the **Sena-objccL** (whether it is **Desirable** or Non-desirable) already taken up by **Llic InvetiLigaung** Consicousness. **It is a natural process** in which **there is nifrc** striking between **the Five-senses (like Sense of Sight)** and the group of **Fiv[^]-door** Thought- **process** MenraEities (like **Eye-door** Thought-process). **There w riL** defmitc realization of **the [^]ense-object**. There is no perfecL **Iceling** <JIL the Sense- objects (like **Mind-door** Thought-process). S(J, Lhc

Determining **Consciousness** included in **The Five-door Thought-process** can not definitely determine **The Sense-objecT as Desirable** or Non-desirable. **Like Eye-con sci HUSHES** which can **just Take up the vague image**, the **Determining** consciousness can **mke up vague iinagt^l** only. So, since **rhe DeTermining Ccon scions ess** can not **surely deTermin** the **Desirable or Non- desirable nature of The fiense-ohject** „ The Rnhcommenrary Teacher **explains** that " It can **just determine the Sense-nhjecT** whether desirable or not which is **already examined** by the Investigation **consciousness:—** ° *Vavaftbafwili ifiyn pi[^]vnir[^]nitr[^]* ". **Ruf**; it is important To note, Thril an these facts should he. **iccepted** by **Inrelligent Noble persons** only after wise consideration and judgement-

Next Question

In this case, some **nobEe** persons put on anoTher question. **The Determining Consicousness** is composed of (12 | kinds of Mind and Mental conco mi tents including; < Energy ' (-*Viliya cetasika*). If so. which one (ie:- the DeLermining 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 takkhunumeru. (Abhi-LLhti-1-155.) **PI 87** There is no **Conyicousnca[^] whi[^]h ducy not possess** the Chy. 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 **Lhe 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** (= *SwiniUhunulukkhaii. a*) or the Sense-object.

As already described in above Great Subcommentary, 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-object**. It merely takes up-realises the **Sense-object**. Only the **Determining concomitant** (-*Adhiniokkha cetasika*) decides the nature of Sense-object. But[^] the Determining Concomitant **does not arise without Determining**, Consciousness. All the various kinds of **Consciousness** perform the **essential role**—**Deciding Function** (-*Pubbhotic/omctrosi'n*) in taking up of Sense-objects by associated Mental Consciousness. So, in this case the awareness of **Desirable or Non-desirable Sense object** by the **Determining Consciousness** is also the **essential leading factor for the Mental Consciousness in taking up of Desirable or Non-desirable Senses**, That is why, it is stated, in the way of Connected Conduct "(-30. *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 **the Determining Concomitant** | [^] *Adhimokkhi-cerasika*) which has **Character of Decision** (-*SanniTrhnn[^] lalckha-na*), The **Determining Consciousness** is leading the function of the **Determining Concomitant**, That is why it is stated, that the **Determining consciousness** decides the **Sense-object**, But, as already described by the **Great Subcommentary teacher**, **actually; both kinds of Determining consciousness and Determining concomitant can not definitely decide whether the sense is Durable or not**. It is just a **simple decision** only. The definite deciding factor is **the Determining Concomitant** included in the groups of **Mental Consciousness** forming the **Mind-door Impulsion Thought-process** (-*McitiQdvartkajcuvailu mihi*), which leads to **the six kinds of Sense-object**,

Method of Meditation:—There are (12) **kinds of Mental Consciousness** in the **Determining process**, (-*Vultho*). Select the **Determining Concomitant** among **Senses**, and discern the **Character**—**Essence**—etc, etc-

13. Impulsion Consciousness-Wholesome Impulsion Consciousness (*Javana. citta-Kusala*)

Javana Citta)

- 1. Afiniwj^vkhwpakii Isikkharics'n **kusalam**
- 2. AkH^stia sadrfhiii-n ^tirtarasain,

Abhi-ttha-1-105. 1

- 3. Vn^ann pa^palTh^niin,
- 4. **Yonisomarmsikara padatthanam.**

- 1. Alwjapnrspnkkbntia va a. mwajjo iitkkhiinfi mfli'if ksi^nlani,
- 2. Vodanahhovara^am,

3. fttfia vipoka pacc^tpaHhanam, i\^f^ 4. Yomsomanasikara padatthanaTn. . f Abhi-ttha-1-105.

L The naturp of Non ^uiEly and givrng good effect. ----- Character,
2. **Deletion** of Unwholesome deed. ----- | Function)

piti

- Essence,
- 3. **The pure nature**. . . . (Appearance to the **mind^ Upatthanakara**). . . Perception,
- 4. **WEae attention**. . . . , . . .
- ProximaLe Cciuse.**

Another concept: —The opposite **phenomenon** of **guilt-cunneled** | = *Savajja*)
Unwholesome deed.

- 1. **The nature of Non-guilty**. . . . Character,
- 2. Purity. . . . [Association = *Sampaiii*) Esaeice,
- 3. **Having good tITecl-Deiirable** Result (**-Itthav^tka**). . . . (Fruition) Perception,

- 4, **Wise attention**. . . .
- **Proximate cause,**

What Does the Wholesome Deed Mean ?

The nali-irc which can delete the guilty UnmeritorioLly (*-Akn&ala dhamma*) is known as Wholesome deed, (Ir refers to The Wholesome ConsicouHnesa and all it's associated Mental concomiTnnts.) These Wholesome Mentalities can abandon and delete momeiltarily [*-Tadanga pahanu*) Lhe 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 curiliimum** of living bciiLg;-; as loathsome or **detestable nature**. So, these **Eire known as " Kusa P** 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]. **Tbe Unwholesome**

phenomena are **asocial** **wil-li loathsome**, **Hatred**, **Delusion**, **Concftir** | **^ Roga, Dosa. MoS-iti, Muna**) **CLC**, and these are the causes of Various sutierings like, **Existence** in Lhe IUWLT Works(=**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 apprupriaLc 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, (**-Lukkara magga kusolo citta**) cut oti the loathsome **UnmeritorioLlii** deeds by (3) **kindti** of abandoning like **Momentary, Discarding** and Extirpation respectively, (Abhi-ttha-1-yi.)

Alrematively, the **nsight** knowledge **whic^I** lessens the loathsome Unwholesome phenomena by **means** of MomcriL^y **etbanclouing**, Discardm^ or the **Insight** knowledge which LuLally abolishe-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. temptation (**-Vipa^aiin innfiakusala cilia**) leaaen^ Lhe ioalhtiome 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 loiiithsme 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 Lhe 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 deedti associated with **Wisdom** (**-Nnana-sairtpfj/siT!n lai^ala dhammu**), by way of **Co-naseence-Condition** (**-Sahajuta-paccaya ^ofti**) ^nd on Lhe Wholcsocmc **dr-cds** not as^nciated 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 hiaded graay wi. th the hand?,

, his or her palm wdl be cut by the sharp blade of 1-hc grass —and somewhat like that, these WhoLcyomc deeds cut the varioiJis classes oF ddik-mciits (= *KHe^a*) which have already uccured or not> The^e Wholesome deeda behave *P^^* like sharp hiaded grass, HO known as " *Kzzsala* " (= *Meritorious deeds*),

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

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

1. To proven L occurrence of loathsome Unwholesome deeds which are not yet done, try Lu keep ^ood wiU f-*Cha^a* (, have endeavour, be energetic(-*Viriya*), upgrade Lhc Mind, and have diligence.

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

Amon^ Ilie f 4) kinds of Right R^ertion f-Sammappadhana) take care of these (2) kinds of Right Exerrion. Between these RighL Exertions, the Energy *01 EribrL (-Viriya)* which reaches the stage of the Path oF Right Effort (-*Sammu-vuifUina-fiiaggei*) can abandon the Unwholesome deeds which are already done, and prevent The Unwholesome deeds which arc not done as ypt. Somewha. L like that, the Wlioleson-ie deeds can cuL oil all various, elates of **De-fiiemenL [-Kilesa)**, which has already arisen and which ^LiU docs not arise- (*Abhi-ttha-]-81*.) p190

Further Explanations

Apica arocyatflTena, anavajjuU)icfLu, kosallasambhutatthsna ca knsulaift.

[*Abhi-Ltha-l-IU5*.)

Arogyattha—Aeeorelini; to "*A roga. ^tt hhavo arogyarn*" — a licalthy state'

free from disease iy known as "*Airnfyt^*". In this case Lhe di-seasc or illnei¹, means (1) *Aluralu* = Ache and pain; like stitiness, LooLbaclie, earache, h^cknche etc, etc (2) *C^ktnfia* = Vanoufi ailments with fever; like malaria, plague and other febrile illness. (3] *Utiaadhi* ~ having various aores and ulcers. So, the disease or illness consists of 3 kinds. That is why in **Lhe Ft^/-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-phrase* mentioned In

Mahahamsa jaiaka--Pafi text, the Buddha f. iv[^] the meaning of **Lhe Aurd " Kusata "** as free from above (3) kinds of illness like; ache. and pain; fever, 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 ¹ **" Kusuki"**. (• In **Lhis case** various Defilements = **Ktiesa** arc expressed as **dis-aaaey.**). **Su, Wh(Jkaumc de^d [-Kusala)** means the **phenocnon which** is free **From** Lhe Delilemc'nLa (-Ksl^a). (Abhl-ttha-1-105. 1 **Anavajjattha** (= Noii-gLiilLy phcnnumena) —Th<- ' Wholesome phenomena are free from **dcilin^ lai-tor** like **misdeed, haLied, mental impurity, and anxiety.** So, these are Lhe non-guilLy phenymL'iaa, 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-rnesa**

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-guiltiries** (-**Anavajja**) and giving pleasant, **effect** (-**Gukhauipaka**), **By the wDrD;** < **Cbcka "** = Ck-verncaa, iL. **llao** give^ **nieanin^**, 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 **Lhe 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 pbenomena 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 **Lhe Whoktiome phenomena.** This kinds of **expression** of phenomena which are **parLiall^ 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-isoorted** with **Wisdom** (= **Nn. afici-Gampa'yulla**) wlin-'h Is properly **produred** hy 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 (- *Niicinanippayiitta kusala dhamma*) are also given the term. "Wholesome " (= *Ku^da*). [Abhi-tthā-105,)

ni92 Definite Note to be Kept in Mind

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

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

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

3. *Ko&ali-of sambhidofho* = Pr^dnc^d by the Wisdom, known as *"*Kosalpa^j*" Due to these (3) facts; it is known as Wholesome deed (= *Kusaia*). In ease of Wisdom non-ns'sor. mtd 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-tthā-1-105, f

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

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

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

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

Functional (or Mere-action)-1 ndcLn innate Nature; (-*Vipa^a-ahyakata cfhomrna, 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^ovaljo 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* ,). (*Mulaṭṭi*-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 good conduct and Mentally good conduct** (= *Kaya^aJnacara*, *vacisamac. mn*, *Mnnn sama cura*) of **Lhe Buddha as-Anavaija**". The "*Anarajja*" mentioned in that discourse is not opposite of •^t A/wj; n". The noble Mentally good conduct known as *afiyG phala*" (~ Noble **Supra m-un dan e** Fruition) among lh<' MenLal. Lv good conducts (= *Manosanwcarā*) which is attained by extirpation with Noble supramundane **PaLh** (-Am/a *magga*)-Effect of Kxtirpation **aLL^r Complete seeing by Knowledge (-Patipas^acJd^ii pn^na satti)** ———and other (3) guiltless ordinary good conduct (-*Samaca^a^amn^a*) are given the **UTm** "*Anavajja*". In this section **ic'-abyuL** (the Unwholesome deed (-*Akusda*), the term "*Anuvajja*" is not similar to **thai merLuoned** in the "*Bn^hnikn* discourse". On the **conLrary**,

"A" f = *Na*) of the "*AkLisala*" (= Unwholesome) de^otes the opposite- **naLLire** (= ?192 *Patipakkha*), Simil^riy, ^h *Na*" of the "*A-n^vqija*" indicates the **oppositi ; ridLLire** of guilt (-*At^aija puupakksn*) = **Guiltlessnftas** which 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 deeds which has The nature of cutting oti, **natui-fi** of ah]1]Ty to cut oti aii sorts of uppr^in? **phenomena** (-*Patipakkhn*). Hence, the ability of Wholesome deeds **k**) diacard Lhe "*Avajja*" - "*Aks^aSa*"

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

Again, by using the word "*Anavajja*" (-No ng Hilly/Opposite nature), the character of the Wholesome deeds are **sUiUxi aa** (the phenomena which can cut oti the Unwholesome deeds. So, the separation L-haracter of Wholesome deed, which is not related to the Unwholesome deeds and **rndcLermiiaa**. te phenomena

j ~ *Akusala dhomina^ Abij^k. cit. a dhammo.*) is already given. If so; Why is "*Sukhavipaka Lakkhana* [-Character of Giving good Effect]" of the Wholesome deed is further described? The Character of "Ability to give effect" - "E I II'e livenea a" - *Savipaka I. akkba^ñ*, although it is not present in Lhe **Indelermi-pl93** naLc **phenomena**, it is related to both kinds of Wholesome and Unwholesome phenomena. In this case, the Character of giving good effect (= *Sukhavipaka LakkhaiKi*) of the Wholesome deed is different from the Character of giving ill effect of the Unwholesome deed. To mention that special character, Lhe word

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

The desirable (-*Ittiin*) good effect of the Wholesome deed **obvious-So**, **Lhe Wholesome deeds** are known as **phenomena** having good desirable effect (-*5-akhavipaka*). "Able to give effect" = "Able to cause effect" is the **ordinary phenomenon** [-*Samumia sabhava*) which is related to both Wholesome' and Unwholesome **dc^ds**. **Directly**, Lhe word [^] *Sukhavipak. fi*" means "Able to give good durable (= *Illhu*) effect. **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 **afLer corn pie Lion of Lneir**

lite-yphn ie:—Arising phase—Standing phase" Pass infi phase

- *Uppada-Tftifi-Bh anga* \ their power of Action = *Kamrria ^fiftr*, persists generally in the Mmd and Body Continuum-*Kupa nama santana*, until their effects are taken place aL some time later). [Mulaṭi-1-31.)

So, the Wholesome deed? are **guiltless**, and these have good effect ie:-can give rise to ^ood effect-Due to rhesw twn- Characters, the Wholesome deeds are known as **Guiltless** and **Good** effect giving phenomena (= *AnacaJfa sukhariṭwka dhamma*). Th^t is, the Wholesome deeds have Character of **Guiltlessness** and **Giving** ^ood Ktiect.

Between the two words ie:-Guiltlessness and Giving good effect, (= " *Ar>avajja* ", " *Ss/k-hompaka* " | the " **Guiltlessness** " means ability to p, lvc pleasant etier ^r ll-ie Tilne when rhesw Wholesome deeds are arising (= **Present good** P¹⁹³ effect-*PavaWstikha*). By the word " Giving good effect [= *Sukha-mpaka*) it means that wh^n the Wholesome deed gives effect, it. gives good deshablel = *Ittha*) 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 it's arising-Character of the WhokaLne deed al the Lime of arising. The word ^ *SvkSi. auipaka* " (-Giving good elfect) indicates the nature of **giving gnod** desirable effect in **Later** period after arising of the Wholesome deed (= *Kusaia cic^sppada*) = **Character of Wholesome** deed having **Power of Actiori** (-*Kmna saiti*). (*Mulaṭi 1-31.*)

Again, by the word " *Anavajja* " (= **Guiltlessness**), it means that the wholesome deeds are **innocent** in it's own **original** nature (= *Atta suddhi* | = **free from various** dirty delilemcs [= *Kilesa*). And, by the word "*Sukhavipaka*" (= **Pleasant** cITeei.), it iridicates that the **wholesome deeds** have cl^aji and, pleasant eiTecL

Again, by the word " *Ariavnjja*" [-**Guiltlessness**), the **Unwholesome** nature is **Ifsacned** in the Wholesome deed. | When the Wholesome deeds are arising with ^Anym^, " a landing and "Passing PhaseR"(= *Uppada. Thili, Bhanga*), the **occurance** of the Wholesome **Consicosness** (-*K^saSa ciltupada*) is associated **P194** with various Mental concomitants coum-ing (34 s^3 32 j etc. and Lhese Mental

concomiLant^ are **free** from ^-i-ilty, loathiome defilemcs (= *Kil^-u*] like "**Greed**" (= *Ruyu*) eLc- Ho, the Unwholesome nature is **lessened** in Lhc Wholesome deeds even at the titnc of their **occurence**. Next, by the word " *Sukh^uipaka*" [= **Pleasant** effect), it means that Wholesome deed can give gr-n-id desirable effect (-*ftfha vipaka*) and in this respect it **differs** from the **IndcLcnmnc** nature (= *Avyakata dhammu*) ^hich has no such effect. f **Mulfti-1 32.**)

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

JNext, —by the word " *Anuvviju* " (= **Guiltlessness**), it indicates the **Impression** (=

Uponhanakara) and Perception (*-PQ^f^pnttha^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 petccupatthanci*) 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. [*Mulañi*-1-32-1 is having good desirable effect (= *fiThampaka*).

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 **preper** and right view, the Wholesome deeds becomes **Defilement free** phenomena. By **Lhe** next word "*S^ikbn^pokn* " (-Pleasant effect) it indicates that Wholesome deeds (= *Kti^a!^ dhnmsno* | are the **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, **hy usin^ Two words-ie'** ^c **Guilrlessness** ", and "**PTeDsant effect** " (= *Anava-jjit, Sikh^iaipnka*) the natural Character of the **Wholesome deed** is explained by the **Commentary teacher**.

In two ways of explanation of Character—Essence **eLc:** " of the Wholesome deed in the **Commentary** Lhe Character En **u'n-** second, way **indicates** "*Anavajja lakkhana* " (= GLLLLkssiii-ss (**uui-ly**. For ^{lt} *Sukhai^ipaka* " [= **Pleasant** effect) EL is described as "**Perc^pLbl^ ELTccUvncss** " [= *Phalo. pciccupatthana*) which has Lhe 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 viddhcunso. n. a rosam* 1; and that **Essence** (*-Kicca rasu*) of **Ihe Wholesome** deeds, In Lhe second way " the **Essence** " is described as **InnucenL** and **piirc nalure** *f-Vodanabhaua rasam*) and that **Essence** is **Associated Essence** (*-Sampatit rasa*), That **essence** in the **qual ity obiained due lu** the FLiiiCLional **Essence** (= *Kicca rcisa*).

13. 1-mpulsioti Co Tiscious ness-Unwholesome Impulsion Consciousness (*Havana Citta-Akusala Havana Citta*)

^a **Kilesatli.** 'vTnyn n^arogyatthcna kilGsam. ijcmubbhuut'J savajjciUhena anjfasamhhulotaya ako^lya ^nTnbbiitathcna akii^ala " nti ca ———

1. SavsfjJsf c!7/khavipnk/i lakkhanam akusalarn.

2. **ATICitThnjit^aif^ ro^am,**
3. **SawkUfl^n pocc^Apatthanam,**
4. *Ai/on^o mnnn^ikara padaithanum.*

1. Garmfho hhfivnfo va sauajja lakkhanam,
2. **SnirikUfi^n bhava rasam,**
- 3- **Amtthauipaka pacciipullhunafn,**
4. **Ayoniso manasikura padaithanam. (AnuṭṭL-1-126,)**

1. The nature associated with **guilt** and having **bad effect--**, , , , -, , , , -, , , , -, **Character,**
2. The **nature** of giving ill **effect**. (Function) **Essence,**
3. The nature which pollutes the Mind continuum. (Impression) **Perception,**
4. Taking **up** the **Sence-object** with **Unwise Attention (-Ayyiṣvmanasikara)**
. **Proximate cause,**

Next — Since the Unwholesome Deeds are not praiseworthy phenomena —

1. **These** occur with **^uilt**.
. **Character,**
2. **These** pollute the Mind-continuum. (Association) **Essence,**
3. Give **bad undesirable effect (= Anittha vipaka)**. (Effect) **Perception,**
- 4- **Take up the Sense-object with Unwise Attention (= Ayonisomanasikara)**
. **Proximate cause-**

Since these Unwholesome deeds are associated with ache and pain (-KUesci), These are nor free from diseases like Defilements [ie:- Defilement!! are assumed a-^, diseases | or these ^re " A^m-^gyn dhnmma "-Infected phenomena. Since these are infected wrth Defilements, these are also known as " Savajji] d'hnmma"-Guilty phenomcn;]. Like " Wisdom " | = Panna) in the " K^NHa libfun. ana "[Intelligence) in cfiRe of Wholesome deed, —the " Ignorance " (-Avijjn = Moh/i) is in the " Ako^NHa dhamma " (= DeluRion | in p195 ^|-ie [Inwholesome deed- Tl-ie Jgiiorance (-Avsijn) is trie priinary root Ctiuse of the all ev-ils. It is rhe fondnation of rill evil deeds, fio^ all the Unwholesome deeds are produced by Ignorance (-Avijja), which is known as ^ Akn^Nua ". hence these get the name " AkosaHo fJhamma " (= DeluRion rooted dhamma).

Unwholesome **deeds** are associated with **Dfilements f = Kiltisu) which are acting** like, diseases of ache and pairi, or acting like ly. LiL> pE it'ii. uiiK. iid (-Sauajja d^iamma = guilty nature | aiLd Lhese are produced by " Ignr-nance " (-Avijja) which is the " Ako^allu dS'u. uiima " (= DelLLsiun ruuled ptn-'iKJiilcnon), So, the Unwholeiome deeds are known as " Akusala. "-DemeriLoriLis acts.

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

In this phrasf, Lhc Original Subcommentary teacher stated that in descripLiun (JF Lhc CharacterJ- of Unv, 'holcsomc deed, apply the sequences used in the Wholesome dt^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 LhaL Lhc Unwholcaomc phenomena occur with guilt, and give Ell eITects. In Lhis (-aye, by Lhc first word " *Sauaf*)<l"

3

(-Guilty IT it shows the Unwholesome deeri-^, having Defilements like Greed I-*Raga*) etc, which arc 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 phomenei are iNon-desirnhle ill effects (= *Amttha*) and HUL praiseworthy phenomena. So, if only the word " *Savajja* " | = Guilty) is uied LD mention the Character of the Unwholesome deeds, these Unwholesome Ri^aullant Endetermi-nate plicnomena (=- *Akusafa wpmko nvyakata dhamma*) will bc^cilue Unwhole-somc deeds. To avoid suoh mistake, The Suhcommentary teacher add anuLher word " *Dukkhatnpaka* " (= Unpleasant effect) in the further explanation of the Unwholesome deeds. | *Anuñi-1-31*,)

Next:—The word " *Avajja* " in the *Sovajja* indicates real Unwhok'yome nature like "Greed " (= *Raga*). So, only the natural precedes which arc associated with there Unwholesome phenomena (eg:- Greed = *Rayu*) are known as " Guilty " plicnomena (-*Savflja*). Ry rhe word " *Savajja* " ^T, Lhe diflerciicc of Unwholesoine deeds from the Wholesome deed^ from the Wholesome IndeLerminaLc Phenomena is aLready stated. But, there is Char^ct-Rr of Ability to give EflcL-t \vhieLi is rcalated to both Wholesome and Unwholesome deeds |-*Sauipakala-lakkftunu*). but not related to Indeterminate phenomena |-*Avyakata dhamniu* |. So, to differentiate that Character of Ability to ^ive Effect between the Wholeaonn; and Unwholesome deeds, the word " Giving 111 effect " = " Having ill effect " (-*Du kkhavipaka lakkhanam*) is adried m the description of l)j<^ Unwholesome deeds, (*Anuñi-1-31*. |

Again, although the direcL meaning of the " *Dukkhof'ipakn* " is Having bad non desirable effect, that word noL only mentions the presence of non-desu-able etiert, b-i]t also

indicates the POW<JI- or action [= *Kamnici salli*] to produce ill **non-desirable** effect by the **Unwholesome deed** In conclusion, by the word "**Dukkhacipaka**" [~- III Effect), it **indi^atea** LhaL thi. Unwholesome deeds **liave** Power of Action (= *Kciirna satti*) ie:-**ability** to **produce** non-desirable (-*Amittha*) effect **En** the later period even at the linn; of their **arising**.

Sati sams^roppavaS. tiya ahosi kammam nuntu no. hoti. (VE3udrfh]-2-236. |

If the Pnwer of Action (-*Kamma-^aUi*) ^f the middle (5) li-npi-ilsion-**consicousness** known **iaa** "*Aparapariyavkduii-i-ifa kamina*" (= **Rrfpcf** of Action ripening **in** later births) deflmLely **persists** alon(= the Kound of **Rphirths** | = *Sam-^air^*), therp should be **no such** actions like Ineffectual Action (-*Ahosi-kamma*) which are **unable** to **produce** any result, (**Visuddhi-2-236.**)

Comparative Analysis of the Meaning (*Yojana*)

In the word, "*SUIIVJU dukkha (fipaka lakk^t^na*" [= Character of **guiltiness anri** giving **Ill-etiecL j, tlie** ltrst word "*Sowjnn*" iTieans thai Unwiiolc-some phenoine-na have **Ill-etiecL** even at the time of **arising**. The next word "*Sfukkhv vipaka*" (-givEng Ill-effect) mean^ thflt **The Unwholesome deeds**, when giving effect, prodLice Ill-effects like **Bodily disagreeable lctng** a-nd Men-**tfilly** disagreeable reeling

J-Kayika dukkba, Cctasika dukkha), (**Consider** Lhe development of **Bodily and Met^ly** riis^gree^bE^ feeling at Lhc- time of cummlLimg Evil conduct-*Duccw'ita* like **hilling of Jiving Beings** etc eLc,-- and **consider** also the various sutierings

= **Di^kkhn** in the **Lower Worlds** = *Apuya*. **when** the Unwholesome deeds yield **their** Ill-effects.) f *Anuṭṭi*-1-3^ |

That's right By the word "*Savujju*" iL **shows** the Character of the **Unwholesome deed** at (- he time of it's occurence. By **Lhc** second word "*Dkkfw*

mpokfi" (-lit etiecr |, it indicates Lhe Povv-r 01" Action [*-Kamma satti*) of the **Unwholesome deed** to produce Undesirable EU'eL [= *Anittha uipaka*) **in** the later period iifter it's **arising** (-afLer Lhe arising of the Unwholesome **Con fit foulness**

- *Akuf^ala cittLippada*.]. (*Anuṭṭi* 1-32. | Nexi, by the **lirl** 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 **li** *Aui^uddhu vipuka*" (-**Impure** Resultant Effect | of the Unwholesome deed; ; .

Next, fay the firsL word "*Savujja*" , it abolishes **the** nature of **Meriton-ous deed** in the Unwholesome **def-'da**, AL Lin, ' Lime of occurence of the Unwholesome **deeds** (ie:-**di-iring** Lhe tiring **phatiL**: of Ltic Unwholesome **coriffiousness-Alaisala cirtupda**) Lhe **good Menial** concontants known a^ " Ixitiy factors "

[-*Sobhana citta^iku*). which occur along with the **^ood** and **I-ofTy Consciousness**, | = *Sobhana cilia*) do not arise in association. It is the **Natural Law**, **LhaL** Lhe Wholesome and Unwholesome Phenomena, never occur singly in a single **Mind-moment** | = *Ciliukkhuna*) or in a single **Mind-continuum** (= *Vithi*). **AL** Lhe time of occurrence of Unwholesome phenomenon, Meritorious phenomena which are associated with pure, **innocent**, and **pleasant nature**; like **Greedlessness**, **Humbleness** and **Non-delusion** (= *Alobha, Adosa, Avidya*) do not accompany that Unwholesome **Consciousness** (-*Ak-usaharita*). *Sci*, by the first word "*Scvajja*", it denotes the nature of Wholesome deeds from the of Lhe Unwholesome deeds. **Again**, by the **second word** "*Df/kkha vipaka*", which means the **various** ill effects, it **differentiate** the Unwholesome deeds **Ironi** the Indeterminate nature (-*Avyakata dimma*) which is lack of giving any **effect**-At some time, Lhe **UplV** Mental factors (= *Sci^oii^ C^To^ika*) occur in association with some **Mere-action** Resultant Indeterminate nature | = *Kinya vipaka-uvifakata dhamma* (. But, all Lhe **Indeterminate phenomena** (= *Ayakala dhamma*)» **al-p197** though these **occur** in association with **Lt^ty** Mental **concomitants** (-*Sobhana cetasika*), **Lhese do not give any effect**, (*Anuñi-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 **^Ivin^ ill effects** which is the **Functional Essence**. By means of second word "*Ds/kkhn vipaka*", it shows Lhe accompaniment of **undesirable** **ill** effects (-*AwTfhti vipaka*). So, it indicates the **associated** phenomena i.e.:- it is the

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

(= *Paccupatthana*) of **Impression** (-*Upat^anakaro*) **in the** **Insight-knowledge** of **Meditator** that Unwholesome deed are the **phenomena which** **constitute**

(= *Sankhesa dhamma*) The **Mind-continuum**. So, it is the **Perceptible Impression** (= *Upatthana. na. fca. ra. paccupatthana*). By the second word "*Dikkhwipaka*" it shows The **Effect** (= *Pbala*) of the Unwholesome deeds. So the Unwholesome deeds are perceived as phenomena, which can. . **^ive** **^Ivin^ ill effects** (-*Dttkha mpaka*) This is the **Perceptible Effect** [-*Phala-paccupatthana*] (*Anuñi-1-32*.)

Next, by the first word "*Savajja*", it obviously shows Lhe **Unwise attention** [= *AsfOf^oTinnci^ikara*] which is the **Proximate cause 1= Padatthana**) of the Unwholesome deeds. Due to this **Unwise attention**, Lhe Unwholesome deeds become **Unwholesome** phenomena. By the second word "*D'. tikkhu vipakf*", it shows obviously that Unwholesome nature are the **Proximate cause**

(= *Pa. dattha. no.*) of the other **Unwholesome** **Re^LilLinl Phcri. OJicna.** [-*Akitsala*

Apaka 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:- " Cruit iissociated " and " ILL-elTecLLVfencbh " (-*Sa^ajja, Dukkhaupaka*). . (*Anuñi-1-32.*)

Meditation of Perception

The Mcditator should already attain partially, the Knowledge of the cause of Physical 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 Lhe ^ood and desirable result of LiL!-' Wholesonic deeds [-*Sfthci mpokfi Paccfspatthana*) and Lhe bad and Non-desirable elleeL [-*AniUfiQ mpaka par^ipnnhana*) of the Unwholesome deeds. Only afler dLLamiiig the Knowledge of Ri^ht View [-*SammadiUhinna*) on the good eltieLs Whylesome deeds produc'. ed by the Ignorance, Craving and *din-sm^* (= *Auijju, Tafiha, Upadcrno.*) in the 3 periods (ie:- Past, FutLre and present) and on the bad effect of Unwholesome deeds producing rebirLha in the Lower Worlds (= *Apuyu paTiSimdhs*) 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 patiggaha winn* |, the Medllator will sec by hin-iselfthe **Perception**. 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 Lhe ECnowledge of the Cause of Physical au-d Mental Phenomena [= *Paccaya puri^guh'-i 'srjana*).

The Character and Essence | *Lctfchhana-Rasa*)

All the **Consciouyiifss** have the Character of taking up and realisation of the Sense-object (= *Vijanana lakkhana*), The Wholesome and Unwholesome Implosion coisicousness (-*Ku^ala jovano citta, AkLisola jsivana citta*) also have the Character or talcing up and realisation of the Sense-obfect. BuL, above descriptions about: *the natural character?* of til c Wholesome and Unwholesome **Consciousness** are **superadd^d** so as to **signilieantly express** the peculiar **Actional Effect f = *Kumma ^nfti***] possessed by these **Consciousness in conLrast** to other **remainin& Consciousness**,

In the Absolute Truth **acnce** (-*Paromattba succa* |, there is no such thing that — " Should it be **Subconsciousness**, or should it be **Advertence** Cone 101. 1?; n ess or should it be Eye-consciousness which **lakes** up the Sense- **object** of ai^ht or should it be **Receiving Consciousness** or should it be **J^ivcatigating C** on **soi** outness or should-it be **Determining ConsicoutinesH** or should it be **Impulsion consciousness** etc, eTi-', ", There is no person who can give command **iike** above by **himscir** or **ysk** to the another person to **^i-vo command** like that, **fAbh]-nha-1-312>**)

There is no person who can do by **himself**, or urge (. he other persons **to give command** like " Should it be **Advcrleoe consciousness** or should it be **linpLiision conscicousnesa e]c**, etc, " in the development of various **Consciousness** When Sense object is **striking** the **respective** Transparent-clement. In. **contrast** when the **Sensc-objeeL** attack The **Transparent-**element, naturally the **5 Ooor** Advertence **ConaeioLisness-The** **Merc-a. etion** **Mind-element** |^c *Fancadiaf?Qit?Q* (*fuit(i citta = Kin^a maitu dhatu)*) e^-ites the **Subconsciousness stream** (= *Bhavanga sola*), and **interrupLs** (. he **Suhcor-iscioustie^s**. The **Eye-Con-scioLisne^s** performs (. he **Seeing Function** (= *Dassona kicca*). The **Resultant** Mind element (= *Vipuka inann dhahf*) performs the **Receivmg Funelion** (= *Sam.-paticcna kicca*). The **Resultant Mmd-Consciousness-ElmcnL** (= *Vipo^o Ma'io vinnaw-dhcd*) performs **Investigating FLinction** (= *Sardiwf. u kicca*). The **Mere-action** Mind'consciousness elernent (= *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** ^{1^} object as **Desirable** or **Non-desirable** (-*IfTha. AniUhu*). Finally, the **Ji-npulsion** conseio Lioness (= *Jaucma ciSta*) **Lakes** up the taste "1" **Lhe** **Sense ohjert**. All these sequences are known as **Natural Law of the Process of Consciousness and Mental Concomitants** (-*Citta niyama*), [*Abhi ttha-1-314>*)

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 arc only the- good or bad | = **^ikha, Dukkha**) effort of the **Wholesome** and **Unwholesome deeds**. So, these **Consciousness** can not properly differentiate the **dcairabk** or **nundesirable** (= *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 **Lhe various Impulsion Consciousness**, the **5 Door Impulsion consciousness** only **directs** **Ihe** **allLenLion** towards the 5 **^en^es** (= *Pancaivmmanci*). So, these **5 Door Impulsion Consciousness** (-*Panaa dlanka jaucma citta*) do not **take up** **Lhe 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** **Lhe S^ense-object** wiLh **great** momentum **i^ known** as **Impulsion-Funetlon** [^ *Juvwiti kiccu*).

The Wholesome and Unwholesome Impulsiori consciousness can take over this Impulsion-Function. This Impulsion Function is the one included in the (14) Functions of the Consciousness or Menmities [-Vinnfnci kic-c-a), The Meditator, who is discerning the WholeisoniR, ^nd Unwholesome deeds with the Knowledge of Right View | •= *Sninma f^lthi nmanii*) 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 consciousness and its Mental concomitants in (5) Door Thought-process and (12) kinds of Adverting Consciousness and its Mental concomitants in the Mind-door Thought-process are known as <Wise attention " or; < Unwise attention " (= *Yoni-so vnanasikara*, , *Ayoni^orncinQ^i kara*). A Meditator who is discerning the Proximate Cause (-*Podottho^a*) should try to perceive the nature of these (12) kinds of Mentalities known as Wise attention giving 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 select the Consciousness required to meditate among the Impulsion Consciousness occurring with these Wholesome and Unwholesome deeds at appropriate Sense-Bases (= *Ayatana*).

Five Door Impulsion Consciousness (*Pancadvarika Javana Citta*)

It is the best way, to describe the Determining mentalities (= *Vuttho nama dhamma*) in the Five-door Thought-process (- *Pancadvara uithi*) as Wise attention or Unwise attention (= *Yoni^vmuttu^a'-ct*, *Ayomsomanci-ssakaf-a*). Again, the 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 | = *Pfnca dvuruuajjarLO.*) and **3200** th. (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 yLibconsciousness (— *Bhavwit3a. ci^ta*) **m** proper way to get **Lhe pleasant** effect; and if the Determining Consciousness (-*Votth^pana citia*), **derives** the Sense-object in a proper way to get **Lhe pleasant** effect, it is unlikely that **impulsion Consciousness** (-*Jauana citta*) is **Un-wholesome** in nature. If the Five-door **advertence** **Consciousness** excites the Subconsciousness-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, **flaw**, it is unlikely that **Impulsion Consciousness** in nature. **It is** proper to say ——— Doth of the **Five-door advertence** and **Determining** Consciousness excites the Subconsciousness-stream in a proper way or **decides** the **nae-object** in a proper way to get the **pleasant** effect, the **Impulsion Consciousness** will produce **Wholesome** deed, **in** contrary it is to be

201 **not** that, if the **subconsciousness** is **excited** in a **wrong** way or if the **Sense-object** is decided in a wrong way to get the ill effect, the **Impulsion** consciousness will produce **Unwholesome** deed. | *Ahli-ttha-1-3157,*)

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

In the section, of **Dependent origination** (= *PQticc-a-sam. nppada*). [12] **classes** of **Determining** **Consciousness** and **its**; **Concomitants** are **taken** in **causal** and the method of discernment of the **cause** and effect of **These** is mentioned. **It** is the fundamental way of description for **Lhe** **less** intelligent **Mind-door**, **But**, in the tables used in the **section** of **Meditation**, (-in **Mentality** (-*Nama kairimnSfhana*), both **the** **Five-door** **Advertence** **Consciousness** and **Determining** **Consciousness** are known as **Wise** or **Unwise** **Attention** (= *Yonisomonastkura, Ayortisoirtano^ikara*).

Apply same method of *dfwfirmntint* on *l-hp* Registering Consciousness
 (= *Tadararm>ana cifta*) **whifh** fake? **up** the various **Sense-objprt liks** Sense object of sound etc. Above meditation of the Registering Consciousnes? **is** only for the first **Ke^istering Consciousness** which immediately follows the Impulsion Consciousness. In case of second Registering Consciousness it is to be noted that, the **Proximate Cause f-Padatthana**) is the **cessarion** of the first Registering **Consciousens-Pathamat. o. do. rn. ^i. ma^.** a *pacfcim. apGdofthariaiTf*. Select **rhp** Consciousenss from the Registering mentalities, and **discern ir's** Character-Essence etc- From **now**, the **M^diratinn** of the Character-E'iapncft etc, ere of the Mind-door advertence **conscicuFiness** (-*Manodvainvajjann ci-Sta*) included in the various Mind-door Thought-processes like:-- the **Mind-doer Thought process which follows the Kivc-door Thought-** process and the **Mind-door Thought process which lakuy up Lhc Mind-object-base [= Dhammaiam'nwifi) aenses**, will be further dc&cribed,

15. Mind Door Advertence Consciousness = Mono *dvara vajjana citta* (Neutral Feeling Associated-Root less-Mere-act ion-Mind-Conscious ness-Element = *Upekkhasahagata Ahetuka KiriyamanovinnaTia Dhatu*)

1. Upckt^husahuyutahetuka kiriya manovirinanftdhatu SciSa rammana vijanarsa Lakkhana.

2. **Maiiodvarc avajjunu <~u^a.**

3. **Tf. iiS'icsbf^iuu pa^cupathwia.**

4- **Blitiifunyu pvywia pudatthanci, (Visuddhi-2-87. |**

The NcuLrai Kcclinfi associated-Kootiess-Mere action Mind-ConRrious-netib-Elcmcill-Mind-Door Advertence Consciousness ^Mano dvcirci-vajfan. a citta is:—

1. **Tht-natLire** or realisation-taking **up of [b) kinds of Sense-obje^T--Character,**

2. **Conaidera Lln; Scribe-object** arises in the **Mind-door-.-. (Function) Eaaense,**

3. The **rLaLLir<^ •Aliich call consider the acnsc-object** arises **m the Mind door**

,, , , , , . **Pprception,**

4. **CessaLion-Dissolution of S u be onsciousness- stream (= Oi'^olutprf ^ubconsciuLianc'BB-Bhaawgu-piccheda). Proximate CLI-USC.**

The above descriptions are stated for Method of **Meditation** which **is** concerned **wiLh. ail (0 | kinds of Sense-object, So a?i To understand** more about the **McLhud of Meditation by the less intelligent Mpditat-or,** the **Mind-door Advertence con^t-'iou&ncss** which arises **by taking** up th^ s^URR ohJRct of sight will be ' taken aa ail **example and further described,**

Upvkkfm saha^ata hetuka kinya mcin-ovinnana dha. tu. 1- Ruparam'snuna s. iijuftuftu lakkharia. , 1. Manodvare avajjana rwa, [Manodnwe aparagaTflin nipa rammanam avajjanarasa.), 3. Tatha bhava puccupatthana,

" *Adhimokkha r^{tn}ika* " (= DeTermi nation concomitant) associated with Mind-door Advertence Consciousness (= *Manoduarauajfana citta*) and Impulsion Con-acio: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 Impermanance. 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*)

' 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** arises, **iL** pcrfonrLS the '**DeLerniin**^ Function in Five-door Thou **gilt-process** and. Advertence Function in the Mind-door Though t-prncesE!. Even **the (6) kind** or Unique wisdom (-*Asadbaiana nncina*) possessed only by Lhe Perfectly Enlightened **One with Perfect Wisdom** (= *Sabbannu samma sambuddha*) which are not shared by the Disciples, can take up,

only the **Sense-object**, already realised by **ih**e Mind-door Advertence **Consciousness**. This **Mind-door** Advertence **Consciousness** is known as the **Consciousness** which is similar in nature to the **Husky, Full-grown Male Elephant** (-*Mahagaja dtl<n*). There is **nu Sense-object**, nor able to be taken **Lip** by the **Mind-door** Advertence **Consciousness** **rL** someone asks-" Which is **Lhe** phenomenon, similar to the **Perfect Wisdom** (= *Sabbanriutn. nnana*), **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, Lhe nature this **Consciousness** is similar to that of husky **full-^rown male elephant** in strength. ,

16. Mirth Producing Consciousness (*Hasituppada citta*]

Somanasva^i-ihagata hfnska kinya ———

1. Sfilares. m'Tfiunu mjanwi. a la'kkhana,

2. **Kiccaiiasvnu urahatam cin^ilaresu uattfiusu hasituppcidana msa,**

3. Tathabhava **puccupcitthcinf**i,

4. **EkanTato haduya** vatthu **padi^tthana**. (*Visuddhi-2-87*> !

SomanasucmufiacfalQ afwfuka **kinya** citiu = Massif. ! **ppo^o** citta-*Mirlh 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** (-*ArahaUpugyalo.*)

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 of" mirth.** Pace upatfh ana,

4. **Actual (-Ekailla) dependable lleurt-hase matter** (-*Hadayu vaithu*)

..... **Proxmiate** oause.

This Mirth-pmduoing Consciousness is the unique Consciousness, **possessed oniy** by **tl-ie Holy Ones** (= *Alahatta-pug^fila*) **und noL** shared by the **ordinary persons** (= *Puth-u^na^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**" (= '*KamniaUf^na*)-

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 **fiat teacher** ^r or **Give** to my Dependable **Leachi-r cLc,** etc] **at a piace** where the offerings **reiatLil^ to all monks** (-*Sang^dku*) **are distributed among the monkey.** How it arises at the **Nose-door** ———

The **Holy One** (-^o *Aruhat*] is happy and smiles **with** this **Mirrh Producing Consciousness** (= [^] *Hasiluppu du 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 thaL** " I have done **fiood** moral conduct **which** should be **kept in mind** (= *Saraniya*) until my **death;** ', when he **ls** 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 Con-aiuousness^** after thinking in the mind **that^{tl}** I have done **ood practice of conduct** with **Body-dcor** ^{??}, when he offers **fresh waLer** lor **face-washing;** **twi^** frayed **aL one end LU ck-an** the **teeth to his** first teacher (= *Uppujjhaya acanija*) **ftnd that** is **Lhe** **Nobie** **prachc^** (= *Abhisamaacii'ikn*) **^nd** noble **dLity** to **aLtcnd one's** **precptor iind menLor** (= *Uppujjhaya vatta, Ar. nnyfJ vatta*)

performed by a Hoily-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 FullIRC acnsc-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-existence. 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 p205 attaining and repeated 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 **Ruddhi** smile, when *he* foresees the " Appearance of **Tantitisa** Lesser Buddha (*-Pacceka Buddhm*), Appearance of **MucSmgassara** Lesser Buddha etc etc; in the Future-time. The Mirth are produced by the Functions of " *AnagaTam[^]a nnana* " (-Power to foresee the Future) and " *Sabbwila nnana*" (= Perfect Wisdom ^ After attaining ^ind repeated practising of these two kinds of Powerful Wisdom, this Mirth producing Consciousness arises, making pleasant effect in Lhc Mind- p205 continuum of the Buddha. **(Ahhittha-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 Present-phenomena and the Wisdom not obstructed to take up the Present phenomena. According to this statement, the Original Subcommentary teacher is doubtful about the " Existence of this Mirth producing Consciousness not associated with the Wisdom "- (MullI-1-137.)

In this Mirth Producing Consciousness, there are (12) **Icinds** (-if associated Mental concomitants, like:-Contact-Mental Impressions). Feeling, Perception, Volition, **Opposition** of the Mind, Mental Vitality, Attention, Thought Conception, Discursive Thinking Determination, Energy and Rapture. (*-Phassfi, Vedana, Sanna. Celm/i, Ekaggata. Jivita, Mann[^]ikara, Viwkku. Vicara, Adhimokkha. Viriyil, Pili*). If Mirth Producing Consciousness is added, **There** are altogether (13) claps or Mentalities, But, it is to be noted that, the Wisdom (*-Panna* |, also known as Faculty of Wisdom (= *Panfy[^]n[^]riyu*), If-, not included. **Since** the Mirth Producing Consciousness is not associated with Wisdom, the Original full commentary teacher **was** worried to reconsider the explanation given in the above Commentary,

Consideration of Detail- Subconuntery Teacher

The **Deail-Subcummentary** tyacher explained as follow:— The Holy

One [-*AruhGt*], **just merely** feels happiness **and pleasant** senRe wiih thiR **Mirth** producing Con[^]sciousnc's[^] [-*Jlwtuppada CUU'f*]; when lie see[^] the **desirable** yense-[^]bject o< sighL, which is Lhc [^]undu. mental **Rfinse 1 ^ Pndhimv**) at the **Five' door** (= *Pwic[^] dvara*). **But th[^]rc** is **no acLiun of smile** ', **bc-cause** the **yodily Intimation** (-*Kayflmnnaiti*) =~ M, iL<. Tiairy of Inllmarion (= *VinnfTti rupa*) for **smiling prooess** can not he Formed by Lhc y'w. door Con[^]iouancast-*Pcm[^]a[^]uarika citta*) **only**. So, iu the Commentary (= *Att[^]akatha*). (Abhi-ttha-1-332. | iL is stated as "*Sornana[^]ito hots*" = " feels happy and pleaaan. t ° **only**; at **thfi Five-door**. Then. , in thp Mind-door, **it is** stated as "*Haswtimanuin sUnm puti[^]ka[^]i*" = " the nction of smile **occurs** ". So, allhou[^]li the action of Smile is produced **by** the Mii-th Producing Consciousness, Lhc Bod]]y action of **smile of The Bud-dl-iii** follows rhp **se-queiioes ur**" the Pow[^]r to remember Past-existence 5 " [[^] *Psibbctiiaa&a[^]is[^]uti-niaan[^]*), "**Lho** Power Lo l-oresce Lhe **Kuture** " (= *Ancigahim. w nnaiici*); and " the Perfect Wiadom ° (-*Sabbarmula nnana*). That i[^] why Lhe Mirth producing Consciousness **is led** fundamen Tally (= *Padhana*) by the Wisdom. (= *nana-pubbongamv*). It [^] **the** nature \whieh always fonow?, the Wisdom. [-*NrLcma-nuparivfitti dhaTnina*). **In** conelLisioi-i. **since** Lhe Mirth producing Consciousness always-**irisca**, **following** the Wisdom [*Filthui[^]h it is not as social. Led with Wiadom*), there is no **eonflior. between** the **Original Pa[^]-text** and the Commentary. That [^] why **in** the Cgmmentary (= Abhi-ltha-1 333,), **if is** stated as:— " This Mirth Producing **Consciousness arises** after **attiinmu** complete **practke oi**" fhe Po[^]r To **Rcmmember l[^]asi** "Rxisience, the Power to Foi'L-see the P'urure u. [id the **Perlect Wisdom** " | = *Pubbcriirasa[^]ssuti nnanci, Aiaa[^]S-am[^]a unana, Sabhannuta nnana*). **Th&** concept **oi this nature** should certainly be like these factH. **11** nor so,⁻¹ **ic**; —**ifone** accepts that **all** the Consciousness, noL associated with Wi[^]Ll-om **do nut ari[^]R** in the **Mind-continuum** of the Budclha. the arising ot" Ihe Mind-door Advertence Consciousness [which is [^]**Iso** non-Wiadoin a[^]oci[^]Led) in the M-md-Contm[^]um [^]f the Buddha, hecomc¹ doubLlui and inLposslble, That ia right— **it is accepted** Ltat the Mind-door Ad[^]errence Consciou[^]LCss has ability to produce MaterialiLy 'of Intimalion (= *ViniiGrti ni. pn*), like Mirth- So, note **thai it** is impossible **to** prevent the **Bodily a. c.-tion** (= *Knga kamma*) requited fi-on-i the Materiality of **It-irimalion** (-*Vim-taW ntpn*) which **ia** the product of the **Mind door Advertence Consciousness**, v/hcn **It's** n[^]Lural energetic

power [-*SatH*) to produce the **Materiality** of Intimation **becomes obvious**. (*Anuñi-E-144.*). In **conclusion; it is** To be **accepted** that the **Mind-door Advertence Consciousness** which considers the Bodily action **etc, etc**, should arise **in** the Mind- con **rimmm** of the Buddha, This **Mirth** Producing Consciousness arises **only in** the Mind-continuum **of the Holy One!**; (-*Ainhnr*). So, the **Mediator** will be able to discern **the** above **nature**, only **when he attains**

the Realisation of Fruition of Holiness [-*Arohatta phoki*], through r-he Path of Holiness (= *ArahctTTa m/5/?r?o*) in accordance with The practice of Perfection (= *Parami*):— or in other words, only when he becomes The Holy-One [= *Arahat*],

The Various Mirth Producing Consciousness

1. In the **Worldlings = Ordinary Men [-PLiLhLijjana puggala]:**————

- |a| Great **Wholesome Pleasure** (Glad-min deduces) associated Consciousness (^B- *Mufn-i kusalu ^oinunu^vu ^aba^ata ciUa*),, [4j kinds
- (b) Greed rooLed PLeaaure (Gli-id-iriindedneya) da^ociaLed Consciuaaness (-*Lobfittiinida ^omanu^^i aafu. sgaUl cilia*).
- (4) **kinds**

Smile is produced by above (8 / kinds of Consciousness.

2. In Noble Learners ^{oz} Disciplea in **Higher Traitting (= Sckkha ariya)-Lhose** realiaing **Lhe** Path 0!" and FrLiiLion **SLrcam-Wiuning, Lliose** realising Lhe Path and FrLiilion 0!" Once-**ReLLiru, aud** Lliose r<; cdismg Lhc raLli diid FiLliliiiii **ol Non-Rc-tLirn** ie:— **The** stream-Winner, **thr** Oncc-RcLLRricr, Lhe Noii-RcLurncr (- **SoLa. parLna, Sal<a. dii^a. mi, Aiiagaim ariya puggala j:**————

- (a) GreaL **Wholesome PleasLire (Glad.-miudcd. ncsa** (ayaociaLed Conscetousness (-*Maha ku^cilu ^oinunu^u ^uhuyalu cilia*)., (4) **kinds**

- (b) **Greed-rooLed PleasLire (Glad-iiiindcdncas) assoualcd Wrong View disconnected Consciousness i ° Lobfm niulu somanassa ditthigata i/ippayutta atta)** **12) kinds**

With **These (6) kinds** of Consciousness, the smile ia produced.

3- In **the Ones Beyond Training (= Arick'kha puggala) = the Holy Ones** perfected in **training (= Arabar)-**

- |a| Great **Mere-Action Ple^^Jre** (Glad-mindedness | associated ConscioLLsne&s | ^ *Maha kinya So'rtinna^a ^ahagata citta*), (4) kinds
- (b) Mirth Producing Consciousness (-*Ilasiluppada cittu*)

. (!)dnds

'With these (5| kinds of consciousness, the smile is produced.

'So, **alto^eTher**, there are (13) kinds of **Cunscionancys v/hicn.** can produce mirth or smile,-'

17, Death-Consciousness (*Cuti Citta*)

1. *Kcīifimci- 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 nmiTTi*] previously taken Lip by The Death-proximate Impulsion Consciousness (= *Maranasarinn javana. citta*) of the Past-Life (*-Atita bhava*).

. Character,

2. Dissolution from the Present M[^]tenep (*-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 the Follower Mind of Impulsion Consciousness's (h) Cessation of Registering Consciousness (*-Tadaraininam. f cillu*), if the

Death Consciousness is the Follower-Mind of the Consciousness (c) Cessation of Subconsciousness (= *Bfusranyu i'sUa*]; if the Death Consciousness is the Follower-Mind of the Subconsciousness,, Proximate cause,

Select the Death-Consciousness from the Death-Mentalities group (*-dili namu Dhamum*), and discern the Character-essence etc, of that Consciousness.

^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)<