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# 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 Senseobject in terms of the Past, the Future and the Present etc;

1. etc-- are grouped as Feeling Aggregate. (*Vedanakkhandh*a).
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. (*S*anna*kkhandha*).
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. (*Saakharakkhanda*).
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 phenomenum. So the natural phenomenum. So the natural phenomenum is assumed as a subject and (*Vijanati)* is used for it. The phenomenum that takes up Sense-object is (*Vijananattha) =* Consciousness *=* which means recognition of Sense-object. That nature is also (*Cintanattha)* = Thought =which means thinking of Senseobject and (*Mananattha) = Mano =* Mind = which means awareness. These three terms:—— (1) Vinnanam = Consciousness,

1. Cittam = Thought,
2. 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"*i)

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 *(kattus*a*dhana)* 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 explanatinons to aboiish the concept of persons with "Ego-belief". (The group of words, grammatically used to explain the meaning of Ultimate natural phenomenum 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 *(k*a*raka)* 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 s*a*dhana Viggaha)=(ie:-Vijana*ti*ti 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 *Karanasddhana 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 vvinnanam "* 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 (*Nibyapara-dhamma*).

# Different Modes of Consciousness and Different Kinds of Meritorious Deed

The Conscioussness (*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 (*Somanassapatisandhi*), living in a place which favours attainment of merit and prosperity (*patirupadesavasa*) 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 (*Sammdditthi)* 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 mindfullness (*Samatha; Vipassana)* without any persuasion by other persons or by himself ——— to that particular person with meritorious volition (*Punna kusala cetana*); the Great umprompted (*Asankharika)* wholesome consciousness connected with wisdom (Nhana sampayutta) and pleasure *(Somanassa sahagata)* arises in his mind or mentality. (Visuddhi**-2-83**)

1. 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 (*Sankh*a*ra*) ? In performing various wholesome deeds; (eg: charity, moral conduct, meditation, mindfullness etc), the prelimanary 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(*Sankh*a*ra*). It does not necessarily mean that the Conditioned phenomena occurs before and the wholesme deed is performed later. (Visuddhi-2-83. ***Mahāţī***-2-117)

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1. 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)
2. 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 mindfullness of mentality)

The Supramundane merit (***Lokuttara kusala***) is classified **into 4 kinds** bv means of **associated**. 4 Supramumdane paths(***Ariya*** *magga***)**, **ie:-** the Path **of** Stream-Winning (*Sakadagami magga*), the **Path of** Once Return (*Sakadagami magga*), Ihe **Path of Non**Return (*Anagami magga*) and the **Path of Holiness** (***Arahatta-*** *magga*)***;* respectively**. Therefore, Conscious**ness** 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 excistence (*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 = (*Lobharmlla 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 " Senseobjects 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 wrongview 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- intercouse even with their own mother.

The person who believes such wrong view that is " seeing the son's face (*Puttamukhadassana)* 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, umprompted-consciousness with pleasure; connected with wrong view arises in his mind. (Mahāţī-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 Greedrooted Consciousness, with the craving of the objects is also the first kind of Greed-rooted unwholesome Consciousness. Telling lies for teachers, for catties, 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, (*micchdgdha*), the Consciousness with mental attachment to all sorts of these verbal action is also the first Greed-rooted consciousness. (Mahāţī-2-121)

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1. 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)
2. When a person enjoys sexual misconduct happily, very willingly, so not pensuaded by other, and not led by wrong-view; tries to get the properties of others with severe desire to obtain them, using various unlawfal ways; takes properties not given by owners through stealing, robbering; and takes bribery —— in all these situations, third kind of Greed-rooted unwholesome consciousness, known as " Pleasure associated, wrong-view unconnected, umprompted-greed-rooted consciousness (*Somanassasahagata ditthigata-vippayutta asankharika lobhamula citta)* arises in the mind of that person. (Visuddhi-2-84)
3. 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 sahagata patighasamapayutta asankh****a****rika dosamula citta****,*** *Domanassa sahagata 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, follish babble and thinking ill-will to damage or to kill others, if he takes these actions with Griefmindedness (= *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 byself or other; the second kind of Hatred-rooted consciousness arises in this mind. (Visuddhi2-84. ***Mahāţī***-2-121).

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It is to be noted that in commiting above Unwholesome deeds amounting to cause severe anger, that Hatred-rooted consciousess produced by feeble mind is not always real prompted consciousness. (= *Ekanta sasankharika citta*). If Hatred-rooted consciouness is produced. prompted by-self or by other, that consiousness 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 rootedua-wholesome 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 (= *Sabbamiu-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*) fie:- 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 consciousess is not associated with Metally agreeable feeling (= *Somanassa vedana*), but with Indifferent mental feeling (*Upekkha vedana)*. That Delusion-rooted consciousness is never decisive and sharp in it's own nature. Since; it is associated with sceptical doubt (*= Vicikiccha sampayutta)*, it's 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.

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Again, the Restlessness-mental-concomitant (*= Uddhacca cetasika)* occurs in associntion with (12) kinds of Unwholesome consciousness (= *Akusala sadharana cetasika*). Although it occurs in association with other (11) kinds of Unwholesome consciousness; apart frpm 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. Restlessess (= *Uddhacca)*, which is the decisive factor (= *Padhana*); — the Delusionrooted consciousness is classified by the Buddha into two kinds as follow:\_\_\_\_
3. Neutral-feeling associated, sceptical doubt connected consciousness *(=Upek-khasahagata vicikicch*a *sampayutta citta*), and
4. Neutral-feeling associated, restlessess connected consciousness (*=Upekkna-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 *= Panatipata*, Stealing *=Adinnadana* etc, etc — may be accomplished or not. These consciousness occur after Neutral-feeling associated-Rootless-Inoperative-action-Mind-consciousness-element (= *Upekkhdsahagata-Ahetuka-kariya-manovinnana-dhatu)*, kown 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 " (= *Apdya*). In the pleasant plane of existence these have effects in these planes only (= *Pavatti*). In case of " Restlessness connected-consciousess (= *Uddhacca-sahagata citta)*, it has effects during the present existence in both Lower Worlds (*= Duggati)* and pleasant planes of existence (= *Sugati*). (***Mahāţī***-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 " Unwolesome Resultant Consciousness " (*= Kusala vipaka vinnana*, *Akusala vipaka vinnana*). Finally, the Wholesome Resultant consciousness is of two kinds, known as " Wholesome Resultant consciousness whithout 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 consciousess without root = 8 kinds.
2. Wholesome Resultant consciousess with root = 8 kinds. (Refer to Meditation of Mentality).

## PAGE-150 Great Wholesome consciousness and Great Resultant consiousness (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 vipakuppadanasamatthata 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 umprompted *(=sasankharika*, *asankharika)* depend on two conditions:——

1. Condition of Course of Action (*=Agamana):———* Equal reaction to the action*(=Agamana*). This nature means that the Resulant consciousness reflects the causative action. Like an image in a mirror which moves with the moving object, the Resultant consciousness due to umprompted Wholesome deed is equally umprompted one; and the Resultant consciousness of prompted Wholesome deed is prompted one. So, whether the Great Resultant consciousness is prompted or umprompted, depends on the property of the Course of action(*=Agamana)*. (***Mahāţī***-2-127)
2. Condition of Preceding Cause (*=Paccaya*):——- Power of Preceding Condition-(*=Paccaya)*. The prompted or umprompted nature of the Resultant consciousness like " the Rebirth conciousness, 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** umprompted nature of Registering Resultant consciousness (= *Tadarammana* *vipaka vinnana*) depends on the good or bad condition of Temperature, Nutriment and the prompted, unprompted nature of preceding Impulsion consciousness. (Mahati-2-127)

After performing Wholesome deeds with Wholesome consciousness, which may be Unpromptred or Prompted and when the effect of that Wholesome action 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 nimita*, *Gati- nimitta)*, the Rebirth consciousness (= *Patisandhi citta*) due to that action is effortless and Unprompted one (ie:- *Asankharika)*. If one of the above signs (*[e:-Kamma*, *Kamma nimita*, *Gati nimitta)* appears due to the effort; the Rebirth-Resultant consciousness (= *Patisandhi vipaka vannana)* due to that action is with effort or prompted (= *Sasankharika)*. The remaining consciousness like " Subconsciosness. 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, Subconscious-ness and Death consciousness appear by taking up, one of the Senseobjects among the above (3) signs of " *Kamma*, *Gati"* etc:- without any effort by self or by other, these Consciousness are unprompted (*ie'*.-*Asahkharika-citta'*, *)* and if appear with effort by-self or by other, these are prompted (ie*: Sasankharika)*. Again in case of the Registering Consciousness (= *Tadarammana citta*), if the preceeding 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. (***Mulaţī***-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 (= *Abhinnd*) have endeavour (*=Bydpdra)* to produce the resultant effect. So, these Wholesome Consciousness are diligent minds (*= Saussaha)*. *(*Visuddhi-2-86. ***Mahāţī***-2-127)

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

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

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

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

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

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 " *Akasanarica 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 DeathConsciousness in the Present-existence (= *Upapatti-bhava*) of the Immaterial-Sphere-plane where the object of medition is unbounded space. (ie:- Infinity of space) = (*Akasanancayatana 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 (= *Anagdmi-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 Arahat (= *Arahatta-phala vipaka vinnana*), realized by the Wholesome Conscious ness of the Path of Holiness or Arahat (= *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-o 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 supakatjni honti*. (Mahati-2353.) 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- continnum 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 consciousnss **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 mahakiriy*a *citta)= 8* kinds,

1. Mere-action consciousness of the Fine-material sphere(= *Rupavacara kiriya citta*)*=5* kinds,
2. 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-dvaraavajjana)*, the remaining (18) kinds of Mere-action consciousness arise only in the Mind- contiuum of the Holy or Noble Individuals *[=Ariya-puggala=Ariya=Arahat*).

Summed up; there are:——

1. Wholesome consciousness *[=Kusala citta*) ———————————21 kinds
2. Unwholesome consciousness *(=Akusala citta) —* —————————12 kinds
3. Resultant Indeterminate consciousness(= *Vipaka avyakata citta)——36* kinds
4. Mere-action (=Functional=Inoperative) Indeterminate consciousness *[=Kiriya avyakata citta*) ———————————————————-——20 kinds

Total--—89 kinds

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

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## (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 Senseobjects of "Action", " Sign of (previous) Action", or "Sign of Destiny", *[=Kamma*, *Kammanimitta*, *Gati-nimitta*), arise in the Mind- continuum of dying living beings, or —(1) kind of the Rootless Wholesome Resultant-Investigating consciousness associated with Neuralfeeling *[=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 Mindcontinuum of the living beings who have already attained the Absorptions *(=Jhana)* of Finematerial or Immaterial sphere, by taking up the Sense-object, like Counter- Image of Mindfulness of Breathing *(=Anapana patibh*a*ga 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 Neutralfeeling *[=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 excercise 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 Rebirthfunction (*=Patisandhi-kicca*).

### 2. Subconsciousness Function (*Bhavanga Kicca*)

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

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

**3-Advertence Function** (***Avajjana Kicca***)

The various Faculties (*=Indre*)like Faculty of Eye, Faculty of Ear etc; — (and in this case,-Faculty of Eye) are able to take up:— the various Sense-objects like Sense of Sight; Sense of Sound etc:—(and in this case Sense of Sight *=Ruparammana)* in a living being in whom the Subconsciousness- steam or Life-stream or Mind-continuum (*=Bhavaga-sota*) is already developed. At that moment when the Sense- of-sight (*=R'up7irammana)* reaches the Eye- transparent element, there is a process of impingement of the Sense- of-sight to the Eyetransparent-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 nondesirable(*=Anitth*a*rammana)* 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 Throught-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 (*= Bhavaga citta)*, the Five- door Advertence consciousness (*=Pancadvaravajjana citta*), also known as Mere- Action-mind-element *(=Kiriya mano-dh*a*tu)* 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 pheomena 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 Adventence 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 Eyeconsciousness which *(=Cakkhuvmn*a*na 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 Tongueconsciousness 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 occurence 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 (thoughtprocess) 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 Eyeconsciousness 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 Eyeconsciousness, 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 occurence of (2) kinds of-Receiving consciousness (ie:- Wholesome Resultant Receiving Mind-elementconsciousness and Unwholesome Resultant Receiving Mind-element-consciousness (*=Kusala-vipaka sampaUcchana mano- vin'ndna dhatu; Akusala vipaka sampaticchana mano-vinnana dhatu*)to take Receiving Function(=Sa7npaticch. ana fcicca)=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-2132)

### 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 Mindconsciousness-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-dhaui*), 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-nondesirable object. — Again, after the cessation of the Wholesome Resultant Receiving mindelement; 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)*. —Finallly, [ after the cessation of the Receiving Resultant Mind-element, ] the Rootless Wholesome ResulantNeutral 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 Conscoiousness (ie:- Unwholesome Resulant Neural-feeling-associated Investigating, Wholesome Resultant Pleasure-associated Investigating and Wholesome Resultant Neutralfeeling 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 Mindconsciousness-element (*=Upekkhd-sahagata ahetuka kiriya manovinnana dhatu)*, arises to determine the same Sense-object which is taken up by that Investigating consciousness. (= *Santirana citta)*. So, only that Rootless Mere-action-consciousness (*=Ahetuka kiriya vinnana citta)* takes over the Determining Function (= *Votthabbana Kicca*) = to determine and make decision of the Sense-object. (Visuddhi—2-89)

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

Again, immediately after the cessation of the Determining Consciousness (= *Vuttho citta)*, if the Sense-object is obvious or large (*= Mahantdrammana)*, which sustains many moments of occurrence of consciousness in the Cognitive process (= *Vithi dttuppada)* 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.

l. 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 (= *Mahantdrammana*)].

In Mind-door Cognitive-process (*=Manodvadra vithi)*, after the cessation of the Advertence Consciousness of the Mind-door (*=Maodvaravajjana citta)*, the process is as follow:——- One of the above (29) consciousness will follow and takes over the Impulsion- Function in the Thought- process which ends up with Sensuous-Impulsion Consciousness (*=Kamajovara manodvra vithi)*. ——— and in the process which ends up with the Full Concentration Impulsion-Consciousness (*=Appanajovara manodvara vithi)*, one of the following Consciousness, ie:—— (5) kinds of Wholesome, (5) kinds of Mere-action Consciousness Fine-material Sphere; (4) kinds of Wholesome, (4) kinds of Mere-action Consciousness in Immaterial Sphere; (4) kinds of Path- consciousness, (4) kinds of Fruition- consciousness in Supramundane; will immediately follow and take over the Impulsion- Function after the cessation of the (4) moments of Impulsion-Consciousness of AccessConcentration 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 ImpulsionConsciousness when conditioned by “wise attention” (= *Yoniso-manasikara*) arises as Impulsion-Consciousness. In conclusion, these (55) kinds of Wholesome, Unwholesome, Mereaction 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 (= *Vibhutdrammana*) 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.

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So, due to the effect of these conditions, one of the (11) kinds of Registering Consciousness (= *Tadarammana citta=Vipaka vinnana*) arises one or two times following the Impulsion consciousness which takes up the Sense-object different from that of Subconsciousness (It is somewhat like water current which follows along the direction of the boat, rowed up the river). That Resultant consciousness (*= Vipaka vinnana*) although it ought to take up the same Sense-object as the original Subconsciousness, it takes up the object taken by the Impulsion-consciousness. So, it is known as *"tadarammana"* which means "that Sense-object" literally. Thus, (ll) kinds of Resultant consciousness take over **the Registering Function= *Tadarammana Kicca*** = taking over the Sense-object of the Impulsionconsciousness. (Visuddhi-2-89-90)

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

(Mahati-2-133)

The occurrence of the Registering Consciousness due to the **effect of Sense-object** is described to show the changes in Feeling (*=Vedana)* dueto 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 Mediandesirable Sense. (*=Itthamajjhattarammana)*.
3. Unwholesome-Resultant, Mentally Indifferent feeling associated Investigation and Registering consciousness (*=Akusala vipaka upekkha-santirana-tadarammana*) arise when taking up Non-desirable Sense (*=Anittharamana*).

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

"*Purimakammavasena" ti idam tadarammanavisesadassa-nattham*. *Na hi patisandhijanakameva kammam tadarammanam janeti*, *atha kho annakammampi*, *tam pana patisandhidayina kammena nibbattetabbatadarammanato visadisampi nibbatte titi*.

(Mahati—2-133-134)

This Pali-phrase, which describes how the Registerring 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 cosciousness which are different from the Registering consciousness, produced by the Volitional action causing Rebirth phenomenon. (Mahati-2-133-134)

## Opinions by some Teachers

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

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

:——— which means, the Resultant Consciousness (*=Vipaka vinnana*) arises as Registering Consciousness, after cessation of the Wholesome and Unwholesome Impulsion Consciousness. So, these Venerable teachers do not want to accept, the arising of Registering Consciousness after cessation of the Mere-action Impulsion Consciousness. (*=KiriyaJavana-citta)*. (Mahati-2-134)

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

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

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

Consciousness and the Registering-Consciousness always follow the Wholesome and Unwholesome Impulsion Consciousness) (Mahati-2-134)

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

## The Opinion by the Original Subcommentary Teacher

***Pali Quotation (Abhi-A-1-323)***

***(Mulati-1-134)***

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In Commentary (Abhi-a-1-323), the concept of Venerable Monk *Mahadatta* who lived in *Moravapi*, is mentioned. In his concept; it is mentioned that:— " In a person who is born with Pleasure-associated-3-rooted Unprompted Resultant Consciousness (*=Somanassasahagata-tihetuka-asankharika vipaka patisandhi-citta)*, the resultant of the Volitional action associated with Pleasure-associated-3 rooted Unprompted Consciousness (*= Somanassasahagata-tihetuka- asankh*a*rika citta*)*; —* (13) kinds of Impulsion-Consciousness can occur in the Mind- continuum. These are:——

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

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

—

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

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

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

In *Patthana-Discourse—— "Kusalakusale niruddhe vipako tadarammanata uppajjati" =* There is arising of the Resultant-Consciousness after cessation of the Wholesome and Unwholesome Impulsion Consciousness (Abhi-8-366)=The Buddha teaches that the Registering Consciousness arise after cessation of the Wholesome and Unwholesome Consciousness (ie:- The nature which can produce the result = *Vipaka dhamma-dhamma)*.

Also in the Discourses in Three- line for the Wholesome deed (*=Kusala-tika)* (Abhi-8-133)— " The Noble learners (= *Sekkha-puggala)* as well as the Ordinary persons (=Worlding

*=Puthujjana)* discern the Wholesome deeds as being Impermanece (*=Anicca)* Unsatisfactory (*=Dukkha)* and Non-self *(=Anatta)* with repeated contemplation (= *Vipassana)*. If the Thought-process of Contemplation is broken oti, the Resultant Consciousness arises as the Registering Consciousness after the cessation of the Impulsion Consciousness of the Contemplation (= *Vipassana javana citta)*. *"——-*So, the Buddha mentions the Wholesome and Unwholesome Impulsion consciousness and the Registering Consciousness thereafter; but does not mention the Registering Consciousness after the Indeterminate phenomena or Consciousness (*=Avyakata)*. The Registering Consciousness arising after the Mere-action Impulsion Consciousness is not mentioned, also in the other Pali scriptures. There is no explanation for wby the Buddha does not mention the Registering Consciousness arising after the Mere-action Impulsion Consciousness, although there may be. So, it ought to consider the opinion of the Venerable Monk *Mahadatta*.

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

These phrases are the opinion of the Original Subcommentary *(=****Mulaţīka***) 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 (*=****Anuţī****ka*). (***Anuţī***-1-141).

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

***Pali Quotation (Vs-1-155)***

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

(=Balanced-feeling on 6 kinds of Sense-objects) is given. (Visuddhi-1-155)

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

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

After cessation of the Registering Consciousness, the Subconsciousness arises to suta in the Mental-continuum. (It means only for Present Existence (*=Pavatti)*. It does not necessarily mean that after Registering Consciousness only the Subcosciousnes arises, and not the Dying Consciousness. (***Mahāţī***-2-134). If that Subconsciousness stream is broken oti, 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 Subconsciousnes which is the last arising consciousness among other consciousness in a particular existence ceases from one life to other and known as Death Consciousness. (*= Cuti citta*). So, that Death Consciousness (which is similar in nature with Rebirth Resultant Consciousness and Resultant Subconsciousness) is of (19) kinds. So; (19) kinds of the Resultant Consciousness arise to take over the Dying Function. (Visuddhi-2-90)

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Again, in the new life, Rebirth Consciousness arises immediately after the Death Consciousness (of previous life). After cessation of the Rebirth Consciousness, the Subconsciousness (of the new life-stream) arises. In this way, the endless Consciousnessprocess (=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, Finematerial Existence, and Immaterial Existence (*=Kama-bhva*, *Rupa-bhava*, *Ampa-bhava):—* exist with (5) courses **of Destiny** (=Gati')=Hell, Animals kingdom, Ghost-realm, Human and Heavenly world *(=Niraya*, *Tiracchana*, *Peta*, *Manussa*, *Deva*):—-exist in(7) **Abodes of Consciousness**, where the Consciousness exists (= *Vinnanatthiti)* and in **(9)Abodes of Beings**, where the Living-beings exist(*=Sattavasa)*.

## How Extinction of Round of Rebirths occurs:——

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

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

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

### 1. Consciousness Aggregate (*Vinnanakkhandha)*

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

1. *Vijananalakkhanam cittam*,
2. *Pubbangamarasam*,
3. *Sandahana paccupatthanam*,
4. *Namarupa padatthanam*, **(Abhi-ttha-1-155**)*Namapadatthanam*. (For Immaterial sphere only)
5. Awareness of the Sense-object = Taking up of the Sense-object ———Character,
6. Main factor (=*Padhana)* in awareness of the Sense-object — (Function) Essence,
7. The phenomenon that prevents the interruption of the Consciousness-continuum. — perception,
8. Mentality and Materiality, (Only Mentality for Immaterial Sphere) — proximate cause. *Vijananam arammanassa upaladdhi*. (***Mulaţī***-1-87). According to this original Subcommentary-Pali phrase, " Awareness means the ability to take up the Sense-object *=* phenomenon of taking up the Sense-object.

**Character-—** (**= *Lakkhana-) ———***

*Catubhumaka cittc*ti*ihi no Vijananalakkhanam nama natthi*, *sabbam vijanana lakkhanameva*. (Abhi-ttha 1-155)

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

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Translation of the *Bhavanga citta* (=Subconsciousness) into Imperceptible = Unnoticeable Consciousness or the concept that there is an Imperceptible Consciousness, is inappropriate to the description with the Commentary or in other words, opposite to the teaching of the Buddha. It is the Natural- law that Subconsciousness (*=Bhavanga citta)* perceives one of the 3 kinds of Sense-objects like " Sense of Volitional Action, Sign of Action, Sign of Future Existence (*=Kamma-Kamma nimitta-Gati nimitta)*, taken up by the Death-proximate-Impulsion Consciousness of the past life near death. So, it is inappropriate to say that, the Subconsciousness of the present life is Imperceptable Consciousess just only by it's lack of ability to take up (6)kinds of Sense-object in the present life. ***Vijananam*** *drammanassa upaladdhi*. (Mula-tT-1-87)

*Tam dramanupaladdhi sankhatam vijdhanarh lakkhanam etassati* '

*wjdnanalakkhanam*. (***Mahāţī***-2-112)

**Aware-ness-** means taking up of Sense-object. If one takes up sense of Eyetransparent 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 Eyetransparent element does not arise. So, the awareness means the nature of taking-up Senseobject; and the " Consciousness " (= *Citta)* has the Character (= Lakkhana) of taking up the Sense-object. That is: the Consciousness has ability to take up the sense and awareness of the Sense-object. (ie:-It has **Character of Awareness of the Sense-object=Vi/anctrea *lakkhand)***

***Pubbangama rasa—Purecdrika pubbangama***, ***padhdna pubbangama***. **( (Function**)

## Essence of the Leading Phenomenon )

The leading Phenomenon (*=Pubbangama)* is of (2) kinds. The phenomenon; that arises prior to other natural processes, thus takes up the role of leader ship is known as " Prenascent Leading phenomenon (*=Purecarika pubbangama*), and the phenomenon that takes up the majopr role in relation to the other natural processes is known as " Major leading phenomenon " (*=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 Senseobjects. 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 kown by the Consciousness. Minddoor = Sense of Mind-object-base(*=Dhammarammana)* taken by the Mind-door is known by Mind-Consciousness (*=Manovinnana citta)*.

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

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# Nagaraguttikassa viya cittassa drammanavibh'dvana mattam upadnarana mattam upaladdhi mattam kiccam, hrammana pativedhana paccdbhinndnddi pana kiccam pannd sannddmanti veditabbam. (*MulaţīF-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 (=*Paramattadhamma)* of the Sense-object is the Function of the "Insight-knowledge" (*=Panna)*. Awareness of the Sense-object in next time with past-experience is the function of the " Perception (*=Sanna) "* Note down like that. (***Mulaţī***-1-87) ***Vijdna***ti***ti*** *sannd panna kiceavisittham visayaggahanam* a*ha*. (***Mulaţī***-1-65)

***Sanna pannakiccam sannana karana patwij)hanani****,* ***tadubhaya-vidhura arammamipaladdhi " Vijana****ti****'" ti imina vuccatHi aha*** *sanna. pa. gahana"nti.* ***(Anuţīi-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 Senseobject is the Consciousness (*= Vinnana)*. So; in (3)kinds of realization of sense; the peculiar awareness which is quite different from the Perception and Wisdom is known as *"Vijanana"* or " *Vinnana* "= Consciousness.

**Perception(*Paccupatthana*) ——**

## *Tadetam pacchimam pacchimam uppajjamdnam purimam purimam 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-sammdditthi nnana)*, takes up in the Insight knowledge that, the Consciousness is a continuous, non-interrupted phenomena pl64 which occur one after another ie:- the newly arising passing Consciousness, immediately follow the passing Consciousness. The vanishing Consciousness which lives just for a Mind-moment *(=Khanika marana)*, consisting of 3 phases (ie:-*Uppada*, *Thiti*, *Bhanga*), is beneficial to the newly arising Consciousness with the power of Proximity and Continuity Conditions (*=Anantara Paccaya*, *Samanantara paccaya*) so as to prevent the interruption of the Mind-continuum.

***Sandahanam*** *cittantarassa anuppabandhanam*. (***Mulaţī***T-1-87)

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

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

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

### 2. Rebirth Consciousness (*Patisandhi Citta*)

1. *Kamma- Kammanimittananz- Gatinimittanam annatararammana uijananalakkhanam* ***Patisandhi cittam***,
2. *Patisandhanarasam*, 3. *Sandahana paccupatthanam*, 4. *Nama rupa padatthanam*.
3. 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,
4. It links the two Consciousness in continuum of the two proximate existences (*=Bhava)*, . . .

. . . . . . . Function (Essence),

1. The nature that links the two Consciousness in continuum of the two proximate existence. .

. . . . . . . . Perception,

1. The associated Mental concomitants and the dependable Pbysical 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,

1. It exists as causative factor of the Existence (= *Bhavanga kicca*), by preventing the interruption of proximate mental continuum. . . . . . . . . . (Function) Essence,
2. The nature that links the continuous Consciousness, so as to prevent the interruption of the proximate mental continuum. . . . . . . . . . Perception,
3. The associated Mental concomitants and the dependable Pbysical Base *(= Vatthu)*. . . . . . . . . . Proximate cause.

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

**4**. **Five-Door Advertence-Consciousness=Mere-action Mind Element** (***Panca***.

***dvaravajjana Citta = Kiriya mano dhatu***)

1. *Cakkhuvinnana dipurecara rupadi vijananalakkhana* ***manodhatu***,
2. *Auajjanarasa*,
3. *Rupadi abhimukha bhava paccupatthana*,
4. *Bhavanga viccheda padatthana*. (*sa upekkha yuttava hoti*) (Visudhi-2-86)
5. Arising prior to other Consciousness like Consciousness of Seeing (= *Cakkhu vinnana)* and taking up the Sense-objects like Sense of Sight. . . . . . . . . . Character,
6. 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 Mindcontinuum to another. . . . . . . . . . (Function) Essence,

1. The nature which directs the attention to Sense-object like Sense of sight-etc. . . . . . . . . . Perception,
2. Interruption of the continuum of Subconsciousness = Cessation of Subconsciousness . . . . . . . . . . . Proximate cause.

## Mind- element (= *Manodhatu*) ———

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

Although the Five-door advertence Consciousness arises after the previous Mindconsciousness (*= 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 Pbysical-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 Pbysical door. (= *Dvara*). It is not a complete and effective way of consideration. For those who are not satisfied with this description, further explanation is given by the Great-subcommentary Teacher as follow:——

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Before the Advertence- consciousness (= *Avajjana citta*) (ie:- The Five-door Advertence-consciousness *= Panca*. *dvaravajjana citta*), there is successive occurrence of the Sub-consciousness (= *Bhavanga citta*). It is known as Sub-consciousness-stream (= *Bhavanga-sota)*. That Subconsciousness takes up the same Sense-object taken by the Deathproximate 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 Senseobjects strike the respective Pbysical doors, (ie:- the Subconsciousness stream is interrupted). Immediately after the Subconsciousness is broken off, the taking up of Sense-object perceived by the Death-proximate Impulsion consciousness (one of the 3 kinds of sense, like "the Action"- "the Sign of Action"- "the Sign of Destiny" *=Kamma- Kammanimitta- Gatinimitta)* is released. The interruption of Subconsciousness stream occurs before the arising phase (= *Uppada)* of the Advertence- consciousness (*= Avajjana citta)*, and at the time of passing away phase (= *Bhanga)* of the Subconsciousness which is known as Interrupted Subconsciousness (*=Bhavangupaccheda)*. When the Advertence Consciousness arises, the Mind-continuum does not take up the Sense-object of the original Subconsciousness- stream ie:- the Sense taken up by the Death-proximate Impulsion

Consciousness;-instead, it takes up the present Sense-object (= *Paccuppannarammana)* eg:- Sense object of sight (= *Ruparammana)* which appears in the respective Pbysical 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 Mindcontinuum changes from previous sequence to another new sequence. When the Mindcontinuum 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** original Sense-object **and the Consciousness** That **Takes up** The new **Sense object are** different. **The words** " Single Mind-continuum ?' in metaphorical **expression of the phenomenon as a** unit, **which** is **known as *w Ekatta naya "* in *Pali-text***.

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

## Indifferent Feeling (*= Upekkha*. *vedana*)-——

### *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, So, it arises in association with the **Indifferent mental feeling (= *Upekkhd vedana***) in all Sense-objects like Desirable, Median-desirable, Nondesirable and Median-non-desirable Sense-objects (*-Ittha*. *itthamajjhatta*, *Anittha*. *Anitthamajjhatta*), (*Mahati-2-129*)

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

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This Five-door Advertence Consciousness takes up the five kinds of Sense-object (= *Pancarammmana*), like Sense of Sght, Sense of Sound, Seritie ef Smell, Sense of Taste and

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

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

***(Panca dvaravajjana.-Ruparammana)***

1. It arises before the Eye-consciousness ) = *Cakkhu vinnana*) and Perceives-knows the

Sense-object of Sight. . . . . . . . . . . . . . . . . . . . . . . . . . . . .. Character,

1. It considers thc Scnse of Sight. . , . ..... . . , . . , . . , . . . . (Function) Essence,

In other words-— It tries to discard the Sense-object or the Subconsciousness, so as to change the pre-existing Mind-continuum to another continuum. .................(Function) Essence 3. The nature which directs attention to Sense-object of Sight. . . . . . . . . . *Perception*,

4- Cessation of the Sub consciousness Continuum *Bhavangupaccheda*

= Interrupted-Subconsciousness. .. . . . . . . . . . . . . . . . . Proximate cause.

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

### 5. Eye Consciousness (*Cakkhu vinnana* )

1. ***Cakkhusannissita rupavijanana lakkhanam cakkhuvinnanam***
2. ***Rupamattaro***. ***mman***. ***arasam***,
3. ***Rupabhimukhabhauapaccupatthanam***,
4. *Ruparammana kiriyamanodhatuya apagamapadatthanam*. (Abhi-ttha-1-303. Visuddhi-2-

85, )

1. Depending on the Eye-base (-*Cakkhuvatthu*), it has the nature of taking up and realisation

of the sense-object of Sight, , . , , . , , . , . , , . , . . . . . , . , .-. . Character,

1. It has the nature of merely taking up and realisation of the colour or appearance of the

Sense-object of Sight. . .. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . (Function) Essence, 3. The nature which directs toward the Sense-object of Sight. . . . . . . . . . . Perception,

4. Cessation of the Mere action Mind- element (= *Kiriya mano dhatu*) which considers the Sense-object of Sight (= The Advertence Consciousness = *Avajjanad citta*). . . . . . Proximate cause.

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

There are past and present causative factors in the development of the Eyeconsciousness. (Keep in mind the Doctrine of the Dependent Origination = *Paticca samuppada*). The Eye-transparent element, Sense-object of Sight, Illumination and Mental advertences *( = Cakkhu pasada*, *Ruparammana*, *Aloka*, *Manasikara*) arc present causative phenomena, Among these causes. Sense-object of Sight is not only the causative sense for Eye-consciousness; but also for Five-door Advertence-consciousness, Receiving- consciousness (-*Panca dvaravajjana citta*, *Sampaticchana citta*) of the Eye-dour Thought process (-*Cakkhu dvara vithi*) and various consciousness of the Mind-door Thoughtproeesses which may or may not follow the Eye-door though process (ie: *Manodvara vithi*, *Suddhamanodvara vithi*). So, to give the name or Eye consciousness in relation to Senseobject of Sight is not suitable, since that name is common for other Consciousness as will. In case of Eye-transparent element; it is related to Eye Consciousness only, That is; the Eyetransparent element is dependable base (ie:- *Vatthu )* and Support-condition (ie:- N*iissaya paccaya*) only for Eye consciousness. So, the name Eye-transparent element; the causative factor which it not related to other phenomena apart from Eye Consciousness is used for this particular Consciousness. That is wby it is stated that the Eye Consciousness (-*Cakkhu vinnana*) is:—

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

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

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

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

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

**(Function) *Essense*** *—— Rupamattassa arcunmana gahfinam kicca-metassati mpnmaUarammanaruswii. (Mulati-1-124. )*

The function of Eye-Consciousness is merely to take up the Impression (or appearance) and light of the Sense object of sight. Apart from taking up of impression; the Eye consciousness does nut know the other nature, Like Wholesome, Unwholesome etc. By means or the word *"* Merely *"* just " ( = Matta), the taking up of other Sense-objects apart from the Sense of sight by the Eye consciousness is excluded and the ability 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- special details like colour, hue of the Sense object of sight. So, the Buddha states about that nature as follow:——

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

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

***Na kanci dhammam pattivijanati***

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

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

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

**In shorts**—Even in the very wise man, apart from the striking the respective senses, the Five consciousness are not aware of other accounts of the various senses; like good or bad or Wholesome or ill etc. So, The role of Five consciousness are:---— 1. The Eye consciousness can merely (*-Matta*) sec the Sense of sight,

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

Apart from mere taking up of Senses (eg;-Sense of sight), the Five consciousness do nut know or realise the other particular accounts ) eg:- good or P bad, Wholesome deed or Unwholesome deed etc, etc) of these Senses. (Abhi-ttha-2-387-388)

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

Consciousness like Ear-consciousness, Nose-consciousness etc,. (*Mulaţī* 2 20, *Anuţī* 2 202. )

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

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

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All the completely passing away Mental phenomena, immediately after cessation of them, give chance for the occurrence of The following Mental phenomena, with the power of Proximity, CuntiguiLt, Abscence and Disappearance Condition etc (= *Anantara*,

*Samanantara*, *Natthi*, *Vigata paccaya*). So, the Base-matters *(-'Vatthu*) arid Sense-objects (=

*Arammana*) arc the proximate causes of the respective mental phenomena, Likewise; the Eye-consciousness can arise immediately alter cessation of the Advertence Consciousness, So the cessation of the Advertence Consciousness is the Proximate cause of the arising of the Eye consciousness. This nature is also applied to the Ear, the Nose-Consciousness etc.

(Mahati-2-125)

Among the present causative factors of the Mental phenomena:- (eg:- the1 EyeConsciousness) —which arc (1) Eye transparent element, *(9*) Sense object of sight, (3) light,

(4) Mental Advertence consciousness (*= Cakkhupasada*, *Ruparammuna*. *Aloka*. *Mmasikara*), only the Mental advertence (-*Manasikara*) is dcscribed as Proximate cause (= *Padatthana*). 1. Non-dissolution of the Bye transparent element ——The Eye-transparent element of a dead person is already mined, So also the Eye-transparent element of a living person-which has already passed it's life span like " Arising phase, Standing phase and Passing-away phase " ( = *Uppada*, *Thiti*, *Bhanga*) — is already dead. Again, the Eye transparent element which is interfered by disorders in bile, phlegm and blood (*=pittam*, *semham*, *lohitam*) is also ruined, since it is not able to be a dependable cause for the Eye-consciousness. The Eye transparent elemcnt which has capacity to become dependable cause for the Eye consciousness is known as non-dissoluted (-*Asumbhinna*) Eye transparent element- Similar nature is applied to other Transparent- elements as well / like Ear transparent element etc etc,

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

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

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

Even when the light is present sufficiently, if the Mere action Mind element (=

*Kirayamanadhatu*) which is also known as Five-door advertence Consciousness (*= Pancaduaravajjama citta*) ie:- Five door advertence consciousness and it's Mental concomitants do not interrupt the Subconsciousness (*= Bhavariga citta*) of the Mindcontinuum; the Eye-consciousness can not arise- only when the Subconsciousness is broken off and the Advertence consciousness acting as the Functional mind-element (-*Kiriyamanodhatu*) grasping the object and breaking through the Subconsciousness stream, the Eye consciousness will wise. To this Five door advertenee consciousness ( = *Panca-dvaraVijjana*) the term " *Vithipatipadaka* *"* or " *Manasikara "* (ie:- Mental advertence) is given.

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

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

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**Innocent Nature (*Pandara*)**

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

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

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

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

## The Remark of the Venerable Original- Subcommentary Teacher

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

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

According to this teaching by the Buddha, the Consciousness is innocent in is own nature. It is contaminated by the dirt of the Guest-Unwholesome deeds. So, the term "Innocent" (=*Pai'idara*) is given to the Consciousness according to it'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. |*Mulaţī*-l-125, )

### 6. Ear Consciousness (*Sota*. *vinnana*)

1. *Sotasaimissita saddauijanana lo*. *kkhan*. *am sotavinn*. *an*. *atn*,
2. *Saddamattarammanarasam*,
3. *Saddabhimukhabhai*a*paccsipatthanam*,
4. *Saddarafmnanaya kiliya-manodhatitya Cipagamapa*. *dai'thcinam*.

(Abhi-A-l-303, Visudhi-2-85)

1. Depending on the Ear-base (*= Sota vatthu*), it has the nature of taking up and realisation of the Sense-object of sound, „, . , , , , . Character,
2. It has the nature of merely taking up and realisation of the Sense-objecr of sound ...

(Function) Essence,

1. The nature that directs towards the Sense-object of sound..............Perception,
2. Cessation of the Mere-action Mind element = The Advertence consciousness *Kiriya manodhatu-Avajjana citta*) which considers the Sense-object of sound, ..... Proximate cause.

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

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

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

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

(Abhi-ttha-1-322, )

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

## 7, Nose Consciousness(*Ghana vinnana*)

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

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1. Depending on the Nose-base (= *Ghana vciilhu*), it has the nature of taking up and realisation of the Sense-object of smell. . . . . . . . . . . . . . . .. . „. . Character,
2. It has the nature of merely taking up and realisation of the odour of the Sense of smell. . .

(Function) Essence,

1. The nature that directs towards the Mere-action Mind clfm^nL-The Adver tsnce consciousness (*= Kiriya monodhatu*-*Avajjaw citta*) which considers the Sense-object of

smell, . . . . . . . . . Proximate cause,

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

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

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

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

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

## 8. Tongue consciousness (-*Jivha vinnana*)

1. *Jivha sannissiicirasa uijanana Lakkhanam jivhavinnanam,*
2. *Ru^umaUurairimurKirunum,*

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

*4. Rasaram man aya kinyamanodhaiuya apagama padatthariam. (Abhi-ttha-1-303. Visuddhi-3-85)*

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

realisation of the Sense-object of taste. . .. .-. . . .-. . . . , Character,

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

Depending on the following (4) causes:-— 1. Non dissoluted or intact Tongue transparent element,

1. impingement of the Sense-object of Taste, directed towards the Tongue-dour (*=Jivha dvara*),
2. Dependable Water element (-*Apo dhatu*) = *Aposannissita*,
3. The associated Mental Advertence (= *Manasikara*), the Tongue consciousness arises in association with other Mental concomitants (-*Sampayuilu dfKiirimu*). (Abhi-ttha-1-322. 1. Among these (4) kinds of causes, the Mental adverLern-e | *=Manasikara*) is noted as the Proximate cause (-*Pudattana*).

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*Tattha aposannissitanti jivhalGmanam apam Luddhava uppatiati, na uma tena. Sukkhajiuhananhi sukkhakhadaiiiyc jiufiayu tfmpitcpi jiuhauiiinanam nuppajjateva. (Abhittha-1-322)*

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

## 9. Body consciousness (*Kaya Vinnana)*

1. *Kayasanmssita photthabbauijanana Lakkhanam kayavinnanam.*
2. *PhoUhubbamaUarammam. iri. mam,*
3. *PfiuUhubbabhimukhabhavu pucc'upuUfn. mum,*
4. *Phvtthabbaruinmunuya kiriya maodhatuya apagumupadutthanam-*

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

1. Depending on the Body-base (= *Kaya vatthu)*, it has The nature of Taking up and realisation of the Sense-object of Touch. . . . . . . . . . Character,

2- It has the nature of merely Taking up and realisation of the Sense of touch ....(Function) Essence,

1. The nature that directs towards the Sense-object of touch, . , . . , .-. . Perception,
2. Cessation of the Mere-action Mind. element-the Advertence consciousness (*-Kiriya manodhatu-Avajjana citta*) which considers the Sense-object of touch. . . . . . . . . . ProximaTe cause,

Depending on The following (4) causes; The Body consciousness arises in association with other Mental concomitants ( *= Sampayutta dhnrnma*). (Abhi-Tthfl-1-322) 1. Non-dissoluted or intact Body transparent element,

1. Impingement of The Sense-object 01' touch, to the Body-door ( *Kaya dvara)*,
2. Dependable Earth-element (*= Pathavidhatu*),
3. The associated Mental advertence (-*Manasikara*, ),

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

*Tattha pathavisannissitanri kayapasadcipaccayam pathavisannissayam laddhava uppanati. na rena vina.*

*Kai^advarasmmhi babfd''J^llrIliloJ^trlh(=s/Ialnmmo^^am ajjhattikam kaifapasadam qhattetva pa. ^adap^r. ^yfi. vi mfihnbhut^-Li palihcmnati. (Abhi-ttha1-322)*

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

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

***Pali Quotation (Abhi-A-1-304)***

**(*Mulati-1-125*)**

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

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

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

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

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

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

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

).

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

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

The striking between; —the Sense-object of sight and the Eye-transparent element, Sense of sound and Ear transparent element, sense of smell and Nose transparent element, Sense of taste and Tongue transparent element. Sense of touch and Body transparent element— means the taking of proper direction of the Sense-object (*= Visaya*) towards the Transparent element (*= Visayi*). So, it is important to note that the phrase " the Sense-object of touch after striking the Body transparent element, also strikes down to the Basic elements on winch the Body transparent depends " —-docs not necessarily means the actual striking of the sense of touch by itself to another object in Ultimate truth-Sense. Similarly, the other objects can not perform striking process. Because, apart from the Sense object of touch, there is no phenomena which have character of Sense of Touch ( = *Photthabba sabhava)* or in other words, these phenomena. have Character of Sense of Non-touch (*= Aphotthabha sabhava*) only.

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

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

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

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

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

**The Present Causative Factor of the Mind-consciousness *=* Mentality (Mano *vinana)*** There are two causative factors, Present and Past for the Resultant consciousness which are known as Mind-consciousness (-*Mano-vinnana*). In ease 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 (-*Mano-vinnana*) in the "Five-group existence " (" *Panca vokara bhava*) is described as follow,

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

1. Non-dissolution of the Sub conscionsness (*-Bhavanga citta)-*Mind-door (= *Manodvara*), 2. Striking of Mind-object-base = Mind object element (-*Dhammarammana*) to the Minddoor (-*Manodvara*),

1. Existence of dependable Heart-base (*= Hadaya vatthu*),
2. Arising of Mental advertence (*= Manasikara*)*-*. *—*

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

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

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

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

Again, the^e groups of Mentalities-Mind consciousness arise only in the presence of Dependable Heart-baae, (-*Iladayu ratlhu*). 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 bhfivn*).

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

. also knowns as Mere action or Fu. ncLional Mind-con sciousne3S element is here mentioned as Mental advertence = Mental aUcntion (= *Mona^nra* (. Only when thi^ Minddoor advertence consciousness *(* ic:- Mantal adventence-*Manarkara)* arises in rhe Rubconsciousnoas 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-1322-323, )

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'ftpaticchanarot^a)*
3. *Tathabhava pac^potibana (-Rupadisampaticch. anabhava paccfipatthana)*
4. *Cakkhitwnnanadi apngnr^a padai^im^a. (Abh. i.-ttha-l-304-V)si. iddhi-2-85)*

1. The nature arising aFter cessation uf the Sensc-or^an consciousneRB (eg- Eye consciousness-*Cakkhu umnaiiu)*, and taking up the Sense-object (eg:- Senyc-object of Sight-

*Riiparamnianu*). . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . Characlcr,

1. Receiving the Sense-object (eg:- Sense-object of Sifiht *= Ri^parammana*)

*„*. . . . . . . , . . , . . . .-. .-. . . . . . . . . . . . . , . . , . . . . . . . . . (Fl^nction) Essence,

1. The nature whifh EH ahk to receive the Sense-object. . . .-. ^--,-, .-. . Perception,
2. Cessation of Sense-organ ConscioLLsneaa (eg; Eye consciousness-*Cakkhu vinnana*). . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

. Proximate cause.

All above Character- Essence-etc: are described generally for ^l) sorts of (5) kinds of sense. Actually, the Receiving conaekiusn. css can not ta^e up all (5) kinds of sense simultaneously in a single Mind-moment (-*Cittakk^fino*). So, the disciple who wants ti^ rultivate Mental i'uneentration 1 = *Yogaua^ara puggala*)should try to meditate fh^ Character- Essence- etc of the various Sense object seperatcly. . Now. taking the Receiving Consciousness for Senseobject of sight as example, some descriptions will be given again, In regard to Receiving Consciousness, there are (11) kinds of Mind and. Mcn-l-al concomitant. Among thea^ select the Mind or Consciousness | = *VimtUw citta*) and discern it. Similar method is applied to discern the Receiving Consciousness which takes up the Sense of sound. Sense of smell etc, etc.

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1. Cakkh7Mnnanassa anantaram r~uparafnmana vijanarLa lakkfiurici *martod/zatu*,
2. Rvprirammana sampuli^chcinarasa, *3-* Tathabhava pac^upillthana,

*4*, Cakkhuvinnafi. a paganio padatt^f'ina '.

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

Mind-element (-*Manodha*. *tu*) ——

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

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

Question:——In Commentary, it is stated that these( 3)kinds of Consciousness (ie:- Fivedoor 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-elemtnl *" ?*

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

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

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Five-consciousness (eg: Eye-consciousness) is preceded by Five-door Advertence conscious ness which has different dependable Base-mutter (ie:- Heart-base = *IIudaya vatthu*). The Receiving consciousness (= *Sampaticc!sari(i cilia*) is preceded by Five consciousness fe^:- £ye consciousness) which has different dependable Base-matter Like Eye-base (*= CaWw votThu*). Other various Mind-consciousness (-*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 IIearL-Base matter. That is wby 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 Fivedoor Advertanee consciousness and Five consciousness respectively which has different dependable Base-matter, by means of various Condition- power (-*Paccaya satti*) like Pro^nmiy cnndition(*-^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^:- Heterrmning consciousness-*Votlhapanu citta*). That is wby, the various Mind consciousness like Investigating L'cn. sciousncss 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 = *Bhcwariga 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

*Vinnana* (*=* Consciousness j-More powerful awareness and realisation

By combination oF these two words: ie:- Mind + Consciousness f = *Mono* + *umnana*), the lerm ——Mind consciousness element(-*Mavzo uiniiana dh^s*) which means " the eleiiitnt 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-element, and the Fiveconsciousness-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 *Paliphrase—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 Fiveconsciousness 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 Senseperception and the Receiving Consciousness

(= *Sampaticchana citta)* is the Entrance-mind to various Mind-cosciousness (= *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 Mindconsciousness (*=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-elepl84 ment (*= 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 Mindelements the Five-door Advertence consciousness is the leading mind and the Receiving Consciousness in the follower-mind of these Five-consciousness. That is wby, since these Mind-elements have no special realization power to the Sense-object (= *Visesa vijanana kicca)*, these elements are designated simply as " *Mana" (=* Mind). (*Mulaţī*i-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,

1. Investigation of Sense-object. . . . . . . . . . (Function) Essence,
2. Ability to investigate the Sense-object. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Perception,

1. 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 Senseobject (= *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 Mindconsciousness-Element (= *Ahetuka kusala vipaka upekkhasahagata manovinnana dhatu*) *=* Neutral Feeling associated Investigating consicousness, arises when taking up Mediandesirable 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-ConsciousnessElement (= *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 Senseobject 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 wil) be eleven kinds of Consciousness and Mental Concomitants | = *Cfl*ti*i^kn*) | ic: One Investigating ConscioLisneBs dild ten Mental Concomitants). From above group of MenLaliLy, selecL The Consciousness and discern the Character— Essence etc. The discernment of The 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 The Determining Consciounsness (-*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 sahagata hetukariycs Manovinnana dhatu salarammana vijanana lukkSianu,
2. Kiccauasvna puncuduara mwtodtfafesu rottl'iabban. o uo. ^a. Mrosa,
3. Ta^ia bfitfua puccupatthana,
4. Ahciukavipaka munovinnanrci dhaiu 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 ycnsc-object. . . . . . .-. . . .-. . . .-.-*-*.-. Character,
2. Determine Lion *o!* SeFLae-ubjccI in Five-door Consideration of Senae-obJct-'l in Minddoor-, ,-, , , . , , . , , , , , , . „ (Function) Essence,
3. Ability to determine Sen:ie-object in Five-door

Ability to consider Senae-object in Mind-door-.-, . , ,-, . . . . . . . . . . . . . . . . . . . . . Perception,

1. Cessation of the Rootless Resultant Mind-CorLaciiJusiicss Eclcincnt == 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 CunsciousncSS

(*=* Poficadvara-mjjaifa i^tia),

1. Indi:tieren< Mental Feeling associated Rootless Mere-action Mind-Conscious nessKlenient 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 ^scciiited RooLkss Mere-action Mind-Consciousness Element; not concerned with The Ordinary y. nd Noble Learner, but only concerned with No More Learners (ie:- Holy Ones *= Arahat*) and known as Mirth producing Consciousness (-*Ua^iluppudu ^USu*) *———*

S(J, there arc (3) kinds of Rootless Mere-action Consciousness. The Character-- Eyscnec etc of the Mind-door Advertence Consciousness = Mind-Element is already mentioned. Now, the Character— Essence *etc*. of r. he Mind-dcior AdverLcrn-'e consciousness is ^oin^ to he stated-The Commentary teacher sLaLcd the Mind-door Advertence Consciousness in association with (2) Fun. cl. iuri at (2) Places (*='nuifta*) since it performs Determining Function (= *Vollhapunu kicca*)at the Five-door and Advertence Function (= *Avajjana kicca*) at The Mmd-door, But a meditator who wants to discern the Character— Essence eLc in •practice, should discern the Consciousness performing the Determining FuncLkiii at Fivedoor and the Consciousness performing the Advertence Function aL Mind-door scperately, Since, the Consciousness occurs in aeperate Mind-moment and there is differences m t, A^ain, smgle AdvprTence consicouHness C. AJ) nut Lake Lip ( 5) kind^ of Sense-object simulh-meously En one Mind-mumenL, So, Llie Determinins Consico-iJsncss which anseB i. n taking up The Sen^e-ubjt'ct 01" Si^hl will be stated flgain as an example. Apply this method in diactrnincnl of other Determining consciousness which take up Sense of suLind, SIIK-LL etc, etc-

1. Upckkha sahagata f'lclukii-iya Manovinnana tlhatu rupa. rctmmana mjanana lakkhana,
2. Votthabbana ra^a,
3. Taihabhava paccupuUhuna,
4. AhGtuka sApaka muawinnana dhatLinairt annatarapagana paiiatih^'ia.

*(Visudhi-2* S7)

The Indifferent mental Fcelinp, connected Rootless Mere-action Mmd-consciou&iiess Element-The Determmmg Consciousness (-Vuttho citta) has Lhf naLurc as Eloolw:—

1. Taking up-Realization of Sense-object ofSi'^ht,-, ,-, ,-,-, ,-, ,-,-. ,-,-. , . .-. Character, 2. Determination of Sense-object of Sight (whether Desirable or Non desirable). . . . . . . . .

(Function) Essence,

1. Ability to determine the Sense-object (whether Desirable or Non desirable | already taken up by the Investigating consciousness. . . , „. . , „. „. . . . . . . PercepLiun,
2. Cessation of one of the Investigating consciousness-Rootless Resultant Mind-

Consciousness-Klement. , . . , , . , . . , . , , , , , ,-„-, ,-, , , , , , ,-, ,-, ,-, , , , . , ,-. , , .-. . , . Proximate cause.

Vorthubbaiww^arfwasaTi pitrir^difaiv ^arstirane^a gahitarammanam varatshapefili iiiya pauatfon^ro vinhabhnfia ra^n *i* ma^odvarc pana uuUanuyvna ai/afscmasc^a. (*Mahali-2-129130*)

Thqt Consciousness is said to have DeLermining Function-Essence, since it has ability to Determine the Senae-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 tbe ^enseobject. 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 iinagt1 only. So, since rhe DeTermining Ccon scions ess can not surely deTermine the Desirable or Non- desirable nature of The sense-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 cctasika*). 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 Cby. riicLer (?r awareness or Sense-object (-Vijananaldkkha. na) in (4) classes oF ExisLence like acnsuous sphere, Fine maLenal sphere, Imm^Leria) ypht; re and Suprainundane. All kinds of Cunseiouyneas possess the Character ur Aware rn; as urSense-DbjccLa (= *Vijananaktktana*). (Abhi-LLha-1-155)

The Determining consciousness has The CharacLer ul LAkmg up-Lir Realization of yenseobjeet only- The Mental eoneuiiiilani t1 DetermiJiaLiun ° (-*Adhunokkha cetasika*) which occurs in association with (tie DeLei-mining Consciousness has Character of Decision (*= SwiniUhunu lukkhaii*. *a*) or the Sensc-o bicct.

As. already described in above Great Subcommcntaiy, 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 SenseP18 object. It merely takes up-realises the Sense-object. Only the Determining concomitant B (-*Adhiniokkha cetasika*)decides the nature of Sense-object. But^ the Determining Concomitant docs not arise without Determinmp, Consciousness. All the various kinds of Consicousness perform the essential role——Frecidin^ Function (-*Pubbho*ti*c/omctrosci'n*) in taking up of Reuse-objects by associated Mental Con corn itanrs. Ro, in This case the awareness of Desirable or Non desirable Sense object by the Determining Consciousness is also the esseniial leading factor for The Mental cuneumiLanL in Laking Lip *o(* Desirable *or* N en-desirable Senses, That is wby, it is stated, in the way of Connected Conduct "(-*3o*. *hacarana nos/o*) *"* that the Determining Consciousness. decides the Sense-object whether it is Desirable or Non-desirable.

-Actually, the decision on

the Sense-object is performed by Ihf Determining ConcomTtant | ^ *Adhimokkhci-* *cerasska*) which has Character ^Decision (*-*SanniTrhnn^ lalckha-na), The Deter-mininK Consciousness is leading the function of the Dererminmg C^nroimtant, That is wby it is stated, that the DcLemiining consciousness decides the Sense-•T88 object,

But, as already described by the GreaL Subcommentary teacher, actually; both kinds of

Determining eonseiousni^ti and Determining concomitant can not definitely decide whether the yense is Durable or not. It is just a simple decision only. The definite deciding factor iti Lhf Eunr-'Lion ofv, ir5ouH Determining Coricomitatits included in the groups ol MeciL-ility lorming The Mind-door Impulsion Thought-process (-*McitiQdvartkajcu*a*ilu mihi*), which Ld. ke Lip The reapecLive (6) kinds of Sense-object,

Method of Meditation:——There are (12) kinds ofMenLaIEly in the Determining process, (*Vultho*). 9elcct the Determining conaicuuBntati among Theae, and discern the Character— Ksscnec —etc, etc-

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

1. Afiniwjj^^vkhwipakii Isikkharics'n kusalam
2. AkH^stia sadrfhiii-n ^tirtarasain,

Abhi-ttha-1-105. 1

1. Vn^ann pa^^palTh^niiin, 4. Yonisomarmsikara padatthanam.
2. Alwjjapnrspnkkbntia va a. mwajjo iitkkhiinfi mfli'if ksi^nlani,
3. Vodanahhovara^am,
4. 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,

1. Deletion of Unwholesome deed. . . . . . . . . . . . . . . „. „. ——. . . . . . . . . | Function) *pi*ti*i* Essence,
2. The pure nature. . . . . (Appearance to the mind^ *Upatthanakara*). . . Perception,
3. WEae attention. . . . . . . . . . . . . . . .-. .-. .-. .-. . . . , . .-. . , . . . .-. .-. .-. .-. . . . . . .-. .-. . . .-. . .

ProximaLe Cciuse.

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

1. The nature of Non-guilty. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

. . . . . . Character,

1. Purity. . . . . . . . . . . ( Association = *Sampaiii*) Esaeiice,
2. Having good tITecL-Detiirable 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*) The guilty and inferior Unwholesome actions by mean-; of Momentary abandoning | = *Tadanga pafmnu*)*;* or elimination by discarding (= *Vikkhambhanu pahana*) 01- relinquishing by extirpation (-*Sanw^^a pohana*). So, due Lo ability to give Lip the Umncriluiiuus phenomena by (3) ways of abandoning (= *Puhana*). these groi-ips of MenLaliues 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 phenomen-a are asaucial^cl wil-li loathsome, Hatred, Delusion, Concftir | ^ *Roga*, *Dosa*. *MoS-iti*, *Muna*) CLC, and these are the causes of Various sutierings like, Existence in The IUWLT Workls(=*Apaya*)Round of Existences 01- Rehinths (-*Samsara vaiia*). So, theye ai<; the Loatl-isome phe^iomena. These loathsome Unwholesome deeds are cuL oil" by riK. an. s of Mo-menrary abandoing, Discarding and Extirpation (~ *Tadunyu puhana*, *Vikkhniribbana pahana*. *Samuccheda pahana*) m 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, (*Lukuttara 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 rnsight knowledge whic^I lessens the loathsome

Unwholesome phenomena by means of MomcriL^y etbancloiiing, Discardm^ or the Insight knowledge which LuLally obolishc-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. templation (-*Vipa^aiin innfiakusala cilia*) leaaen^ The ioalhtiomc Unwholesome deeds momentarily. The Insight knowledge which ia asaoeiaLCLL with the Wholesome deeds of the Fine M^terial-Sphere-AbaurpLiun (-*Rupavacara jhana kf^sala dTTa*) and rhfi Wholesome deeds of the ImmaLeriaL-Spli^ie-Absorption (= *Afitpavaaara J^ana kn^cila citta*) can CLIL oti the loiithscme Unwholesome deeds for somelm-ies by means of discarding (= *Vikkhambhanu pa^na*), The Insip. ht-ki-LOwled^e or rhe Consciousness of Path of llolinea^ (-*Ar^amagga unario*) associated with the Wholesome deed of SLLpramimd-an-c (*Lokuttara magga kfi^nfo citta*) can totally abolish The Loath' some Un-wholcsome

debris by Extirpation (= *Sumuccheda pahana* 1. So, these various kinds ur Insight knowledge are known as " JCnaa ". These Insight knowledge; known fis u *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-sairtpf)/siT!n lai^ala dhammu*), by way of Co-naseenceCondition (-*Sahajuta-paccaya ^ofti*) ^nd on The 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 n (*= Meritorious deeds*),

1. *Amippannanam papakanam akusQlanafn s^hammfnfam anuppadayu chcin*. *^cnn jancii uayamuU vir^am arobhati ciT^ri pagganhati paduftull:*
2. *Uppflnnaiiam papakimwi akusalanam dhaTiin^nnm pahanaya chund^m janeti vayamaii viriyuifl afdbhati ciltonf fWfgn-flhfi^ padahati*. (Ma-l-89>)
3. To proven L occurence 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.
4. 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^ llie 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-fiiaggci*) can abandon the Unwholesome deeds which are already dune, 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) pl90

Further Explanations

Apica arocfyatflTena, anavajjuU)icfLu, kosallasambhutatthsna ca knsulaift. |Abhi-Ltha-l-lU5)

Arogyattha-——Aeeorelini; to '' *A roga*. *^tt hhavo arogyarn'' —* a licaltby state' free from disease iy known as " *Airnfyt^ "*. In this case The di-seasc or illnei1, means (1) *Aluralu =* Ache and pain; like stitiness, LooLbaclic, earache, h^cknche etc, etc (2) *C^ktnfia =* Vanoufi ailments with fever; like malaria, plague and other febrile illness. (3) *U*ti*adhi ~* having various aores and ulcers. So, the disease or illness consists of 3 kinds. That is wby in The Ft^/-phrase

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

*v Kacci tin bhoto kusalam "* (Khu-5-327. Khu-6-77. | = 0. . . . . monk. .-, . have you good state of health ? f *=-* Are you In ^ood health?)"—— in this *Pafi-*phrasc mentioned In *Mahahamsa jaiaka--Pafi* text, the Buddha *f*. *iv^* the meaning of The Aurd " *Kusata "* as free from above (3) kinds of illness like; ache. and pain; lever, and vaiiuLia acres of the pbysical body (*=•*

*Rupmkaya)*. Similarly, in Mentality, lice Iruni (3 j kinds of illness (= Defilements = *Kifesa*) Like Defilement o£ ache and pain. Defilement of fever- and Defilement of sores Is mentioned as t1 *Kusuki"*. (*'•* In Lhis case various Defilements *=- Ktiesa* arc expressed as dis-eaaey). Su, Wh(Jkaumc de^d *(-Kusala*) means the phcnocnon which is free From The Delilemc'nLa (*Ksl^a*). (Abhl-ttha-1-105. 1

Anavajjattha (*=* Noii-gLiilLy phcnumena) ——Th<-' Wholesome phenomena are free from dctilin^ lai-'tor like misdeed, haLied, mental impurity, and anxiety. So, these are The nonguilLy phenymL'iia, 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 bliiiuo kv^uUufn*-——in this, *Pafi*-phrase, the word " Wholesome "-" *Ko^alUi"* is Lit>cd Ibr the state of healthiness |-*Arogi*. *fG*), non-guiltiriess (-*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 The Wholesome Mentalities are produced by the WiB-dum which i^ kno^n as. " Kosalla ". Due to the meaning •' properly produced by thf WiadDm or liiLelligence " these groups of Mental phenomena are known as " *Kuauiu"* (*=* Wholesome = Meritorious Deed?), (Abhi ttha-1-105)

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

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

Example:—The name " *Tata-ranta"* (=Palm- frond-fan) IK given to the hand-fan made from the Palmyra palm (= Toddy-palrri) fronri. The other hand-fan made from bamboo strips whcih looks like the palm-fan is al'so given the name " *Taiu-uanlu "* (*=* Palm-Frond-fan). aomewhat like that, the Wisdom non-associated Wholesume deeds (-*Niicinanippayiitta kusala dhamma*) are also given the term. "Wholesome " (= *Ku^da*). |Abhi-tthal-105, )

ni92 Definite Note to be Kept in Mind

Not usin^ indirect reference (-*Pnnyoyo*), defmiEely the Wisdom-connected Who Ie some deed (-*fVnona ^ainpayvf*. *t*. *a kn^ala*) bys following Facts, ; 1. *Arogyalt^iu-*free from iitnesa,

1. *AnuuuJJi-tStha* =- free from fiuilt,
2. *Ko&ali-cf sambhidotfho =* Pr^dnc^d by the Wisdom, known as \*" *Kosalfa fl* Due to these (*3*) fact^; it is known as Wholesome deed (= *Kusaia*). In ease of Wisdom non- ns'sor. mtcd Wholesome deed (*=- Nnana vippayiitta kusala*)*:——* It has only (*2*) facts:—--1- *Arog^citfha*free from illness, 2, *Anat/ci*ti*attS'ii^ =* free from guilt,

So, due to only these (2) facts, it gets the name " Wholesome deed *"* (-*Kusata*). lAbhi-ttha-l105, f

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

In CommentaTy, the Character-Eyaenec etc of the Wholesome *deed* is mentioneri in | 2) w^ys. In the first wav, the Lwo w^rds known as " Guiltlessness" |-*Anwajja \* and " Good Effect " (-*Sulchavipaka*) arc mentioned in relation with Character ofthp Wholesome deed.

*•* These Wholesome deeds have the nature of Guiltlessness p (= *Anava*ti*a*), sinfe the^e arc free from blameworLby ^3n. In (Jther words these are free from dishonourable riiiTi. ire and various delilemenis (-*KiSesa*).

By using the term " *Anavajfa "*, liic naLLire or blamclcss^iess is indicated-*But*, it is to be noted that the term " GuilLleysn. css *"* is used not simply for blame lessnes; ^ There are many phenom^iid. like Resultant Indetermin^re Nature;

Functional (or Mere-acrion)-1 ndcLcn innate Nature; (-*Vipa^a-abyakata cfhomrna*, *ksriya obyakata d!'samma*) v\'hieh arc ai&o free from various defilements | *= Kilesa*), apart from the Wholesome deed, So, by usin^ the word " *Anavajja "* only, for the " *Ar\ova)jo lakkhana "* (CharaeLer of duiltlessness) of the Wholesome deed, there i'; a doubt for MeriLorioLi^ nalzirc of the Indeterminate consicousness (-*Abynkata Citta*) which are also guiltless (-*Anauajja*). That is, there is doubt whether rhe IndeterminaLe Cunseiouaness arc Wholesome or Unwholesome For this reason, the CommciiLary Leaehcr add another word " *Sufchctvipctka "* (= Giving good effect ) for the Wholesome deed so as to differentiate the nature of iL froiri Lhat

of Indeterminate Phenomena (-*Ab^akutu-dhomma*, ). (*Mulaţī*i-1-31, )

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

" *A* " f = *Na*) of Ihc " *AkLisala* " (= Unwholesome) de^iotcs the oppoaik- naLLire (=

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

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

Again, by usms the word " *Anavujja "* (-No ng Hilly/Opposite nat-ure), the character of rhe Wholesome deeds are sUiUxi aa (. he phenomena which oan cut oti the Unwholesome deeds.

So. the seperaLf L-haracLer of Wholesome deed, which is not related to the Unwholesome deeds and rndcLermiiia. te phenomena j ~ *Akusala dhomina^ Abij^k*. *cit*. *a dhammo*) is alrcadv given. If so; Wby is " *Sukhavipaka Lakkhana (-*Character of Giving good Effect) " of the Wholesome deed is further described ? The Character of " Ability Lo give effect "-" E I II'e livenea a "-*Savipaka I*. *akkba^n*, although it is not prcscnl in Lhc Indelermi-pl93 naLc plienomena, it is related to both kinds of Wholesome and Unwholesome phenomena. In this case, the Character of giving ^ood effect (= *Sukhavipaka LukkhaiKi*) of the Wholesome deed is different from the Character of giving ill eirecL of Ihe Unwholesome deed. To inentjon that special character, The word t1 *Sukhavipaka* "|=good effect | is added for the Wholesome deed, (MulaLi-1-31)

The desirable (-*It*ti*in*) good effect of the Wholesome deeLLd tire obvious-So, The

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

" Ability to give good desirable effect "--hut it also indicates the nature of having " Power of Action " (*-= Kominfi ^ni*) which can produce ?; ood desirable effect. In conclusion, it is to he noted, by usin^ the word " *S-sikha-uipoka "*. it indicates that the Wholesome deeds, even at. the time of their arising have " Power nf Action " (-*Ka7itina ^aUi*) which can give rise to later effect. (Although the Wholesome deeds expire afLer corn pie Lion of Lneir lite-ypdn 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). |Mu1ati-l-31)

So, the Wholesome deed? are guiltless, and these have good effect ie:-can give rise to *^ood* effect-Due to rhese twn- Characters, the Wholesome deeds are known as Guiltless and Good effect giving phenomena (= *AnacaJfa sukharifwka 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 etiecr ^r ll-ie Tilne when rhe Wholesome deeds are arising (= Present good P193 effect-*PavaWstikha*). By rhe 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 mnocenr or guiltless nature of the Wholesome deed. *by* itself at the time of it's arising-Character of the WhokaLnne deed al the Lime of arising. The word *c SvkSi*. *auipaka* " (-Giving good elfeet) 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 (-*Kmnma saiti*). (*Mulaţī*i *1-31*)

Again, by the word " Anavajja *v* (= Guiltlessness), it means that the wholesome deeds are innocent in it's own original nature (*=* Atta suddhi | = free from various dirty delilcmcnts *(=* Kilesa). And, by rhe word "Sukhavipaka" (= Pleasani cITeei), it iridicates that the wholesome deeds have cl^a)i 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 occuranee ol the Wholesome Consicosness

(-*K^saSa ciltupada*) is associated P194 with various Mental concomitants coum-ing (34 s^3

32 j etc. and These Mental concomiLant^ are free from ^-i-ilty, loathiome defilements (= *Kil^-u* ) like "Greed" (= *Ruyu*) eLc- Ho, the Unwholesome nauture is lessened in Lhc Wliolesome deeds even at the titnc of their occurence. Next, by the word " *Sukh^uipaka" ( =* Pleas anL effect), it means that Wholesome deed can give gr-n-id desirable effect (-*ftfha vipaka*) and in this respect it differs from the IndcLcnmnatc nature (*= Avyakata dhammu*) ^hich has no such effect. f Mulflti-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 L

*Sukhaifipaku "* (*=* Pleasant etiert). it shows the accomphshment with good effect as " Associated Essence " (-Sampa-*ttirasa*). • ' (*Mulaţī*i-1-32)

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

from the defilements f-*Vodaw dhamma*). That is the Perceptible Impression (-*Upatthanakara pctccupatthanci*) 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. (*Mulaţī*i-1-32-1 is having good desirable effect (*= ftThampaka*).

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

*-':ikara*). By Wise attention which takes up the Sense-object with prcper and right view, the Wholesome deeds becomes Defilement free phenomena. By The next word " *S^ikbn^pokn* " (-Pleasant effect) it indicates that Wholesome deeds (= *K*ti*^a!^ dhnmnso \* are rhe Proximate Cause (= *Padatthana)* of Whole so me-Resn Iran f-phenomena (=' *Kusala uTpaka dSiam*. *m*.

*a*). That is right. These Wholesome deeds are The Cfli-ises of Pleasant, good Resultant phenomena. (MuliALi-i-*3^*, , ). So, by usin^ Two words-ie' *c* Guilrlessness ", and *"* PTeDsant effect " (*=Anava-*

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

In two ways of explanation of Character—Essence eLc:" of the Wholesome deed in the Commentary The Character En u'n-' second, way indicates *"Anavajja lakkhana "* (*=*

GLLLlLkssiii-'ss (uii-ly. For lt *Sukhai^ipaka " ( =* Pleasant effect) EL is described as " Pcrc^pLbl^ ELTccUvcncss *" ( = Phalo*. *pciccupatthana*)which has The meaning as h having good. , pleasant, desirable effect"( *== ftthampoka-paccLipaUhiinum*). In liic lirHL way " ihc Essence " (-*Rasa*) is stated as "Ability to destroy the Unwholesome deeds " (-*Akissala viddhcunso*. *n*. *a rosam* 1; and that Essence (-*Kicca rasu*) of Ihe Wholesome deeds, In The second way " the Essence " is described as InnucenL and piirc nalurc f-*Vodanabhaua rasam*) and that Essence is Associated Essence (-*Sampatit rasa*), That essence in the qual ity obiained due lu the FLiiiCLional Essence (= *Kicca rcisa*).

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

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

1. SavsfjJsf c!7/khavipnk/i lakkhanam akusalarn.
2. ATlCitThnjit^aif^ ro^am,
3. SawkUfl^n pocc^Apatthanam, *4*. *Ai/on^o* mnnn^ikara padaithanum.
4. Garmfho hhfivnfo va sauajja lakkhanam,
5. SnirikUfi^n bhava rasam, *3-* Amtthauipaka pacciipullhunafn,

*4*. Ayoniso manasikura padaithanam. (*AnuţīL-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 Sencc-objcct with Unwise Attention (-*Ayvfiisvmanasikara)*

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

Next —— Since the Unwholesome Deeds are not praisewortby 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 pl95 ^|-ie (Inwholesome deed- Tl-ie Jgiiorance (-*Avsjfn*) is trie priniarv root Ctiuse of the all ev-ils. It is rhe fonndation 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 = *Kil*ti*su*) which are acting like, diseases of ache and pairi, or acting like ly. LilL> pE it'ii. uiiK. iid (-*Sauajja d^iamma =* guilty nature | aiLd These are produced by " Ignr-nancc '' (-*Avijja*) which is the " *Ako^allu dS'u*. *uiima* " (= DelLLsiun ruuled ptn-'iKJiilcnon), So, the Unwholeiiome deeds are known as '' *Akusala*. "-DemeriLoriuLis acts.

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

In this phrasf, Lhc Original Subcommcntaiy teacher stated that in descripLiun (JF Lhc CharaclcJ- of Unv, 'holcsomc deed, apply the sequences used in the Whulesome dt^d to (^ntiidcr the meaning and comparative analysis of the meaning (-*Yojanci*). lie alac pumLed ULL. L appruprialc comparison (= *YaTho^am*. *bJ'iauam*) of the meaning in. the | Ai3LELik. dl-33.-32-), *fiavajja dukkhavipaka lakkhana akiisula*. (Abhi-ttha-1-85) The Rub corn men tary teacher explained LhaL The Unwholcaomc phenomena occur with guilt, and give Ell eITects. In Lhis (-aye, *by* Lhc tirst word " *Saua(*)*<l"*

3

(-Guilty IT it shows the Unwholesome deeri-^, having Defilements like Greed I-*Raga*) etc, which arc not praisewortby phenomena. There-ire ReHulLanL lndeieimin. aie Unwholesome phenomena (-*/Mai^ola vipaka avyakala dhamirm*)apart from the Unwholesome deeds, All these Resultant Indeterminate Unwholesome phonomenei are iNon-desirnhle ill effects (= *Amttha*) and HUL praisewortby phenomena. So, if only the word " *Savajja "* | *=* Guilty) is uyed LD mention the Character of the Unwholesome deeds, these Unwholesome Ri^aullant Endetermi-natc plicnomena (-= *Akusafa wpnko nvyakata dhamma*) will bc^cilue Unwholesomc deeds. To avoid suoh mistake, The Suhcommentary teacher add anuTher word " *Dukkhatnpaka* " (*=* Unpleasant effect) in the further explanation of the Unwholesome deeds. | *Anuţī*i-1-31, )

Next:——The word " *Avajja* " in the *Sovajja* indicates real Unwhok'yome nature like t(Greed

" (= *Raga*). So, only the natural precedes which arc associated with there Unwholesome phenomena (eg:- Greed = *Rayu*) are known as " Guilty " plicnomena (-*Savflfja*). Ry rhe word " *Savajja* T', The diflerciicc of Unwholesoine deeds from the Wholesome deed^ from the Wholesome IndeLerminaLc Phenomena is aLready stared.

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 tt Giving 111 effect " = " Having ill effect " (*Du kkhavipaka lakkhanam*) is adried m the description of l)i<^ Unwholesome deeds, (*Anuţī*i1-31. |

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-desirahle effect by the Unwholeaumc deed Jn conclusion, by The word " *Dukkhacipaka " ( ~-* III Effect), it indi^atea LhaL thi. Unwholesome deeds liavc Power of Action (*= Kciirnna satti*) ie:- ability to produce non-desirable

(-*Amttha'*) 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) Ii-npi-ilsion-consicousness known iia " *Aparapariyavkduii-i-ifa kamina "* (*=* Rrfpcf of Action ripening in later births) deflmLely persists alon(= the Kound of Rphirths

| = *Sam-^air^*), tberp 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, " *SUIIVJJU dukkha* (*fipaka lakk^t^na " ( =* Character of guiltiness anri giving IlletiecL j, tlie Itrst word " *Sowjjn "* iTieans thai Unwiiolc-some phenoine-na have Ill-etiecL even at the time of arising. The next word

" *Sfukkhn vipaka "* (-givEng Ill-effect) mean^ thflt The Unwholesome deeds, when giving effect, prodLiee Ill-effects like Bodily disagreeable Icthng a-nd Men-tfllly disagreeable reeling

J-*Kayika dukkba*, *Cctasika dukkha*), (Consider The development of Bodily and Met^ly riis^gree^bE^ feeling at Lhc- time of cummlLlmg 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 III- effects) f *Anuţī*i-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 The Povv-r 01" Action *(-Kamma satti*) of the Unwholesome deed to produce Undesirable ElU'eL ( = *Anittha uipaka*) in the later period iifter it's arising (afLer The arising of the Unwholesome Con fit foulness

- *Akuf^ala cittLippada*. ). (*Anuţī*i 1-32. | Nexi, by the lirl word " *Sarcijja "* it shows the h *Avisud^hnb^i^va*"

(= Impure nature) of Lhc Unwholt-'&omc deeds. By the second word " *D^kkha uipfika "* it shows the *!i 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 dcf-'da, AL Lin, ' Lime of occurence of the Unwholesome deeds (ie:-di-iring

The tirising phatiL: of Ltic Unwholesome coriftfiousness-*Alaisala cirtuppda*) The good

Menial conconltants known a^ '' Ixitiy factors "

|-*Sobhana ciia^iku*). which occur alonfi with the ^ood and I-ofTy Consciousness, | = *Sobhana cilia*) do not arise In association. It is the Natural Law, LhaL The Wholesome and Unwhoktiumc Phenomena, never ocfnr si in ulta CO-LI sly in d single Mind-momenL | =

*Ciliukkhuna*) or In a single Mind-contimi-iJin (= *Vithi*). AL The time of occurence of Unwholesome phenomenon, Meritorious phenomena which are associated with pure, innocent, and pleasant nature; liice Greedlessness, Hstelessness and Nun-deluaion (= *Alobha*, *Ado-sn*, *Ain^a )* do not accompany that Unwholesome Consicousness f-*Ak-usah r:it!n*). *Sci*, by the first word

" *Scwajja* ", iL dirien; nuatc the nature of Wholesome deeds from thaL of Lhc Un-whulesume deeds. Again, by the second word " *Df/kkha vipaka* ", which means the various ill eHccts, it differentiafe the Unwholesome deeds Ironi the Indeterminate naLLire (-*Avyakaia dimmma*) whirh is lack of giving any clleel-At some time, The UifLv Mental factors (*'•= Sci^oii^ C^To^ika*) occur in astioCJauen with some Mere-acLion Resultant Indeten-ninate nature | = *Kinya vipuka-uvifakata dhamma* (. But, all The Indeterminate phenoniena (*= Auyakala dhamrna*)» al-pl97 though these occcLir in association with Lt^fty Mental concomiLants (*Sobhana cctasika)*, These do not give any effect, (*Anuţī*i-1-32, )

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

Alternatively-—By the first word ' *Surujju "*. IL obviously shows the ill ef-fecLa, ic:Defilements *(-Kf^*. *^a*) of the Unwh^e^mc deeds. So, ir indicates the funcLion of ^Ivin^ ill etie^t-^ which is the Functional Essence. By me^ns of second word " *Ds/kkhn i/ipaka* ", it showy The accompaniment of undesirable iU effects (-*AwTfhti vipaka*). So, it indicates the associated phenomena ie:- it is the

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

Perception

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

(= *SankHesa dhamn^a*) The Mind-continuum. So, it is the Perceptible Impression (=

*Upctttha*. *na*. *fca*. *ra*. *paccupatthana*). Oy the second word *" Dilkkhwipaka"* it 'shows The Effect (= *Pbala*) of the Unwholesome deeds. So the Unwhoicsoe deeds are percieved as phenomena, which can. . ^ivc Hl-ciTeeLs (-*Dttkkha mpaka*)This is the Perceptible Effect |*Phala-paccupatthana*) (*Anuţī*i-1-32)

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

(*= Pa*. *dattha*. *no*) of the other Unwholesome Re^LilLinl Phcri. OJiicna. (-*Akitsala lApaka dhamfna*)*;* heca. 'uae these Unwholehomt phenonicna by them self are the causative factors of the Ill-enects (-*Dukkhn Vipaka*). 9o. in conclusion, the Commentary' teacher used. to explain. Lhi; natural character- *Sabhf^w fnkkiui'na)* of the Unwholesome Phenomena (= *Aku^uki*) by using these two words,

*(e:- "* Crui)t iissociated '' and " ILL-elTecLLVfcncbh " (-*Sa^ajja*, *Dukkhauipaka*). .

(*Anuţī*i-1-32)

Meditation of Perception

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

The Character and Essence | *Lctfchhana-Rasa*)

All the Consciouyiifss have the Character of taking up and realisation of the Sense-object (= *Vijananu lakkhana*), The Wholesome and Unwholesome Implosion coiisicousness (-*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 Consicousness are superadd^d so as to signilieantly express the peculiar Actional Effect f = *Kumma ^nfti* ) possessed by these Consicousness in conLrast to other remainin& Consciousness,

In the Absolute Truth acnce (-*Paromattba succa* |, there is no such thing that — " Should it be Subconseiousneas, or should iL be Advertence Cone 101. 1?; n ess or should it be Eyeconsciousness which lakes up the Sense- object of ai^ht or should it be Receiving Consciousness or should )T 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 iikc above by himscir or ysk to the another person to *^i-vo* command like that,

fAbh)-nha-l-3l2>)

There is no person who can do by himself, or urge (. he other persons *to* give command like " Should it be Advcrlenoe consciousness or should it he linpLiision consicousnesa e(c, etc, " in the development of various Consciousness When Sense obfect is striking the respective Transparent-element. In. contrast when the Sensc-objeeL attack The Transparent- element, naturally the 5 Ooor Advertence ConaeioLisness-The Mcrc-a. etion Mind-element | c *Fancadi*a*f'Qt?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*.-*paticcnna kicca*). The Resultant MmdConsciousness-ElcmcnL (= *Vipo^o Ma'io vinnaw-dhcdu*) 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" The Sense ohjert. All these sequences are known as Natural Law of the Process of Consciousness and Mental Concomitants (-Citta niyama), (Abhi ttha-l-314>)

Actually, only The Impulsion Consciousness (-*Jauana citta*) can perceive the essence of the Sense-object. The Resultant Consciousness (-*Vipaka ci*, *tta*) like the Eye consciousness 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 nun-desirable (= *Rtha*, *Amtthd*)nature of The Senses. Only the Impulsion Conyciousiiess is able to classify the Sense- objects a^ Desirable Sense (= *Rajjana*) or Non-desirable sense (-*Virqjjanri*), ap, The i~afte may be. So. only the Ei up nisi on consciousness can definitely feel the proper sensation of the yense- object, A^ain, among The various Impulsion Consciousness, the 5 Door Impulsion consciousness only directs Ihe alLenLion towards the 5 ^en^es (*= Pancaivmmanci*). So, these 5 Door Impulsion Consciousness (-*Panaa dl*a*nka jaucma citta*) do not take up The sense definitely like Mind-door Impulsion Consciousness which can Lake up the Sense-object, perfectly and completely. Unly the Mind-door Impulsion Consciousness ) = *Manf> cSswiika jcivcmo citta)* can Cake up perfeeLly the various Senses^ and feel Desirable or No n-desirable nature as the case may bf. These Lake up the Sense-object with grent n-i omen turn. Such nature of taking. Lip The S^nse-object wiLh great momentum i^ known as Impulsion-Funetlon ( ^ *Juvwiti kiccu*). The Wholesome and Unwholesome Impulfiiori consciousness can take over this Impulsion-Function. This Impulsion Function is the one included in the (14) Functions of the Consciousness *or* Menmiities (-*Vinnfnci kic-c-*

*a*), The Meditator, who is dis-. corning the WholeisoniR, ^nd Unwholesome deeds with the Knowledge of Right View | *•= Sninma f^lthi nnanii*) will perceive the nature of these Impulsion consciousness as the phenomena which take up and feel the Sense-object with great momentum.

Proximate Cause (*= Padatthana*) ——The (12) kinds of Determining co n-

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

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

Five Door Impulsion Consciousness (*Pancadvarika Javana Citta*)

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

are the causes of Wholesome or Unwholesome ImpuTsion. conaciousnes? in Five-door

Thought-process- Read The following stalments of the Commentary; —

Tnmslatioii; —— Which factor decide the Impulsion Consciousness to become

Wholesome or Unwholesome Impulsion consciousness ? Which nature always decide the occuicnce of 't Wholesome, *or* Ui-iwhcrcsome phenomena " ?

The Five-door AdverLi. nce consciousness | = *Pfnca dvuruuajjarLO*) and

3200 th(. Deterrmnin; ; Consciousness (-*Votthapnno catv*) always decide the occurence of" Wholesome or Unwholesome deeds".

201 That's righL ——-Tfthc Five-door advertence consciousness

(*-Pf*. *mcadvam*. *ia^an^*), excites the yLibconRciousnc&^-aLream (-- *Bhavwit3a*. *ci£ta*) *m* proper way to gel The pleasant cflCL-l; and if the DcLermmin^ ConsciousnesR (-*Votfh^pana citia*), dereriTiincs the Sen^-obJL-cl- m proper way to g^L (. he pleasant. effect, it is unlikely that impulsion Consciousness (-*Jauana citta)* is Un-wbyleRonie iJnpulyaiion in r-iatuir, If the Five-door advertence ConsciuLtsness cxuLes the SubcoJmciousness-stream in a wron^" wa\ lo get the ilE eticcL; and if the Determining ConyciouRne^s decidcto The Sense-obJi-'cL in a wron^ way ki get the ill effect, flgain, it is unlikely that Ltie Impl. il^ion-ConacEousness i^ WholeHome Inipul^ion in nature. JL ia proper ro say-——Doth of the Five-door advertence and Determining Conscioviyneas excites the Stibconaciousnesy-sLream in a proper way or decides the y^nae-object in a proper way to ^et th'-' ple^Kant effect, the Impulsion

C^nsciousneas will produce WholeRome deed, IIL contra ry it is to be

'201 noLfd that, if the yubconHeiousness is fxcited in a wrong way or if The Scnse- obj^cL is decided in a wrong wny to p, cl The El! effect, the InrpLiliiion consciousness will produce Unwholesome deed. ) Ahlii-ttha-1-3157, )

According Lo Ihia eyplanation m the Coinmentary, in Five-door Thoi. ighL-proi'e'ss. both (he Five-door Advertence Conseiousm. as and the Determining Consciousness are known as Wise and Unwise Attention. In case of the Mind-door Thought process, nnfy the Mind-door Advertence Consciousness is known as thp Wise or Unwise Atrei-ition. IT) this case, if the

Fiv^-doyr Advertence ConiiciousneiFi and the Determining Cons^iuosneiis take up Ul^ Sense object of sighL merely as-Si^llL or Color, there is proper excitation of the Subconscious-ncsb-stream and proper decision of the Scri^ of sight. Such aUcnLion *is* known as Wi^e Attention (= *Yvmsoma^a^ikQfG*). If The Five door Advertence Consciousness and the Determiriing Consciousness lake up the Sense as dc^irable, p201 amounting to cause greediness or 11021-desirable ^mouiitinn to caLiyc anger, it is the unproper exeitaLiiJn of the Snhconsciousness' stream and ^r-ung decision of the Sense object, aucli kind of perception ol Seniie is kn^wn as Unwise Attention (*-Ayoni^omn^a'=-ikcifa*). Simila-r 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 it's; Concomitants are taken in coritiid-erfltion and the method of discernment of the cause and effect of These is mentioned. It is the fundamental way of description for Lhc less intelligent MediL^Lor, But, in thR tables us^d in the section of Meditation, (-in Mentality (-*Nama kairimnSfhana*), both 01" the Five door Advertence Con^iousness and Determining Consciousness-ire mcnLioncd as Wise or Unwise aLLenuoil (= *Yonisomonastkura*, *Ayortisoirtano^ikara*).

Again, in the Commentary, and SubcominenLary, the Character-Essece, etc, oF the RfgiyLcrinp. Con-^iousnesa (-*Tadaran'i*. *mana rifta*) which someTime^ follows lilt; Impulsiori i-'onsrioi-isnes^; The Dyi-iifi con^r. ioi. isneas (== *Cuti dttcf*), wliieh is the Lasi ConseiousneaR in ci LEEe arf niJt nicntioried ^eper>itely. In such rflae, ^Pply The iridhcd of discernment of Character-essence etc of the Con-sciou''nes^ Aggreg, iLe (*Viniiawkkhi'iniJha*) which iti written for all kinds or Consciousness. There may be some cbfinges in The Essence (*= Rn*. *^a*). Hinci- the Kc^isteri-n^ Conseiousncsa pcrforn-is Registering Fi-in^tion (-*Ta^orammana kicca*) and rhc Dying Cunaciou&Lness performs the Dying Function (-*Cult kiccu*)aJnon^ tri<; various (14) Functions of The Consciousness (=

*Viwnno kicca*). Similar changes UTI; cdso present in The PercepLioii (= *Pacc-stp^t^fifta*). In ^a. sc of I^ro^imate Cause, Llic Commerif/iry teacher explained witri llrst consideration on the Proximity-L^u^cs, 1 = *Ananrara*) of The Co^iousne'is in the The Lig)iL-process ( *= Vifhi citta*). So, discern the Cha racier-Es^iLCC-cte of 1he ResgisLering Con-sciousness etc, eLc as follow. Taking the Registering Consciousness which arises by taking up the Senseobject of sight (= *Ruparammana* ) as an example, and applying The method ol di-sc-crnrnent on the lnv(-'^Li^ati. n^ Conscioi-isne^s *(-Santirana* ^£ta|, furTher cxplanarion wil) be ^iven according to (Abhi-LLha-1-305),

14, Registering Consciousness (*Tadctrammana citta*)

1. Rupvrcsmmcmo. wjnnana Icikkhariam (Sdnrammartci uijanana lakkhanam / tadarammanafn,
2. Tadaruinmcmofn ra^am, 3. TaihabhaifQ pacai^patthanain,

*4*. Javanu pugama pa^atthanatn.

1- The nature of realisation-' takin(; up of Sense-object of si^ht, ,-. . . . . . Character,

1. Taking up the Sense object which is already perceived by the

Impulsion (. 'onsciousnesa. . . . . , . . . „. . , , . . . . , „-, ,--. . . . . . . . . . . . .-. ,-. , , , . (Function) Essence,

1. The naiurc which can take Lip the aense-ohject, already perceived by Lhc Impulsion Consciousness. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

Perception,

4- Cessation ol ImpulSL&n Consciou&nc 3 a, , . . . . . , . „. , . . „,-, , , . . . .-ProximaLf (. ause, *r*

Apply same method of dfwfirnmtint 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 Consciousenss-*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 Mindobject-base *( = Dhammaiam'nwifi*) aenses, will be further dc&cribcd,

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^cupatlhwia.

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

The NcuLrai Kcclinfi associated-Kootiess-Mere action Mind-ConRrious-netib-ElcmcilLMind-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,

1. CessaLion-Dissolution of S u be onsciousness- stream (*=* Oi'^olutprf ^ubconsciuLianc'BB-*Bhaawgu-pciccheda*). . . . . . . . . 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,

*4*, Bhnvangapayamu pudcdthana.

The Neutral Feeling associated-Rootless-Mere-Act ion-Mind-Consciousness Element (*Upekkha-whogata aPsclukv kiriyQ nianwrrsnana dhutu*) *=* the Mind-dour Advertence

Consciousness (=*Mwwdiwrai'djja'ifi dtta*) is:-—

1. The nature of realisation *=* taking up of Sense-object of sight. . . . . . . . . Character,
2. Considers the aense-objerT of sight arises (= Sense-object of si^ht striking 1 in the Mind-

dour, ,-, , , . , . . , „, ,-, ,-. .-. . . . . . . . . . , . .-. . , . , , , , , , , . . . . . . .-. , ,-,-(Function) Essence, 3- The natLire which can consider the Sense-object of sight arise?; in the Mind-door. . . . . . . .

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

. . . . . . . Perception,

*4*. Cessation-Dissolution of aubconsciousnfss- stream. . , .-, , , , , Proximate cause.

In this Mind-door Advertence Mentalities; there are (I 2| kinds of associated mentalities, '3o, select tlie Mind-door Advertence Consciousness from these mfnt; i lilies. And discern th^; Character—Essence etc of ir. The sume method is nsfid in MediLiAti^i of Mind-door

Advertence Consciousness which arises by P taking up of other Senses like Senae-object oF Sound etc etc-

203 1. The Eye door The Light-process ! =- *Cakkhu duara fithi*) which takes up Present Senseobject of Sight (= *Paccuppnramniana*), (First Thought-process)

1. " *Todori-nvattaka manudf/afa uirhi* " (-Follower- Mind-door tlionght-proL^sy) which follows the Eyc-d^or Thought-pro cess and Lakes up the P-)st Sense-object of aight already taken by the above Eyi\* door Thought-process,

| Second Thought-process 1

1. " *Sn-^^a manoduara uiihi* " (*=* Rpperate, pLire Mind-door Thought-process) wriirh decides colois 1-ikc brown, yeiiow, btLn; etc, ctc, of the Past-Scnse-object of Sl^ht which is already taken up by the dbov^ Eye-door Thought-process and Follower Mind-door Thought-process. (Third The Light-process) 4- *\* RvddJia manvdvat-a nthi "* (*=* Seperate, pure Mind-door Tho Light- process) which rakes up and designate rhe features like man; woman, pot, clothing etc etc; of the Sens^-objcct of Si^ht, already aecn, realized and classified by above f3) kinds of Thought-process, ( Fourth Thought-process | 5. " The Mind-dour Thought-process |*Maii^dwicivithi*) which realises the definite namp of the Sense-object, already taken and desi^nared the feature by the previous (4) kinds of Thought-process. (Fifth Thought-process |. So, only after this fifth Mind-door Thought-process, Laking up of designated feature (= *AWia pa^naUi*) like man, woman, pot, clothings etc, etc is finished and definite realization of Sense-objects like man, woman, pot, clothings is possible. And, only after this final decision of thp Sen Re-object, the nature like " re^pfict ", " iove ", " atiection " etc, etc tc the Sense- object of sight arises. The awareness of Lbe Mind-door Thought Processes following this lifUl Mind-door Thought-process is more and more precise and definite. The abi-iity of determination by thf

" *Adhimokkba r^tn^ika "* (*=* DeTermi nation concomitant) associated with Mind-door

Advertence Consciousness (*= Manoduarauajfana citta*) and Impulsion Con-acioi:JKness (*= Javana CiTta*) occurin^ in the various Mind-door Thought- processes startins from the above fifth one, becomes more and more precise and finally reaches the highest quality.

The Mind-door Advertence Consciousness arising in the Mind-door Thought-process is similar to Impulsion- Consciousness in the naLure of Wise and Unwise attention ) = *Yoisciniariastkarci*, *Alfoiiisofnawsikai*a). (Refer lo Meditation of Mentality ). The Unwholesome impulsion Consciousness take up the Sense-object as *"* Permanent " *"* Pleasant ", " Self ", and *w* 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 safikhaf*a *dhan'nna*) as "Impermanent B, *"* Sutiering ", " Impersonal " and " U^ly ^ Loathsome-Impure " f = *Anicca*, *Dnkk!^a*, *Anatta*, *Asubha*) with Wise Attention *(-Yonisomariasikfira*). 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 Impcrmanancc. Sutiering, Impersonal and U^ly (-Impure *==* Loathsonie) v/ith Wise Attention. So, that Mind-door Advertence Consciousness, not only considers the acnsc-objcct, but also decide the Senseobject although the decision m^iy be right or wron^ That is wby, 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 Advertencs Consciousness arises in all the living-beings of (3)

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

p2U4

only the Sense-object, already realised by ihe Mind-door Advertence Consciousness. This Mind-door Advertence Consciousness is known as the Consciousness which is similar in nature to the Husky, Full-gruwn Male Elephant (-*Mahagaju dtl<n*). There is nu Sense-object, nor able to be taken Lip by the Mind-door Advertence Consciousness rL someone asks-" Which is The phenomenon, similar to the Perfect Wisdom (= *Sabbanriutn*. *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-pruccss ( ^ *Manodvnrnvajjana*) precedes the PerrecL Wisdom, and because of being su-eng Like the strong husky, full-^rown male elephant known as '• *Mahagaja* " it i^ able to take up the ail kinds of Sense-object like Llie great Perfect Wisdom. So, The nature this Consciousness is similar to that of husky full-^rown male elephanL in strength. ,

16. Mirth Producing Consciousness (*Hasituppada citta )*

Somanasva^i-ihagata hfnska kinya *———* *1*. Sfilarcs. m'Tfiunu mjanwi. a la'kkhana,

1. Kiccaiiasvnu urahatam cin^ilaresu uattfiusu hasituppcidana msa,
2. Tathabhava puccupcitthcinfi,
3. 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,

1. By function iL arises only m the Mind-continuum of rhe Holy- Ones (-*ArahaUa-pugyaIo*)

It produces only mirth in them even when taking up the Sense-objects of skeleton, GbosL,

Color etc, etc, . . , . . , . , , . . . . . . . . . . . . . . . . . . . . . . . . . (Fi-ini-Lion ) Kssence,

1. The nature which causes such kind ot" mirth. . , , . , „, . . . . . . . . . . . . . . . . . Pace upatfh ana,
2. Actual (-Ekailla) dependable lleurt-hase matter (-*Hadayu vaithu*)

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . Proxmiate oause.

This Mirth-pmduoing Consciousness is the unique Consciousness, possesscsd oniy by tl-ie Holy Ones (*= Alahatta-pug^fila)* und noL shared by the ordinary persons (= *Puth-u^n^ 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 firat teacher r or Give to my Dependable Leachi-r cLc, etc ) at a place where the offerings reiatLil^ to all monks (-*Sang^dku*) are distributed among the monky. How it arises at the Nose-door ——— The Holy One (-° *Aruhat* ) is happy and smiles with this Mirlh Producing Consciousness (*=^ Hasiluppudu dtta*), when he offers the fra^ranct; and flowers with sweet ^mell to the pagoda.

.

How it arises ar the Tongue- door ———

The Holy One is happy und smiles with this Mh-th producing Consciousness after thinlting in the mind thaL " I have done fiood moral conduct which should be kept in mind (=- *Saraniya*) until my death; ', when he *\s* sharing the collected tasty pure Eil-ms-Tood to the companionmonks in residence. How it arises at the Body doer ————

The Holy One is happy and smiles with this Mirth Producing Con-auiousness^ after thinking in the mind thatt1 1 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 (= *Upujjhuya acanija*) ftnd that is The Nobie prachc^ (= *Abhisamaacii'ikn*) ^nd noble dLity to aLtcnd one's precpptor iind menLor (*= Uppujjhaya vatta*, *Ar*. *nnyfJ vatta*) perrcrmed by a Hoiy-disciple nccord-ing to the Buddha's prescription or ccminandmenL, written in the " *Khandhaka "*

Pa^-LcxL.

In the Mind-door—- this kind of smile occurs when taking 13? the Past and FulLirc acnscobiects, eg'-- Kxistence as " *Jolipata "* lad (Ma-^-236), Existence as " *May^deva"* Kin^ (Ma2-262), Existencf as" *Kanha"* hermit (Khu 5-202. ». The Buddha smiles, considering the pracLices dune in these PasT-e^iKtencea. These MirLh are produced by the functions of "

*Pubb^iniwsanussati 'i*ti*dna "* (*=* Power to remember past-existences of oneself-*^* weLL aa of other), and " *Sfibbonn-Liia nnariu "* (-Perfect Wisdom). After attaining and repeated p205 practising of these two kinda ol" powerful Wisdom, this Mirth producing Consciousness arises making pIeaaanL effect in the Mind continuum of Lhc Buddha. p206 Again, the Ruddh-i smilei, when *he* foresees the " Appearance of

Tantitisara Lesser Buddha (-*Pacccka Budd*)*m*), Appearance of *MucSmgassara* Lesacr Buddha etc etc; in the Future-time. Th^e Mirth are produced by the Fun(.-Lioiis of *" AnagaTam^a nnana* " (-Puwfr to foresee the Future) and *"Sabbwwila 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-contuum of the

p205 Buddha.

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

Explanation in Original Subcommentary

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

In. this Mirth Producing Consciousness, there are (12) Icinds (-if associated Mental concomitt^nis, likp:-Contact-Menial ImpressLon). Feeling, Perception. , Volition, *Om* poinledness of the Mind, Menial Vitality, Attention, Thought Conception, Discursive Thinking Determination, Energy and Rapture. (-*Phassfi*, *Vcdana*, *Snnna*. *Celm/i*, *Ekaggata*. *Jiuiia*, *Mann^ikara*, *Viwkku*. *Vicarn*, *Adhimokkha*. *Viriyil*, *Pili*). Lf Mirth Producing Consciousness is added, There are altogether (13) clasps or Mentalities, But, it is to be notfrd lhat, the Wisdom (-*Panna* |, also known ay Faculty uf Wisdom (*= Panfvn^riyu*), *If-*, not included. Since» the Minh Producing C oil scion sues?; is not associated with Wisdom, the Original fl ub commentary teacher men. uoried to reconsider the cxplan. aLions given in the above Commentary,

Consideration of Detail- Subconunentary Teacher

The Deiail-Subcummentary tyacher explained as follow:—- The Holy

One |-*AruhGt*), just merely feels happiness and pleasant senRe wiih thiR Mirth producing Con^ciousnc's^ (-*JIawtuppada 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-causc the yodily Intimation (-*Kayflmnnaiti*) *=~* M, iL<. Tiaiiry 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-ttha1-332. | iL is stated as " *Sornana^ito hots*" = " feels happy and pleaaan. t ° only; at thfi Fivedoor. Then. , in thp Mind-door, it is stated as " *Hasw*ti*manuin 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 " ( ^ *Psibbctiiiia&a'^is^uti-niian^*)*'*, *"* Lho Power Lo l'oresce The Kuture " (= *Ancigahim*. *w nnaiici*)*;* and " the Perfect Wiadom ° (*-Sabbarmula nnana*). That i^ wby The Mirth producing Consciousness is led fundamen Tally (= *Padhana*) by the Wisdom. (= *^nana-pubbongamv*). It *^* the nature \vhieh ahvays fonow?, the Wisdom. (*NrLcma-nuparivfitti dhaTnina*). *In* conelLisioi-i. since The 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 *^* wby in the Cgmmentary (*=* Abhi-ltha-1 333, ), if is stated as:— " This Mirth Producing Consciousness arises after attiiinmu complete practke oi" fhe Po^'er To Rcmmenber l^asi "Rxisience, the Power to Foi'L'-see the P'urure u. (id the Perlcct Wisdom " | *=• Pubbcriirasa^'ssuti nnanci*, *Aiia^S-am^a unana*, *Sabhannuta nnana*). Th& concept *oi* this nature should certainly be like these factH. 11 nor so,-I 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 Ltiat the Mind-door Ad^errence Consciou^LCss has ability to produce MateriaiiLy '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. (*Anuţī*i-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 Medirator 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 Conscious

ness (B- *Mufn-i kusalu ^oinunu^vu ^aba^ata ciUa*), . . , . . . . . . . , . . . . , . . . . , . , . . , (4j kinds

(b) Greed rooLed PLeaaure (Gli-id-iriindedneya) da^ociaLed Consciuuaness

(-*Lobf'itiinida ^omanu^^i aafu*. *sgaUl cilia*). . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . (4) kinds

Smile is produced by above (8 *)* kinds of Consciousness.

2. In Noble Learners cz Disciplea in Higher Traitiing (= Sckkha ariya)-Lhose realiaing The Path 0!" and FrLiiLion SLrcam-Wiuning, Lliosc realising Lhc Path and FrLiilion 0!' OnceReLLiru, aud Lliose r<; cdismg Lhc raLli diid FiLliliuii ol Non-Rc-tLirn ie:—— The streamWinner, thr Oncc-RcLLLrricr, The Noii-RcLurncr (- SoLa. parLna, Sal<a. dii^a. mi, Aiiagaim ariya puggala j:———————

1. GreaL Wholesome PleasLire (Glad.-miudcd. ncsa (ayaociaLcd Consctousncss

(-*Maha ku^cilu ^oinunu^u ^uhuyalu cilia*). . , . . , . , . .-. .-. . . .-. . . . . . .-. . . . . .-", (4) kinds

1. 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.

1. 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'rtnna^a ^ahagata citta*)

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . , (4) kinds

(b| Mirth Producing Consciousness (-*IIasiluppada 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-Consciousnes (*Cuti Citta*)

* 1. *Kciifimci- Kammammitta-Catinimittanam annatara rammana vijanana lakkhunam cuticittarn*,
  2. *Cavana rasam*.
  3. *Tulfiubhuvu p^ccupatthunam*,

1. *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 Senseobjects; like " Action "-" Sign of Action " and *"* Sign of Destiny ' ( = *Kamma*, *Kamma nimitta*, *Gati nmiTTfi* ) previously taken Lip by The Death-proximate Impulsion

Consciousness (*= Maranasarinn javana*. *citta*) of the Past-Life (-*Atita bhaf*a). . . . . . . . . . . . .

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . Character,

* 1. Dissolution from the Present M^tencp (-*Rhava*). . . . . . . . (Function | Essence, 3. The nature of dissolution from the Present Existence (*-Bhava*). . . . . Perception.

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

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

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

^JO ^

Here ends the Chapter of Speech on Consciousness Aggregate.

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

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rJ (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)<