CHAPTER II

CONSCIOUSNESS

IN THERAVĀDHA BUDDHISM
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The concept of consciousness in Theravāda Buddhist philosophy has different from other concepts, while the main idea of consciousness is shown in many characteristics and contexts in the textbook of Buddhism, which is called Tipīṭaka.* Meanwhile the concept of consciousness is also explained in many concepts. Therefore, this study aims to explain the meaning, characteristic, function (Kicca), door (Davāra), object (Ārammana) and organ (Vatthu) of six consciousnesses which is clarified in the concept of five Aggregates (Pañcakkhandha), Dependent origination (Paṭicchasamuppāda), rootless consciousness (Ahetuka-citta), mental factors (Cetasika) and the process (Vithi). The followings are the explanation of the above mentioned.

* The three baskets which contain the doctrines of Buddhism are: (1) Discipline (Vinaya-piṭaka) is the rules the rules of discipline regulated as the conduct of the Buddha’s disciples whom admitted monks (Bikkhus) and nuns (Bhikkunī) into the order (2) Discourses (Sutta-piṭaka) is a collection of all discourses in their entirety delivered by the Buddha on various occasions, (3) Higher Doctrine (Abhidhamma-piṭaka) is the unique in its abstruseness, analytical approach, immensity of scope and conclusiveness to one’s libration. However, the Tipitaka is explained by the commentary (Āṭṭhakatha) that it is given the traditional interpretations of the scriptures. The major commentaries were based on earlier ones, now lost in old languages, which were written at the same time as the Pali language, in the last century Before the Christian Era (BCE). See also U Ko Lay, Guide to Tipiṭaka, ed. the deitoral committee, (Delhi: Sri Satguru Publications, 1990), pp. 1-3. Ven. Nyanaponika Thera, Abhidhamma Studies, (Colombo: Buddhist Publication Soiey, 1998), pp. 1-9.
2.1 THE MEANING OF CONSCIOUSNESS

The Pali word ‘Viññāṇa’ usually translated into English ‘Consciousness’, while it is called by several synonyms; as, “mind (Mano or Manasā), intelligence (Paññā), heart (Hadaya)” which is clear (Pañḍara), the sphere of mind (Manāyatana), the faculty of mind (Manindriya), cognition (Viññāṇa), the Aggregate of consciousness (Viññāṇa-khandha), the appropriate element of visual cognition (Mano-Viññāṇa-dhātu).”

In the general meaning the consciousness means “the state of being able to use your senses and mental powers to understand what is happening or the state of being aware of something, or the awareness that means knowing something; knowing that something exists and is important; being interested in something.” In the Pali-English Dictionary stated that “In this (fundamental) application it may be characterized as the sensory and perceptive activity commonly expressed by ‘mind.’” In the same way, the consciousness (Viññāṇa) in Buddhist philosophy means “the cause, condition, being, meeting place, bases, particular cause, ground, basis, genesis, arising, producer,

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* The mind (Mano or Manasā), intelligence (Paññā), heart (Hadaya), etc., are called ‘incorporeal’ and ‘causally induced states’ because of they are arisen on other occasion.
1 Dhs. p. 115. And see also the consciousness in Vibh., p. 228.
3 Ibid, p. 91.
4 PED, p. 618.
povenace, origin, birth, source, will, etc., which is the parallel relationship between mind and matter.”

The mind and matter also are arisen or perceived something, as, when the eye contacts forms, then the state of being aware of forms; as, thinking, knowing, seeing, etc., arises with eye-consciousness (Cakkhu-viññāṇa). These meanings associated with parallel relationship between mind and matter which are explaind by the different source future.

According to the table of contents (Mātikā) in Sutta-phrases, it is shown that ‘Consciousness’ (Citta) is called thinking (Cit) of an object; a significant other. The consciousness also is noted that ‘Consciousness’ (Citta) thinks of its object, is aware variously. Moreover, it is said in the discourse on courses of immoral action that “it is the volition arisen by virtue of these five doors that should be understood as an act neither of body nor of speech, but of thought.”

Meanwhile, in the summary of consciousness, it has shown that “consciousness is termed visual, auditory, etc., or cogitative, because it has a form, audible, etc., object, or has idea as its object.” In addition, this volition is coordinates which the thought of six consciousnesses.

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** To perceive something is to be conscious of some of its aspects so as to get some specific meanings that are relevant, whether positively or negatively, to the current train of thought and emotions. This meaning refers Bhikkhu P.A. Payutto, Vision of the dhamma: A collection of Buddhism writting in English, (Nakhon Pathom, Thailand: Buddhamma Foundation, 2007), p.114.

6 Asl. p. 65.

7 Ibid., p.84.

8 Ibid., p. 126.

9 Ibid., p. 142.
Because, all volition has the characteristic of the coordinating as “The volition binds closely to itself associated states as objects. This is its characteristic its function is conation.”

These meanings are shown that the eye-consciousness thinks of form, the ear-consciousness thinks of sound, the nose-consciousness thinks of smell, tongue-consciousness thinks of taste, body-consciousness thinks of tangible, and the mind-consciousness thinks of mind-object, which are shown the thinking of its object.

Therefore, the Buddha explained the channel’s perception of internal and external sense fields that “So, your majesty, the object seen by the eye, the sound heard by the ear, the smell smelt by the nose, the taste tasted by the tongue, the tangible touched by the body, the idea cognized by the mind, is cognized by consciousness.”

According to the discourse’s analysis, the aggregate of consciousness is thinking of object of eye-consciousness, etc. in past, future or present, etc. it is taking these together collectively and briefly. “Whatever consciousness is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of consciousness.”

However, in classification of the aggregates of consciousness (*Khandhaibhaṅga*), it is the beginning with internal sense fields (eye-

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10 Ibid., p. 147.  
11 Ibid., p. 149.  
12 Vbh. p. 13. See also the meaning of consciousness is the present, past, etc. pp. 13-14.
base, ear-base, nose-base, tongue-base, and mind base) as “The five beginning with eye-consciousness have only eye-sensitivity (etc.) as bases.”

Notwithstanding, in the Great Division (Mahāvagga), consciousness is described that it is the condition, arising of activity, which is conditioned by the consciousness as specified in the following sentence “...the habitual tendencion (activity) conditioned by the habitual tendencies is consciousness...”

In Atittapariya-sutta, the sense-bases and sense-objects are burning, while the consciousness also is burning, because the consciousness is arisen by sense-bases and sense-objects; as, the eye and material shapes are burning, the eye-consciousness also is burning, because the eye-consciousness is arisen by the eye and material shapes. As the Enlightened One said:

The eye, monks, is burning, material shapes are burning, consciousness through the eye is burning, impingement on the eye is burning, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too is burning.

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13 Sv. I, p. 22.
14 Vin. IV, p.1.
15 The burning of ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness should be compared by the burning of eye-consciousness as explained.
16 Ibid., p. 45.
In the Sāmañña-pala-sutta, the consciousness is depended on the body, which comprises of form, and four elements, which are impermanence, etc.

This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution, and dismine, too, bound up, on that does it depend.\(^{17}\)

According to the Mahāpadāna-sutta, consciousness is being of name-and-form which turns back from name-and-form, this one can be born, or grow, old, or die, or fall from it. As per the Vipassi Bodhisat considered on consciousness and justify as following:

Where name-and-form is, there is cognition; name-and-form conditions cognition. Cognition turns back from name-and-form, it goes not beyond. Only as follows can one be born or grow old or die or fall from one conditionor reappear in another; that is, in that cognition is conditioned by name-and-form, and name-and-form by cognition…\(^{18}\)

In addition, the Great Discourse on Causation (Mahānidāna-sutta), consciousness is a particular cause of mind and matter, as the Buddha siad to Venerable Ānanda that “If you, Ānanda, were asked: “Is name-

\(^{17}\) D. I, 87.
and-form due to a particular cause?” You should say: “It is.” And to the question: “From what cause is name-and-form?” You should say: “Cognition is the cause of name-and-form.”\(^{19}\)

Another perspective in the Great Discourse on Causation shown that consciousness is the ground, basis, genesis and the cause of consciousness, which is the mind (Nama) and matter (Rūpa) that conditions together with consciousness. In so far only, there is any process of explanation, manifestation, sphere of knowledge, we go round the round of life. As the Exalted One said:

Wherefore, Ānanda, just that is the ground, the basis, the genesis, the cause of cognition, to wit, name-and-form. In so far only, Ānanda, can one be born, or grow old, or die, or dissolve, or reappear, in so far only is there any process of verbal expression, in so far only is there any process of explanation, in so far only is there any process of manifestation, in so far only is there any sphere of knowledge, in so far only do we go round the round of life up to our appearance amid the conditions of this world—in as far as this is, to wit, name-and-form together with cognition.\(^{20}\)

According to the Mahāsatipatthāna-sutta, the consciousness means regarding thoughts of its object, i.e., sight, hearing, smell, taste, touch, and imagination that they are dear and pleasant in this world. This is

\(^{19}\) Ibid., p. 50. And see also Mahānidāna-Sutta, p. 52.

\(^{20}\) D. II, p. 61.
carving \((Taṅhā)\)^* of consciousness. As the Buddha said that “The thoughts that arise through sight, the thoughts that arise through hearing, the thoughts that arise through smell, taste, touch and imagination—these are the things in this world that are dear, that are pleasant.”

In Pāyāsi-sutta states that it is the lighter, softer, and more plastic, this is in the body which goes about come back, stands, sits, and lies down. Although seeing forms with the eye, etc. is arisen by the body, which is the base of consciousness. As Buddha said to Pāyāsi:

> Even so, Prince, when this body has its concomitants of life, heat and intelligence, then it is lighter, softer and more plastic. But when it lacks those three concomitants, then it is heavier, more rigid, less plastic…Even so, Prince, when this body has its concomitants of life, heat and intelligence, then it goes about and comes back, it stands and sits and lies down, it sees forms with the eye, hears sounds with the ear, smells odours with the smel, tastes tastes with the tongue, touches the tangible with the body, cognizes things with the mind. But when it lacks those three concomitants, it can do none of these things.\(^{22}\)

According to the Division of the Synopsis of Fundamentals \((Mūlapariyāvagga), \) the Discourse on the Perfect View \( (Sammādhiṭṭhi-\)

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^* There are three: (1) Craving for sensual pleasures \((Kamā-Taṅhā)\), (2) Craving for existence \((Bhava-Taṅhā)\) and (3) Craving for non-existence \((Vibhava-Taṅhā)\).


22 Ibid., pp. 360-362.
Sutta) the consciousnesses are the uprising of mind-and-matter as the Buddha said “From the uprising of consciousness is the uprising of mind-and-matter…” Meanwhile, the meaning of consciousness in the Division of the Lion’s Roar (Sīhanādavagga), the Lesser Discourse on the Lion’s Roar (Cūḷasīhanāda-Sutta), consciousness was explained that it is the provenance, origin, birth and the source of name-and-form. As the Lord had said that “Monks, what is the provenance, what the origin, what the birth, what the source of name-and-form? Consciousness, monks, is the provenance…the source of name-and-form”

In the Honey-Ball (Madhupiṇḍika-sutta), the Venerable Kaccāna explained the meaning of consciousness that it is meeting of internal sense-fields and external sense-fields, such as visual consciousness arises because of eye and material shapes, feelings are because of sensory impingement. The meaning was explained that “Visual consciousness, your reverences, arises because of eye and material shapes, the meeting of the three is sensory impingement.”

In the Third Division (Tatiya-vagga), the meaning of consciousness in the Discourse on the Parable of the Water-Snake (Alagaddūpama-sutta) denoted that consciousness is impermanent, painful and liable to change as this is not mine, am I not, and is not myself. As the Lord spoke that “Whereform, monks,…whether it is far or near all consciousness

23 M. I, p. 67.
24 Ibid., p. 90. And see also the greater discourse on destruction of craving (Mahātanhāsāṅkhaya-sutta), p. 317.
25 M. I, p. 145.
should be seen thus by perfect intuitive wisdom as it really is, This is not mine, this am I not, this is not myself.”

In the Simile of the Elephant’s Footprint (Mahāhatthipadopamasutta), the consciousness is the condition of the internal and external objects, which are come within its range. Furthermore, there is also an appropriate impact and an appearance of the appropriate section of consciousness. As the Extend One said:

But when, your reverences, the mind that is internal is intact and external mental objects come within its range and there is the appropriate impact, then there is thus an appearance of the appropriate section of consciousness…Whatever is consciousness in what has thus come to be, it is included in the group of grasping after consciousness.

In the Lion’s Roar (Lesser) (Cūḷasīhanāda-sutta), it means the origin, the birth, and the source of four kinds of grasping that are arisen by the Kammar-Formation (Action).

Monks, what is the provenance, what the origin, what the birth, what the source of these four (kinds of) grasping?...Consciousness, monks, is the provenance, what the origin, what the birth, what the source of

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26 Ibid., p.178. See also M. II, the lesser discourse to Saccaka (Cūḷasacca-Sutta), pp. 286-289, and the great discourse on an exhortation to Rāhula (Mahā-Rāhulovāda-Sutta) p. 91. And M. III, pp. 310, 317-20, 324, 328-329, 333-335.

27 M. I, p. 237. And see also in Mahātaṇhāsaṅkhaya-sutta, p. 314.
consciousness? The karma-formations, monks, are the provenance, the origin, the birth, the source of consciousness.²⁸

Likewise, the Discourse of the Honey-Ball (*Madhupinīḍika-sutta*) states that, it is the meeting of the internal and external sense fields, which is the sensory impingement of consciousness. Eye-consciousness, etc. is arisen by this meeting. May the venerable Kaccāna the Great spoke thus: “Visual consciousness arises because of eye and material shapes; the meeting of the three is sensory impingement”²⁹.

The Lesser Division of the Pairs (*Cūlayamakavagga*), in the Greater Discourse of the Miscellany (*Mahāvedalla-sutta*), the consciousness is called discrimination and apprehending which discriminates or apprehends the pleasure, pain, neither nor pain or pleasure that is arisen by the eye-consciousness, etc., as venerable Sāriputta had said to Venerable Koṭṭhita whom asked a question:

Your reverence, if it asid ‘It discriminates, it discriminates, ‘it is therefore called discriminative consciousness. And what does it discriminate? It discriminates pleasure and it discriminates pain and it discriminateds neither pain nor pleasure. If it is said ‘It discriminates (*Vijanāti*), it discriminates,’ your reverence, therefore it is called ‘Discriminative consciousness.’…Whatever one discriminates that one

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²⁸ Ibid., p. 89.
²⁹ Ibid., p. 145.
comprehends;…discriminative consciousness is for apprehending.\textsuperscript{30}

In addition, Venerable Koṇḍhita also mentioned that the consciousness and wisdom among these states are associated, these are not dissociated, it is not possible to lay down a difference between these states, it having and lyses them repeatedly. Whatever the consciousness comprehends that ‘wisdom discriminates’; whatever the wisdom comprehends that ‘consciousness discriminates’. Nevertheless, these are the different between of them, intuitive wisdom is to be developed and discriminative consciousness is for apprehending as the venerable Sāriputta spoke to the venerable Koṇḍhita:

That which is intuitive wisdom, your reverence, and that which is discriminative consciousness, these states are associated, not dissociated, and it is not possible to lay down a difference between these states, having andlysed them again and again. Whatever one comprehends, your reverence, that one discriminates, whatever one discriminates that one comprehends, therefore these states are associated, not dissociated, and it is not possible to lay down a difference between these states, having analysed them again and again. That which is intuitive wisdom, your reverence, and that which is discriminative consciousness among these states that are associated, not dissociated, intuitive

\textsuperscript{30} Ibid., pp. 351-352.
wisdom is to be developed, discriminative consciousness is for apprehending. This is the difference between them.\textsuperscript{31}

According to the Discourse (at the time) of a Full Moon (\textit{Mahāpuṇṇama-sutta}), it is the thinking its objects, as thinks objects of eye-consciousness, etc., that is past, future or present, etc. This is called the group of consciousness as “consciousness past, future or present, internal or external, gross or subtle, mean or excellent, or whatever is far or near, this is the group of consciousness.”\textsuperscript{32}

In the other word, the consciousness is the reason enabling, or a definition to be made from mine and matter, as in the passage “Name-and-shape is the cause, name-and-shape is the reason enabling a definition to be made of the group of consciousness.”\textsuperscript{33}

Nevertheless, in the Chachakka-sutta the consciousness is explained that consciousness arises because of the reference of six internal and external sense-fields that

It is in reference to the visual consciousness that arises because of eye and material shapes; the auditory consciousness that arises because of ear and sounds; the olfactory consciousness that arises because of nose and smells; the gustatory consciousness that arises because of tongue and tastes; the bodily consciousness that

\textsuperscript{31} M. I, pp. 351-352.
\textsuperscript{32} M. III, p. 66.
\textsuperscript{33} Ibid., p. 67.
arises because of body and touches; the mental consciousness that arises because of mind and mental states.34

In the Sustenances-sutta, consciousness is the base, uprising, producer, and the cause of mind and matter, mind and matter is also the base, the uprising, the producer, the cause of consciousness such as the Buddha said “Consciousness the base, the uprising, the producer, the cause of name-and-shape; name-and-shape is the base, the uprising, the producer, the cause of consciousness.”35

In the Will-sutta, it states that it is the will, intention to do and the considering the objects, that we are occupied these objects. These will, intention and consideration become to an object, which is the station and persistence of consciousness such as in passage: “That which we will, brethren, and that which we intend to do and that where withal we are occupied this becomes an object for the persistence of consciousness. The object being there, there comes to be a station of consciousness.”36

In the Ill-sutta, the consciousness is the arising and passing a way of ill as the Buddha said:

What, brethren, is the arising of ill? Because of sight and forms visual consciousness arises, contact is the clash of the three, feeling is conditioned by the contact, craving by the feeling. This, brethren, is the arising of

34 Ibid., p. 331-332.
36 Ibid., p. 45. See also in Will-sutta, pp. 46-47. Ariyan disciple-sutta, pp. 54-55.
ill...And what, brethren, is the passing away of ill?
Because of sight and forms visual consciousness arises;...Such is the ceasing of this entire mass of ill.37

According to the untaught in the great chapter, consciousness is the swelling,38 or called thought, mind and consciousness, which arises as one thing, it ceases as another and both are arisen by night and by day. Just as a monkey faring through the woods, through the great forest catches hold of a bough, letting it go seizes another or “quivering, wavering, hard to guard, to hold in check, it like a fish taken out of the water and thrown on land.”39 Thus, the Exalted One spoke:

It were better, brethren, if the untaught many folk approached this body, child of the four great elements, as the self rather than the mind. Why so? Seen is it, brethren, how this body, child of the four great elements, persists for a year, persists for two years, persists for three, four, five, twenty, thirty years, persists for forty, for fifty years, persists for a hundred years and even longer. But this, brethren, that we call thought, that we call mind, that we call consciousness, that arises as one thing, ceases as another, whether by night or by day. Just as a monkey, brethren, faring through the woods, through the great forest catches

37 S. II, p. 50. And see also the World-sutta, Nītiṇa-sutta and a certain-sutta, pp. 51-52.
38 See also the Swelling-sutta, p. 83.
hold of a bough, letting it go seizes another, even so that which we call thought, mind, consciousness, that arises as one thing, ceases as another, both by night and by day.\textsuperscript{40}

According to the Nakulapitar-sutta, consciousness is explained that it is the altering and changing, which is the cause of sorrow, grief; woe, lamentation, and despair arise. As the venerable Śāriputta said to the house-father Nakulpita that “…when consciousness alters and changes owing to the unstable and changeful nature of consciousness, then sorrow and grief, woe, lamentation, and despair arise in them…”\textsuperscript{41}

In the Housefather (Hāliddikāni-sutta), it is described that it is the material element, feeling-element, perception-element, and the activities, that are also home of consciousness. Such as the venerable Kaccāna spoke to the housefather Hāliddikāni “The material element, house-father, is the home of consciousness, the feeling-element, the perception-element, the activities-element is the home of consciousness…”\textsuperscript{42} However, the consciousness is the impermanence, ill (suffering), soullessness, both in the past and in the future, not to speak to the present.\textsuperscript{43} Likewise, consciousness is compounded of the impermanence

\textsuperscript{40} S. II, pp. 55-67. And see also the meaning “this being, that comes to be; from the arising of this, that arise.” in City-sutta, p. 72.

\textsuperscript{41} S. III, p. 4. And see also in Devadaha-sutta, p. 8. Grasping and worry-sutta, pp. 17-18.

\textsuperscript{42} S. III, pp. 10-11.

\textsuperscript{43} Brief description from the Past, Future, and Present sutta, pp. 19-21.
impermanent, suffering and soullessness⁴⁴ that should be seen as it really this is not mine, this am I not, this is not my self.

On the Satisfaction-sutta, the consciousness is the pleasure, satisfaction that is arisen by eye-consciousness, etc., as the passage “The pleasure which arises from consciousness that is the satisfaction of consciousness.”⁴⁵

In addition, the consciousness is the root, uprising, persisting, rebirth, and the manifestation of consciousness, that is the uprising of suffering, the persisting of diseses, the manifestation of decay and death. Because consciousness is not yours, this is not ourself nor of the nature of self.⁴⁶

Even though, the Venerable Ānanda spoke that “It is of consciousness that purising is discerned, passing away is discerned, otherwiseness while they last is discerned. These are things, friends, in which purising and so on is discerned.”⁴⁷

On Frie-sutta, consciousness is fire⁴⁸ but in Mahāli-sutta consciousness is explained that consciousness is the conditions and the cause for the impurity or purity of beings.

⁴⁵ S. III, p. 27.
⁴⁷ S. III, pp. 34-35.
⁴⁸ See also on Fire-sutta, p. 62.
There are conditions, there is cause for the impurity of beings, Mahāli. By conditions, by a cause do beings become impure. There are conditions, there is cause, Mahāli, for the purity of beings. By conditions, by a cause are beings purified.49

In addition to the Modes of Reckoning, the word ‘Consciousness’ is the term or the name of things for calling. Therefore, the Exalted One said that "These three modes of reckoning, brethren, of terming, of naming."50 Nevertheless, in the Prey-sutta, consciousness is conscious many flavours. These flavosurs are sour or bitter, acrid or sweet; alkaline or non-alkaline; saline or non-salineas the Exalted One said:

And why, brethren, do ye (you) say consciousness? One is conscious, brethren. Therefore the word “Consciousness” is used. Conscious of what? Of (flavours) sour or bitter; acrid or sweet; alkaline or non-alkaline; saline or non-saline. One is conscious, brethren. That is why the word “Consciousness” is used.51

49 Ibid., p. 61.
50 Ibid., p. 63.
51 Ibid., p. 74.
In some sutta, the consciousness is the cause, condition of the impurity or purity of being, or is called being, cord of rebirth, the thing understood and the ceasing.

Whenever, there being a consciousness, clinging and depending upon it; this view arises ‘This is mine; this am I; this is the self of me.’ This view ‘that self, that world, that hereafter I shall become, permanent, stable, eternal, by nature unhangeable,’ or ‘there is no alms-giving, on sacrifice, no offering arisen by clinging and depending upon of consciousness. That is unchangeable by nature, even things are seen, heard, sensed, known, attained, sought after, and thought out by minds that are impermanent’.

In the Kindred specified regarding genesis that, consciousness is the arising of suffering that is decay and death, etc., as the Buddha said: “Eye-consciousness, nose-consciousness, tongue-consciousness, body-
consciousness, and mind-consciousness and of the other factors, this is the arising of suffering, decay and death.”\textsuperscript{57}

According to the Kindred, it said on the sixfold sphere of sense, in the first Fifty-Sutta, the internal and external sense fields that they are impermanence, ill, and soullessness.\textsuperscript{58} There are the uprising, persisting, rebirth, and the manifestation of eye-consciousness, etc. that is the uprising of ill, the persisting of diseases, the manifestation of decay and death.\textsuperscript{59}

However, the internal and external sense fields are called the all,\textsuperscript{60} the dual\textsuperscript{61} (owing to the eye and forms arises eye-consciousness), the fire (on fire with the blaze of birth, etc.), and the afflicted.\textsuperscript{62} These all ought not to be adhered to,\textsuperscript{63} which are the crumble way, the transitory,\textsuperscript{64} and changing or becoming otherness.\textsuperscript{65} That is a manifestation of a thing reality,\textsuperscript{66} which is birth, age, sickness, death, sorrow, impurity, dissolution, growing old, uprising and ceasing to be.\textsuperscript{67}

\textsuperscript{57} See also the Consciousness-sutta, p. 181.
\textsuperscript{59} See also the Uprising-sutta, p. 7.
\textsuperscript{60} See also the All-sutta, p. 8.
\textsuperscript{61} See also the Duality-sutta, p. 39.
\textsuperscript{62} See also on Fire-sutta, p. 10. Afflicted-sutta, p. 11.
\textsuperscript{63} See also the Ignorance-sutta, p. 26.
\textsuperscript{64} See also the Word-sutta, p. 28. Transitory-sutta, p. 28.
\textsuperscript{66} See also the Jivaka’s mango grove-sutta, p.92.
\textsuperscript{67} See also the Quality of rebirth-sutta, p. 14.
Otherwise, “the all” are explained that it is the cognition objects (forms cognizable by the eye),\textsuperscript{68} which is impermanent, woeful, void of self, to be fully known, comprehended, abandoned, realized, to be comprehended by full knowledge, as oppressed and afflicted.\textsuperscript{69}

Nevertheless, in Becoming-sutta, the consciousness is the seed of rebirth that is repeated rebirth. Such as in the passage “Action is the field, consciousness is the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower worlds. Thus in the future there is repeated rebirth.”\textsuperscript{70} Notwithstanding, the seed (consciousness) is not regard: “that is not mine, this am I not, this is not for me the self.”\textsuperscript{71} In Buddhism the personal self, the “I” the “me,” is generally considered pathological. The I, the ego, the self, and everything personal are all regarded as illusory and the source of all suffering.\textsuperscript{72}

According to the Greater Discourse of the Miscellany (\textit{Mah āvedalla-sutta}), the consciousness is called discrimination of its objects, that are pleasure, pain, or neither pain nor pleasure of eye-consciousness, etc. As the venerable Sāriputta said to Venerable Koṭṭhita who asked a further question:

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\textsuperscript{68} See also the Migajāla-sutta, pp. 17-18.
\textsuperscript{69} See also the Impermanence-sutta, p. 14
\textsuperscript{70} A. I, p. 203. And see also the Intention-sutta and the Aspiration-sutta, p. 204.
\textsuperscript{71} Ibid., p. 263.
\end{flushright}
Your reverence, it is called ‘discriminative consciousness (Viññāṇa), discriminative consciousness.’ Now in what respects, your reverence it is called discriminative consciousness? Your reverence, if it said ‘It discriminates (Vijanāti), it discriminates,’ it is therefore called discriminative consciousness. And what does it discriminate? It discriminates pleasure and it discriminates pain and it discriminated neither pain nor pleasure. If it is said ‘It discriminates, it discriminates, ‘your reverence, therefore it is called ‘Discriminative consciousness.’

The meaning of consciousness as mentioned above is the discriminating awareness which is arisen together with mind and matter that is “the relationship between vinnana and mano is one of genus to species: Mano is a type of viññāṇa, the part of a person’s awareness which has to so with thinking.”

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73 Ibid., p. 351.
2.2 THE CHARACTERISTICS OF CONSCIOUSNESS

The changing, painful character of existence is correctly held by the Buddhists to be inconsistent with true reality.⁷⁵ Sometime the consciousness is explained by two characteristics: “(1) hard to control (2) focusing upon wherever it likes and on whatever it wishes. The consciousness is so quick and swift it is so difficult to get hold of it. Because it is nimble no one can retrain it unless the person is exceptionally disciplines.”⁷⁶ This study, however, will mention regarding three characteristics of consciousness as follows:

1. There are three characteristics of nature (all things) as follows:

   (1) The impermanence (Aniccatā) is arising, passing and changing of things, the appearance of things that have become or arisen;

   (2) The state of suffering, painfulness, unpleasantness, the unsatisfactory of existence (Dukkhatā) refer to the oppressive nature of all formation of existence due to their continual arising and passing away; and

   (3) The soullessness, non-self, non-ego*, impersonality (Anattatā) is neither within the bodily and mental phenomena of existence, nor outside of them can be found anything that in the ultimate

⁷⁵ See also the fundamental character of being in A. Berriedale Keith, *Buddhist Philosophy in India and Ceylon*, (New Delhi: Asian Educational Services, 1995), pp. 47-50.


sense could be regard a self existing real ego-entity, soul or any order abiding substance.\textsuperscript{77}

On the other hand the three characteristics are interrelated and inter-woven with one another. So much so one establishes the reality of the other two. The fact of Impermanance proves the facts of Unsatisfactoriness and Non-Substantiality and the fact of Unsatisfactoriness on the other hand establishes the validity of Impermanence and the theory of Non-Substantiality. Although, sense-data, sense-organs, sensory impingement and sensory awareness are also called ‘Aanttā.’\textsuperscript{78}

2. There are four special characteristics of internal and external sense-fields as follows:

   (1) The characteristic is being aware of a form by dependence upon the sense of sight;

   (2) The function is taking as object merely the from;

   (3) The manifestation is the state of confronting the form;

   and

   (4) The proximate cause is the disappearance of the inoperative element of ‘mind’ with regard to the form.\textsuperscript{79}

3. The characteristic of the consciousness in Dependent Origination (Paṭiccasamuppāda); all those phenomena are in same way or

\textsuperscript{77} See also Ven. Nayatiloga, op. cit., pp. 33, 36-37, 111-112.


\textsuperscript{79} Asl. p. 348.
other, conditionally related with each other, i.e. through the Activity (Kamma and Formation) is conditioned consciousness.

According to the Dependent Origination (Paṭiccasamuppāda), the consciousness is described that it is the condition and arising of activity, is the condition and arising from formations, because it cannot arise without other cause. Meanwhile, mind and matter are conditioned, arisen by the six sense-bases, etc. as in the passage:

...Conditioned by consciousness is psycho-physicality (Mind and Matter), conditioned by psycho-physicality (Mind and Matter) are the six spheres (Six Sense-Bases), conditioned by the six spheres (Six Sense-Bases) is awareness (Contact)... 80

In addition, consciousness has been described that it is not self, tends to sickness, and it does not get the chance to regard it. Because of these consciousness is impermanent, suffering, and soullessness. Thus, the Buddha* said to the group of five monks:

Consciousness is not self Inasmuch, monks, as consciousness is not self, therefore consciousness tends to sickness, and one does not get the chance to say in regard to consciousness, ‘Let consciousness become such for me, let consciousness not become thus for me.’ Wherefore, monks, whatever is consciousness, past,

80 Vin. IV, p. 1.

* A one who has attained enlightenment: a man superior to all other being, human & divine, by this knowledge of the truth, a Buddha. This meaning refers PED., p.488.
future, present, or internal or external, or gross or subtle, or low or excellent, whether it is far or near—all consciousness should, by means of right wisdom, be seen, as ti really is, thus, This is not mine, this am I not, this is not my self.81

Regarding to the Sāmaññapala-sutta, the characteristic of consciousness is explained that it dependents on the body comprised of form and four elements, which is impermanence, erosion, abrasion, dissolution, and dismine. Thus, the Enlightened One said:

This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiledrice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution, and dismine, too, bound up, on that does it depend.82

In Mahāpādana-sutta, it is said that it is conditioned by name-and-form, which can one become to grief, lamentation, ill, sorrow and despair as “Where name-and-form is, there is cognition; name-and-form conditions cognition…with cognition (consciousness) as its cause; grief, lamentation, ill, sorrow and despair, all come into being.”83

81 Ibid., pp. 20-21.
82 D. I, p. 87.
According to Rāhula-sutta, consciousness is shown that it is the past, future, and present, etc., which is soullessness as the Lord said to Rāhula:

Whatever, Rāhula, is (consciousness), past, future, present, subjective or objective, gross or subtle, low or excellent, distant or near, all (consciousness) should be seen as it really is by means of perfect intuitive wisdom thus: This is not mine, this am I not, this is not my self.84

Although in the Buddha-sutta, consciousness is said that it is conditioned by activities comes to pass, conditioned by consciousness mind and matter comes to pass. This condition elucidates the cause that is arisen by other cause. “This being, that becomes; from the arising of this that arises.”85

This uprising of consciousness, that is happening of suffering, etc., as the passage is said “…conditioned by activities consciousness, conditioned by consciousness name-and-shape…Such is the uprising of this entire mass of ill. This, brethren, is called (causal) happening.”86

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85 Ibid., p. 23. And see also the Will-sutta, p. 45. Āriyan Disciple-sutta, p. 55.
The process of consciousness is the natural or causal of things, which is impermanent, it is conditioned and arisen by causally things. The stream of consciousness is shown:

Tathāgatas or whether there be no such arising, this nature of things, just stands, this causal status, this causal orderliness, the relatedness of this to that. So consciousness also is impermanent, conditioned, arisen causally, is by nature withering away, passing away, fading away, coming to an end.87

In the Kindred, consciousness is said on elements (Khandha) characteristics that consciousness in the past and in the future, not to speak of the present. It is an altering, changing to otherwise88 and passing away,89 It is a vanishing thing, a decaying thing, a fading-out thing, a ceasing thing”.90 This is impermanent, suffering, without the self, curruptible,91 that is not regard as the self, mine, myself, or the self as having it, etc.92 Thus the Exalted One said:

Consciousness is impermanent. That which is the cause, that which is the condition of the rising of consciousness, that also is impermanent. How, brethren,

87 Ibid., pp. 21-22.
88 S. III, p. 17. And see also the Ānanda-sutta, p. 34.
89 See also the Concentration-sutta, p. 15.
90 See also the Ānanda-sutta, p. 24.
91 See also the Root of pain-sutta and Corruptible-sutta, p.31.
can consciousness, which is compounded of the impermanent, come to be permanent?\textsuperscript{93}

However, consciousness is impermanence, suffering, soullessness, woe and empty that are compounded with other cause. Because of these things, it should be seen by really: “What is impermanent that it is suffering. What is suffering, that is not the Self. What is not the Self, that is not mine, that am not I, that is not the Self of me.”\textsuperscript{94} That is it right to regard it thus: “this is mine: this am I: this is the Self of me?”\textsuperscript{95}

\textsuperscript{93} S. III, p. 23. And see also Ānanda-sutta, p. 24.
Although, in the Kindred states on the sixfold sphere of sense, the internal and external sense-fields are shown that they are the base, condition, and cause, etc., of consciousness in the past, future or present, inward or outward, subtle or gross, low ro high, far or near, that are ill, impermanence, changeing, becoming to otherness, sickness, suffering, soullessness.\(^{96}\) Thus, the Exalted One said “What is impermanent, that is Ill. What is Ill, that is void of the self. What is void of the self, that is not mine: I am not it: it is not my self.”\(^{97}\) Although, the Venerable Sāriputta spoke to Koṭṭhita that “The consciousness-groups is the conditions which should be pondered with method by a virtuous brother, as being impermanent, suffering, sick, as an imposthume as a dart, as pain, as ill-health, as alien, as transitory, empty and soulless.”\(^{98}\) Because the nature of consciousness comes to pass and to pass away”.\(^{99}\)

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\(^{98}\) See also in Virtue-sutta, p. 143. Well taught-sutta, p. 144.

According to the Sāṭṭha-sutta, the Exalted One said that “Whatsoever consciousness he has it pass, future or persent, personal or external to self, be it gross or subtle, mean or exalted, far or near, every thing in short of which he is conscious—he looks upon it, as it really is, with right wisdom, thus, This is not of mine Not this am I. Not for me is this the self.” It is cannot regard as the self, or the self as having consciousness; or consciousness as in the self, or the self as in consciousness.

As per many characteristics of consciousness mentioned above, therefore, this study will conclude these overviews of consciousness as follows: (1) Impermanence or change, (2) Suffering or pain and (3) Soullessness or without the self. Therefore, Buddhism reject the absoluteness of all things, both the internal organs of man’s body and the components of the external objects. An absolute thing is perfect in itself. It dose not depend on anything for its existence change. It is independent, not related to anyting. It does not change though other things chage.*

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100 A. II, p. 214.
101 Ibid., p. 299.
2.3 THE FUNCTION (KICCA) OF CONSCIOUSNESS

The functions of six consciousnesses are basic; that are six depended by other factor and all other activities are assimilated in one way or other in them. These functions, however, are the streams or characteristic of conditions (Saṃkhatālakkhaṇa) that is arising appears (Uppāda), passing a way (Vaya), and changeability appears (Aññathatta). That stream also is a cause of the other. Therefore, their functions are shown in different ways that can show

1. In internal and external sense fields, the functions are as follows:

1.1 The function is the going, comming back, standing, sitting, seeing, hearing, smelling, tasting, and touching are arisen by its objects and the body that concomitansts of life heat and intellingence as the Buddha said:

Even so, Prince, when this body has its concomitants of life, heat and intelligence (consciousness), then it goes about and comes back, it stands and sits and lies down, it sees forms with the eye, hears sounds with the ear, smells odours with the smell, tastes tastes with the tongue, touches the tangible with the body, cognizes things with the mind.\(^{102}\)

1.2 The function is thinking of its object, or a variously awareness of internal and external sense fields, as the eye-consciousness

\(^{102}\) A. II, p. 362.
is depended on the forms with the eye, etc., as he said in the analysis or the sixfold field (*Saḷāyatanavibhaṅga-sutta*):

Having seen a material shape with the eye...having heard a sound with the ear...having smelt a smell with the nose...having tasted a flavour with the tongue...having felt a touch with the body...having cognised a mental state with the mind...  

Although in an Exhortation (*Puṇṇovāda-sutta*), these functions are cognition its object that it is arisen by the internal and external sense fields as seeing forms is the function of the eye, or hearing the sounds is the function of ear, etc.

Material shapes cognisable by the eye...sounds cognisable by the ear...smells cognisable by the nose...tastes cognisable by the tongue...touches cognisable by the body...mental states cognisable by the mind.  

Seeing and object with the eye...hearing a sound with the ear...smelling a scent with the nose...tasting a flavour with the tongue...with body contacting tangibles...with mind cognizing mental states.

1.3 The function is the condition that it is arisen by an appropriate objects as eye-consciousness arises because of eye and forms,  

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103 M. III, p. 265.  
104 Ibid., p 320.  
this uprising is shown the condition of eye-consciousness, which is arisen by an appropriate eye and visitble objects as the Lord said:

It is because, monks, an appropriate condition arises that consciousness is known by this or that name: if consciousness arises because of eye and material shapes, it is known as visual consciousness; if consciousness arises because of ear and sounds, it is known as auditory consciousness; if, consciousness arises because of nose and smells, it is know as olfactory consciousness, if consciousness arises because of tongue and tastes, it is known as gustatory consciousness; if consciousness arises because of body and touches, it is known as tactile consciousness, if consciousness arises because of mind and mental objects, it is known as mental consciousness.¹⁰⁶

1.4 The function is joy, sorrow, equanimity, pleasant and painful or neither painful nor pleasant, that is given and arisen by the internal and external sense fields as the Exalted One said in the analysis or the sixfold of sense field (Saḷāyatanavibhaṅga-sutta):

Having seen a material shape with the eye,…Having heard a sound with the ear,…Having smelt a smell with the nose,…Having tasted a flavour with the tongue…Having felt a touch with the body,…Having cognised a mental state with the mind, one ranges over

¹⁰⁶ M. I, p. 315. And see also M. III, the Chabbisodhana-sutta, p. 84.
the mental state that gives rise to joy, ranges over the mental state that gives rise to sorrow, ranges over the mental state that gives rise to equanimity. In this way there are six ranges for joy, six ranges for sorrow, six ranges for equanimity.\textsuperscript{107}

However, these functions of consciousness are its objects, agreeable, pleasant, liked, enticing, and connected that are arisen by the cognition of form and the eye, etc. The condition of these functions, that is pleasant or painful or neither painful nor pleasant”.\textsuperscript{108}

There are material shapes cognisable by the eye…sound cognisable by the ear…smells cognisable by the nose…tastes cognisable by the tongue…touches cognisable by the body...mental states cognisable by the mind agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring.\textsuperscript{109}

2. The function of consciousness is the condition arose by other causes that is said in the Dependent Origination (Pañicasamuppāda) by forward order:

Conditioned by ignorance activities come to pass, conditioned by activities consciousness, conditioned by consciousness name-and-shape, conditioned by name-and-shape sense, conditioned by sense contact,

\textsuperscript{107} M. I, p. 265.
\textsuperscript{108} Ibid, p. 334.
\textsuperscript{109} M. III, p. 320.
conditioned by contact feeling, conditioned by feeling craving, conditioned by craving grasping, conditioned by grasping becoming, conditioned by becoming birth, conditioned by birth old age-and-death, grief, lamenting, suffering, sorrow, and despair come to pass. Such is the uprising of this entire mass of ill. This, brethren, is called [causal] happening.\textsuperscript{110}

However, the functions of consciousness in Dependent Origination is said in the Discipline (\textit{Vinaya}), the Discourse (\textit{Sutta}) and the Higher Doctrine (\textit{Abhidhamma}) as follows:

2.1 The particular cause; as, the passage is stated “that cognition, with name-and-form as its cause; name-and-form, with cognition as its cause; contact, with name-and-form as its cause; sensation with contact as its cause…”\textsuperscript{111}

2.2 The uprising or condition; as, the passage is shown that conditioned by ignorance activities come to pass, conditioned by activities consciousness come to pass, conditioned by name-and-shape sense comes to pass, etc.\textsuperscript{112}

2.3 The ground, basis, genesis and the cause; as, the passage is said:

\textsuperscript{110} Vin. IV, p. 1.
\textsuperscript{111} D. II, p. 52.
Wherefore, Ananda, just that is the ground, the basis, the genesis, the cause of cognition, to wit, name-and-form. In so far only, Ananda, can one be born, or grow old, or die, or dissolve, or reappear, in so far only is there any process of verbal expression, in so far only is there any process of explanation, in so far only is there any process of manifestation, in so far only is there any sphere of knowledge, in so far only do we go round the round of life up to our appearance amid the conditions of this world—in as far as this is, to wit, name-and-form together with cognition.  

2.4 The base, uprising, producer and the cause; as, the passage is explained that the contact is the base, uprising, producer, cause of feeling, sense is the base, uprising, producer, cause of contact, etc.  

2.5 The things as having causally happened as the passage stated that conditioned by rebirth is decay and death, conditioned by becoming is rebirth, etc.  

2.6 The swelling; as, the passage is explained that the ignorance makes activities swell, swelling activities make consciousness swell, swelling consciousness makes name-and-shape swell, swelling name-and-shape makes sense swell, etc.

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113 D. II. p. 61.  
114 S. II, p. 8.  
115 See also SN. II, the Cause-sutta, p. 21.  
116 See also SN. II, the Swelling-sutta, pp. 83-84.
2.7 The will, intention, occupying and the persistence an object of consciousness; as, the passage is said that “which we will, brethren and that which we intend to do and that where with all we are occupied-this becomes an object for the persistence of consciousness. The object being there, ther comes to be a station of consciousness. Consciousness being stationed and growing.”\textsuperscript{117}

2.8 The arising of consciousness which is arisen by the internal sense base and external sense objects. Because of sight and forms visual consciousness arises, contact is the clash of the three; feeling is conditioned by the contact, craving by the feeling, etc.\textsuperscript{118}

2.9 The causal law (nature) that is causally associated with the other cause.

I say is causally associated, not the opposite. And what is that which is the cause of knowledge about extinction? Liberation is the answer. I say that liberation is causally associated, not uncausally associated. And what is that which is the cause of liberation? Passionlessness is the answer. Yea, I say that passionlessness is causally associated with liberation…repulsion with passionlessness…the knowledge-and-vision of things as they really are with repulsion…concentration with the knowledge and vision of things as they really are…happiness with concentration…serenity with happiness…rapture with

\textsuperscript{117} See also S. II, the Will-sutta, pp.45-47.
\textsuperscript{118} See also the III-sutta, p. 50. World-sutta, p. 51. Niatika-sutta, p. 52.
serenity...joy with serenity...faith with joy...suffering with faith,...birth with suffering...becoming with birth...grasping with becoming...craving with grasping...feeling with craving...contact with feeling...the sixfold sense-sphere with contact...name-and-shape with the sixfold sense-sphere...consciousness with name-and-shape...activities with consciousness...ignorance with activities.119

As the reasons above, these functions can be explained by two types:

(1) The function is causally associated with other factor which can be said that “The liberation is the cause of knowledge about extinction, that passionlessness is causally associated with liberation, that repulsion is causally associated with passionlessness, etc.120

(2) The function is causal associated with other factor which can be said that “Activities are in causal association with ignorance, consciousness is in causal association with activities, name-and-shape with consciousness, the sixfold sense-sphere with name-and-shape...knowledge about extinction with liberation.”121

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120 See also the Causal association-sutta, p. 26.
121 Ibid., pp. 26-27.
2.10 In the Higher Doctrine (*Abhidhamma*), the functions of four conditions in Dependent Origination are shown:

(1) The function is the cause as “Because of ignorance there is activity; because of activities there is consciousness; because of consciousness there is mind and matter...”\(^{122}\)

(2) The function is the root as “Because of ignorance there is activity rooted in ignorance, because of activities there is consciousness rooted in activity, because of consciousness there is mind rooted in consciousness, because of mind there is rooted in mind…”\(^{123}\)

(3) The function is the association as “Because of ignorance there is activity associated with ignorance, because of activities there is consciousness associated with activity, because of consciousness there is mind associated with consciousness, because of mind there is associated with mind…”\(^{124}\)

(4) The function is the reciprocity as “Because of ignorance there is activity; also because of activities there is ignorance. Because of activity, there is consciousness; also because of consciousness, there is activity. Because of consciousness, there is mind also because of mind there is

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\(^*\) The Abhidhamma is the first historical attempt to map possibilities of the human mind in a thorough and realistic way. See also Ven. Nyanaponika Thera, *Abhidhamma studies*, (USA: Wisdom Publication, 2000), pp.2-4.

\(^{122}\) *Vbh.* p. 184.

\(^{123}\) Ibid., p.185.

\(^{124}\) Ibid., p. 186.
consciousness. Because of mind there is the sixth base also because of sixth base there is mind…”\textsuperscript{125}

However, in the five modes of cognition considered as effects of Good (\textit{Kusalavipākani-pañca-viññānani}), the functions are states that they are indeterminate, as in the passage is said:

When, as the result of good karma having been wrought, having been stored up in connexion (connection) with the sensuous universe, visual cognition (etc.) has arisen, accompanied by indifference, and having as its object something seen, then there is contact, feeling, perception, volition, consciousness, indifference, self-collectedness; the faculties of mind, indifference, life.\textsuperscript{126}

In addition, consciousness (\textit{citta}) has fourteen functions as “\textit{Paṭisandhi, bhavanga, āvajjana, dasana, ghāyana, sāyana, phusana, sampaṭicchana, santīrana voṭṭhapana, javana, tadālamabana and cuti.”\textsuperscript{127}

These functions are the basic and all other activities are assimilated in one way or other in them. These functions are those of the thought-unit and not of its constituents. Therefore, to understand them, it is necessary to have some preliminary knowledge of process of consciousness.

\textsuperscript{125} Ibid., p. 187.
\textsuperscript{126} Dhs. p. 115. And see also the details to each of them in pp. 115-117.
\textsuperscript{127} Abhs. p. 47. And see also a simple introduction to each of fourteen functions in Satyendra Kumar Pandey, op. cit., pp. 178-181.
2.4 THE DOORS (DAVĀRA) OF CONSCIOUSNESS

The door refers to the channels of six consciousnesses which thinks or aware of its object. The objects enter into the stream of consciousness that is arisen by these channels. This meaning serves as an entrance and as an exit. In the Great Division one (Mahāvagga), however, the six sense-bases of consciousness are said in the Dependent Origination by direct order:

...Conditioned by consciousness is psycho-physicality (Mind and Matter), conditioned by psycho-physicality are the six spheres (six sense-bases), conditioned by the six spheres is awareness (Contact)...”\textsuperscript{128} Where is the sixfold field, there is contact, the sixfold field is the condition of contact, etc.\textsuperscript{129}

Notwithstanding, the six bases of consciousness are said in the Discourse View (Sammādiṭṭhi-sutta), the Venerable Sāriputta explained to these monks who learn the meaning of this utterance that “And what, your reverences, are the six bases of sense-impression? Your reverences, there are these six bases: the basis for eye, for ear, for nose, for tongue, for body, for mind.”\textsuperscript{130}

\textsuperscript{129} D. II, p. 25.
\textsuperscript{130} M. I, p. 67.
In the analysis of the sixfold sense-field, the consciousness is explained:

Six internal sense-fields are to be known, in reference to what is it said? To the sense-field of eye, the sense-field of ear, the sense-field of nose, the sense-field of tongue, the sense-field of body, the sense-field of mind. When it is said, Six internal sense-fields are to be know, it is said in reference to this.131

In addition, these bases or doors of consciousness are the eye, ear, nose, tongue, body and mind,132 which are the base of cognition its objects as the forms, sounds, smell, taste and mind-object. As it is said in the category of (material) form considered by way of dual attributes—positive and negative (Duvidhena-rūpa-saṅgaho) that the sphere which is derived, it is shown that “The sphere of vision, hearing, smell, taste, body-sensibility.”133

In classification of the bases (Āyatana-vibhaṅga), the meaning of internal sense-fields is diagnosed:

(1) “It relishes” (Cakkhati), thus it is an eye (Cakkhu); the meaning is that it enjoys a form datum (Rūpa) and reveals it.

(2) “It hears” (Suñati), thus, it is an ear (Sota).

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133 Dhs. p. 158.
(3) “It is smells” (Ghāyati), thus, it is a nose (Ghāna).

(4) “It evokes (Avhayati) life (Jivita)”, thus it is a tongue Jjivhā).

(5) “It is smelt” (Gandhayati), thus it is odour (Gandha); the meaning is; “it betrays (Sūcayati) its own basis (Vatthu)”.

(6) “It causes to think” (Manayati), thus it is mind (Mano).

According to the general sense bases (Āyatana) of consciousness, consciousness should be understood as such because of extending (Āyatanato), (it means) “the states of consciousness and conscious concomitants (Cetasika) [which is the possess between doors and objects] extend over (Āyatanti) each its particular one among such [pairs] as eye and form datum by means of each one’s own function of experiencing, etc. they are active, exert themselves and strive therein is what is meant.”

So, all these states are called bases (Āyatana) because of extending, the range of origins and because of the leading one of what is extended. Furthermore, the word ‘bases’ should be understood in the sense of abode, mine, meeting-place, birth-place and reasons.”

From these definitions, both demonstration of the function of the internal and external sense-fields, in other words can be written that the internal sense-fields are arisen by the external such as eye-consciousness arises because of form, etc. that means eye-consciousness, etc. is the extending, the meeting-place, the birthplace and cause of forms, etc.

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134 S. I, p. 53.
135 Ibid., p. 54.
136 Loc. cit.
2.5 THE OBJECTS (ĀRAMAMAṆA) OF CONSCIOUSNESS

The objects (ĀrammaṆa) are pleasure to the consciousness. There are present classifications of consciousness that based on objects. Forms and sound object, etc., are the objective fields of these five sense-faculties that are appearing in the range of sense-faculties, stimulate and vibrate the smooth flow of consciousness.

In the Analysis of the sixfold (Saḷayatanavibhaṅga-sutta), the external sense-fields are the objects of consciousness as:

Six external sense-fields are to be known, in reference to what is it said? To the sense-field of material shape, the sense-field of sound, the sense-field of smell, the sense-field of taste, the sense-field of touch, the sense-field of mental state. When it is said, ‘Six internal sense-fields are to be know,’ it is said in reference to this.\(^{137}\)

However, in the Kindred sayings on the sixfold sphere of sense, the six objects are shown as the sights, sounds, smells, scents, favors, and the things tangible.\(^{138}\)

In the Category of (Material) Form considered in terms of dual attributes—positive and negative (Duvidhena rūpa-sangaho), the objects


as forms and sounds, etc. which is derived by the eye and ear, etc. are shown that “The sphere of sights, sounds, odours, tastes.”

The meanings of external sense-fields are explained that:

1. “It makes visible” (Rūpayati), a visible datum (Rūpa); the meaning is that by undergoing an alteration of appearance (colour) it evidences what state is in the mind (lit. heart).
2. “It is emitted” (Sappati), thus it is sound (Sadda); the meaning is: “it is uttered” (Udāharīyati).
3. “Being taste it” (Rasanti), thus it is taste (Rasa); “they enjoy it” is the meaning.
4. “It is the origin (Āya) of vile (Kuchita) states subject to cankers”, thus it is a body (Kāya), “origin” being the place of arising.
5. “It is touched” (Phusiyati), thus it is tangible datum (Phoṭṭhabba).
6. “They bear (Dhārayanti) their own characteristic”; thus they are mental data (Dhammā).

In addition, the Abhidhammatthasaṅgaho, these six types of objects (Ālambana) are shown namely: “Rupālambana (form), saddālambana (audible), gandhālambana (odorous), rasālambana (sapid), phoṭṭhabbālambana (tangible) and dhammālambana (ideational).”

Therefore, the six faculties as, eye-faculty (Cakkhu)…and mind-faculty (Mamo), etc received these objects. It is understood that the six types of

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139 Dhs. p. 158. And see also in Vibh. p. 89. Analysis according to the discourses, p. 181. Analysis according to Abhidhamma, pp. 184-189.
140 Loc. cit.
141 Abhs., p 55.
objects (Ālambana) are either the objects of five physical doors (senses) or the mind door.

2.6 THE ORGANS (VATTHU) OF CONSCIOUSNESS

The bases (Vatthu) are the consciousness dwells on its. These refer to the seat of organs basing upon which consciousness originates to perform their functions. “It is a reality that the mental states cannot function without basing themselves on a vatthu, the essential ground for the origination, and function of the various mental states.”

The six senses bases are comprised of eye-base (Cakkhu-vatthu), ear-base (Sota-vatthu), nose-base (Ghana-vatthu), tongue-base (Jivhā-vatthu), body-base (Kaya-vatthu), and heart-base (Hadāya-vatthu) as is said in the Discourses “There are the eye base, ear base, nose base, tongue base, body base, mind base.”

Therefore, all of contents contained in this chapter is relating to six consciousnesses, which are the relationship of mind and matter. If we study on the concept of consciousness without any consideration on causes and conditions of the process of consciousness, the results of our analysis may incomplete. Understanding the concept of consciousness will enabled us to study and analyze on the concepts of consciousness in the next chapter properly.

142 Satyendra Kumar Pandey, op.cit., p. 200.
143 Vbh. p. 89. And see also in Analysis according to the discourses, p. 181. Analysis according to Abhidhamma, pp. 184-189.