CHAPTER V

CONCLUSION AND SUGGESTION

5.1 CONCLUSION

This study aims to answer the concept of consciousness as the objects which set in the chapter 1. “What is the concept of consciousness?” the question is set in the chapter 2. This study has found that the concept of consciousness (Viññana) in Buddhist philosophy has several synonyms; as, the mind (Mano or Manasā), intelligence (Pañña), heart (Hadaya) which is clear (Pañḍara), sphere of mind (Manāyatana), faculty of mind (Manindriya), cognition (Viñña), aggregate of consciousness (Viñña-khandha) and the appropriate element of visual cognition (Mano-viñña-dhātu). The meaning and characteristic of consciousness explained in the Discipline (Vinaya) and Discourse (Sutta), there are explained by the conceptual framework of five Aggregates (Pañca-khandā) and Dependent Origination (Paṭiccasamuppāda) that the consciousness means the will, intention to do, considering, occupying the objects, swelling, thought, discrimination of its objects, thing to understand, term or name of things for calling, pleasure, satisfaction, pain, neither nor pain or pleasure is the pleasure, satisfaction, dual, all, root, uprising, producer, cause, condition, ceasing, source, provenance, origin, birth, rebirth, seed of rebirth, manifestation, altering, changing, persisting of diseses, manifestation, impurity or purity of beings and the arising or passing a way of birth, decay, death, sorrow, lamentation, pain,
grief and the despair. Meanwhile, in the Higher of Doctrine (Abhidhamma) explained the consciousness that the thinking of its objects, aware variously or the condition binds closely to itself associated states as object; as, the eye-consciousness thinks or binds closely of form which is past, present or future. The ear-consciousness thinks or binds closely of sound and so on.

In addition, the characteristics of consciousness can be classified in two categories: (1) The three common characteristics (Tilakkhana) are: (i) the impermanence (Aniccatā), (ii) suffering (Dukkhatā) and (iii) the soullessness (Anttatā) and (2) the distinctive characteristics of sense-bases and sense-objects are four kinds: (i) the being aware of sense-objects which dependence upon the sense-bases, (ii) the taking as sense-bases merely the sense-objects, (iii) the state of confronting the objects and (vi) the disappearance of inoperative element of mind with regard the objects.

The functions (Kicca) of consciousness in the Discipline (Vinaya) and the Discourse (Sutta) can explained by two types: (1) the functions arise together with the internal sense-bases and external sense-objects that are seeing, hearing, smelling, tasting and touching and (2) the functions arise together with body which has its concomitants of life, heat and intelligence (consciousness) that are going, coming, coming back, standing and sitting. While the Higher Doctrine (Abhidhamma) showed the fourteen functions of consciousness: (i) the consciousness connecting one life (Patisandhi), (ii) the current of the passive mind (Bhavaṅga), (iii) the turning to impression at the five doors of sense or at the mind-door (Āvajjana), (iv) seeing (Dassana), (v) hearing (Savana), (vi) smelling
(Ghāyana), (vii) tasting (Sāyana), (viii) touching (Phusana), (ix) the receiving the impression (Sampaṭicchana), (x) the investigating (Santīraṇa), (xi) the determining (Voṭṭhapanā), (xii) the activity of the subject (Javana), (xiii) the reigitering the experience (Tadālambana), and (xiv) the consciousness disconnecting the present life (Cuti), which arise within its objects. The fourteen functions as mentioned can be classified in two groups:

(1) The five functions of consciousness depened on the contact between sense-bases and sense-objects: (i) seeing, (ii) hearing, (iii) smelling, (vi) tasting and (v) touching.

(2) The nine functions arise together with five consciousness are: (i) the consciousness connecting one life, (ii) the current of the pasive mind, (iii) the turning to impression at the five sense-doors or at the mind-door, (iv) the receiving the impression, (v) the investigating, (vi) the determining, (vii) the activity of the subject, (viii) the reigitering the experience and (ix) the consciousness disconnecting the present life.

However, the meanings, characteristics and the functions of consciousness as mention above arises because of the contact between the six sense-bases (Davāra) (eye, ear, nose, tongue, body and heart) and six sense-objects (Arammaṇa) (form, sound, smell, taste, touch and mind-object; as, the eye-consciousness arises because of contact between the eye-sense and form, etc. The occurrence of other consciousness should be compared by the eye-consciousness as explained.
The study the process of consciousness in chapter 3 found that:

1. The process of consciousness in the five aggregates (*Pañcakhandha*) is the relationship between mind and matter. In this stage, the matter is the four great elementals or essentials which are the cause and condition in the designation of the group of body. The four great elements are (1) the sensitive material qualities of sense-bases are the eye, ear, nose, tongue and the body, (2) the material qualities of sense-objects are the form, sound, smell, taste, and the tangible objects and (3) the physical basis of mind is the heart-base. Meanwhile, the mind is the group of contact, feeling, perception and the activity, which arise together with the group of body. The mind and matter are the being, particular cause, basis, uprising, producer, provenance, original, birth and the source of consciousness; as, the meting of four great elements (matter) is the being, etc., of material shapes (*Rūpa-khanda*), which are the sensitive material qualities of sense-bases, the material qualities of sense-objects and the physical basis of mind. Whenever, the sensitive material of sense-bases contact the material qualities sense-objects, the consciousness arises; as, the form contact the eye-sense, the seeing color or shape of form which is the function of eye-sense arise, then the eye-consciousness which knows the color or shape of form arises, meanwhile the feeling, perception, intention in the color or shape of form arises together with eye-consciousness. This being, particular cause, basis, uprising, etc., of eye-consciousness as mentioned shows the relation between mind and matter which are arisen together. Although, the process of ear-consciousness, nose-consciousness, tongue-consciousness,
body-consciousness and mind-consciousness should be compared the eye-consciousness as explained.

2. The process of consciousness in the Dependent Origination (Paṭiccasamuppāda) is the process of ignorance, activity, consciousness, name and shape, contact, feeling, graving, grasping, becoming, birth, old age and death, which are the causal law, causal happening, causal association, causal relation, being, uprising, ground, basis, arising, genesis of grief, lamenting, suffering, sorrow and despair. In this stage, however, this study found that the process of consciousness arises two characteristics:

(1) The process of consciousness dependent on the willfulness (Cetanā), intention and the occupying in the objects which are the causal law, causal happening, etc., of consciousness; as, whenever the ear-sense impinges the sound, then the hearing the bass, treble, loud or soft which is the function of ear-sense arises, while the willfulness, intention and occupying in the bass, treble, loud or the soft arises, and then the ear-consciousness which knows and arises together with the willfulness, intention and occupying in the sound. The process of ear-consciousness can be shown by this chart [Ear + sound → ear-activity (willfulness, intention, occupying → ear-consciousness)].

(2) The process of consciousness based on the Contact (Phassa) means the meeting of three things that are (1) the internal sense-bases, (2) the internal sense-objects and (3) the consciousness [sense-bases + sense-objects + consciousness = contact]. As the process of consciousness is showed in Collection of Connected Discourses (Sāmyutta-nikāya) that whenever we tasted sweet, sour or salt by tongue-sense. The sweet taste,
sour taste, etc., is function of tongue. Then the tongue-consciousness which knows the sweet, sour, salt, etc., arises. The three meeting of three things [tongue + taste + tongue-consciousness = tongue-contact] are called ‘tongue-contact.’ While the discursive thinking (Vicāra) of flavor which arises together with tongue-consciousness, gives rise to joy, sorrow or equanimity. The other contact of eye-consciousness, ear-consciousness, nose-consciousness, body-consciousness and mind-consciousness should be compared by the tongue-consciousness as explained. Therefore, the process of tongue-consciousness, etc., as explained can be demonstrated by this chart.

Nose + smell + nose-consciousness = nose-contact → discursive thinking of smell → Joy, sorrow or equanimity in sweet, sour or taste, etc.

However, the Venerable Sāriputta clarified the appearance of consciousness in Mahāṭṭhipadopama-sutta that the process of consciousness is arisen with three necessary conditions: (1) the internal sense-bases (the eye, ear, nose, tongue, body and the heart-base) are not destroyed, (2) the external sense-objects come within its range; as, the form comes within visual-sense, the sound comes within audible-sense, the smell comes within olfactory-sense, the taste comes within gustatory-sense, the tangible object comes within tactual-sense and the mind object comes within heart-sense and (3) the appropriate impact or the attention arises with its objects. On the other hand, the Venerable Kaccāna explained the process of consciousness in Madhupiṇḍika-sutta that the meeting of three things can be called ‘sensory impingement’, the process of consciousness is arisen dependent on sensory impingement of eye-sense, ear-sense, nose-sense, tongue-sense, body-sense and mind-sense
should be understood by the contact of nose-consciousness as demonstrated above. In this stage, however, when the sensory impingement of consciousness arises, then the feeling, perceiving (Saññā), reasoning (Vitakka), obsession (Papañca) and the original number of perception and domination (Papañca-saññā) of objects arise together with the consciousness. The process of consciousness is arisen with the sensory impingement can be illustrated by this chart.

Sense-bases + sense-objects + consciousness = sensory impingement → feeling → perceiving reasoning → obsession → the original number of perception and domination of objects

3. The process of consciousness in the Rootless-consciousness (Ahetuka-citta) is the process of immoral resultant consciousness (Akusala-vipāka-citta) and moral resultant consciousness (Kusala-vipāka-citta), which are arisen and carried out its resultant together with the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, recipient consciousness and the investigating consciousness. Whereas the process of inoperative consciousness (Kiriyā-citta) arises together with five sense-doors adverting-consciousness (Pañca-dvārāvajjana) and mind-door adverting-consciousness (Mano-dvārāvajjana), there are not accompanied by the root, and cannot yield result.

The process of resultant consciousness and inoperative consciousness can be shown briefly as follows.

When the one receive a stimulus, a sensation arises from within. If it is the visual can be called eye-consciousness (Cakkhu-viññāna), the
audible called ear-consciousness (*Sota-viññāṇa*), the olfactory called nose-consciousness (*Ghāna-viññāṇa*), the gustatory called tongue-consciousness (*Jivhā-viññāṇa*), and the tactual called body-consciousness (*Kāya-viññāṇa*).

After a sensation has arisen, the recipient consciousness (*Sampīcchana-citta*) receives the stimulus as an object existing outside as a reality. After, the investigating consciousness (*Santīraṇa*) begins to reflect on the objects and is trying to understand it in the light of its previous experience.

All these seven functions of consciousness [(1) eye-consciousness, (2) ear-consciousness, (3) nose-consciousness, (4) tongue-consciousness, (5) body-consciousness, (6) recipient consciousness and (7) investigating consciousness] are carried out subconsciously, which called resultant consciousness (*Vipāka-citta*). There are arising as previous result of immoral consciousness or moral consciousness without roots (*Hetu*).

Neither pleasure (*Somanassa*) nor displeasure (*Domanasa*) can possibly arise in these types of consciousness, they being too feeble and hazy. In these stages, however, there can be only the feeling of indifference (*Upekkhā*).

Meanwhile, the body-sense begin much stronger than the other, cannot have an indifferent feeling. The touching must be either painful or pleasant at this very stage. If it is the resultant consciousness of previous bad karmas, it is painful. If it is the resultant consciousness of previous good karmas, it is pleasant.
The process the inoperative consciousness (Kiriyā-citta) should be understood by the process of five sense-door adverting-consciousness (Pañca-dvārāvajjana) and mind-door adverting-consciousness (Mano-dvārāvajjana) are the automatic tendencies of the mind, when the objects are received from without, or an idea is caught from within. There are the rootless which cannot yield result for inoperative consciousness. Although, the smile of the Arhat (Hasituppāda) is also the inoperative consciousness; it is not accompanied by the root and cannot produce the result.

4. The process of consciousness in the Mental factors (Cetasika) is that arises and perishes with consciousness, that have the same object and common basis as consciousness. In this stage, however, the processes of mental factors have the same process of rootless consciousness as explained. The process of mental factors in five modes of sense cognition (Pañcaviññāṇa) should be understood that the sensation of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, the element of ideation (Manothātu) and the element of representative intellection (Manoviññāṇadhātu) had been done by its objects as the result of previous bad or good Karma; there are called the rootless-immoral-resultant-consciousness (Ahetuka-akusala-vipāka-citta) or rootless-moral-resultant-consciousness (Ahetuka-kusala-vipāka-citta), which arisen and accompanied by indifference (Upekkhā). In this stage, however, if it is the sensation of body-consciousness that is immoral-resultant-consciousness (Akusala-vipāka-citta), it is arisen and accompanied by distress (Dukkha). If it is the sensation of body-consciousness that is moral-resultant-consciousness (Kusala-vipāka-
citta), it is arisen and accompanied by ease (Sukkha). Because of this, when the sensations of consciousness receive the stimulus of its objects, the mental factors are the Contact (Phassa), Feeling (Vedanā) and Perception (Saññā), etc., also arise together with eye-consciousness, ear-consciousness and so on. Therefore, the process of mental factors are arisen by the rootless-immoral-resultant-consciousness (Ahetuka-akusala-vipāka-citta) and the rootless-moral-resultant-consciousness (Ahetuka-kusala-vipāka-citta), which arisen and accompanied by indifference (Upekkhā) that can summarize as follows.

(1) The mental factors are arisen together with the eye-consciousness, ear-consciousness, nose-consciousness and tongue-consciousness, that accompanied by indifference can be demonstrated by this chart.

Sense-bases (eye, ear, nose, tongue) + sense-objects (form, sound, smell, taste) → Contact (Phassa) → Feeling (Vedanā) → Perception (Saññā) → Volition (Cetanā) → Consciousness (Citta) → Self-collectedness (Ekaggatā) → Faculties of mind (Manindriya) → Faculties of indifference (Upekkhā) → Faculties of life (Jīvitindriya)

(2) The mental factors are arisen together with the element of ideation (Manoṭhātu) and the element of representative intellection (Manoviṇīṇāṇadhātu) that accompanied by the indifference can be demonstrated by this chart.

Element of ideation or the representative intellection [Heart-base] + mind-objects (form, sound, smell, taste, touch) → Contact → Feeling → Perception → Volition → Consciousness → Applied (Vitaka) → Sustained
thought (Vicāra) → Self-collectedness → Faculties of mind → Faculties of indifference → Faculties of life

(3) The mental factors are arisen together with the body-consciousness that accompanied by the distress or the ease can be demonstrated by this chart.

Body + tangible object → Contact → Feeling → Perception → Volition → Consciousness → Distress (Dukkha) or Ease (Sukkha) → Faculties of mind → Faculties of distress → Faculties of life

In addition, the process of mental factors in five modes of sense cognition (Pañcaviṃśāṭa) are arisen by the inoperative consciousness (Kiriyā-citta) should be understood by the sensation of eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and element of ideation (Manothātu) that accompanied by indifference as explained. In this stage, however, the process of mental factors are arisen together with the element of representative intellection (Manoviṃśāṇadhātu) can be demonstrated by the chart below.

(1) The chart shows the mental factors are arisen together with the element of representative intellection accompanied by the gladness (Somanassa).

Element of representative intellection + mind-objects (form, sound, smell, taste, tangible object) → Contact → Feeling → Perception → Volition → Consciousness → Applied → Sustained thought → Zest (Pīti) → Ease (Sukha) → Self-collectedness (Ekaggatā) → Faculty of mind → Faculty of gladness (Somanassindriya) → Faculty of life
(2) The chart shows the mental factors are arisen together with the
element of representative intellection accompanied by the indifference
(Upekkhā).

Element of representative intellection + mind-objects (form, sound,
smell, taste, touch) → Contact → Feeling → Perception → Volition →
Consciousness → Applied → Sustained thought → Indifference (Upekkhā) →
Self-collectedness → Faculty of energy (Viriyindriya) → Faculty of
concentration (Samādhindriya) → Faculty of mind → Faculty of indifference →
Faculty of life

5. The process of consciousness in the cognition process (Vīthi) is
the duration of the five sense-doors (Pañcadvāra) and the mind-door
(Manodvāra), which receive and arise with the strength of impression of
objects; as, the very great (Ati-Mahanta), great (Mahanta), very slight
(Paritta), slight (Ati-Pritta), clear (Vibhūta) or the obscure (Avibhūta) in
sixteen thought moments or less than this. The thought process at the
fives sense-doors and mind-door which receive and arise with objects all
though moments should be understood by two types.

(1) The thought process at the five sense-doors runs as follows.

When the impression is received through any of the five senses-
doors, (1) it causes a vibration in the smooth flow of the life-continuum-
consciousness (Bhavaṅga) for one moment, which is called
Bhavaṅgalacala. (2) Then, the flow gets arrested for one moment, which
is Bhavaṅgupaccheda or the cessation of Bhavaṅga.

Then upon the same impression, there occur the following thought-
moments, on by one in quick succession, rising up and sinking down that
are: (3) the five-sense doors adverting (Pañca-dvārāvajjana) arises, (4) the five-consciousness (Pañca-viññāna), eye-consciousness, ear-consciousness and so on arises, (5) the receiving (Sampaticchana) receives object, (6) the investigating (Santīraṇa) investigates object, (7) the determining (Voṭṭhapanā) determines object, (8-14) the apperception (Javana), which begins a much stronger thought than the others, is repeated seven times, and then (15-16) the registering (Tadālampana) is holding the experience and registering it in the sub-conscious, which is repeated twice. In thought process of five sense-doors, however, the fourfold presentation of objects should be understood by the four ways: (1) if the objects are the very great (Ati-Mahanta), there courses end with the registering (Tadālampana), (2) if the objects are the great (Mahanta), there courses end with the apperception (Javana), (3) if the objects are the very slight (Paritta), there courses end with the determining (Voṭṭhapanā) and (4) if the objects are the slight (Ati-Pritta), there don’t have the courses.

(2) The thought process at the mind door runs as follows.

When the ideational object is received through the mind door then the Bhavaṅga gets vibrated two thought moments; then a thought moments of mind-door adverting (Mano-Dvārāvavajjna) arises, then seven thought-moments of the apperception (Javana) arises, then two thought moments of registering (Tadālampana) arises and then it sinks down into the Bhavaṅga. In thought process of five sense-doors, however, the presentation of objects should be understood by the two ways: (1) if the ideational object is clear (Vibhūta), its process ends with the registering
(Tadālampana) and (2) if the ideational object is obscure (Avibhūta), its process ends with the apperception (Javana).

The critical study the consciousness as epistemology in chapter 4 found that the knowledge or recognition of consciousness is the thinking of the objects (Ārammaṇa), the recognition the act of remembering or accepting the objects (form, sound and so on, which are the past, present or the future), that we had seen, heard, smelled, tasted, touched and thought with it. There are the parallel relation between mind and matter that are also arisen together within its causes and conditions all thought-moments as follows.

1. The internal sense-bases (Ajjhattikāyatana) and external sense-objects (Bahirāyatana) are the condition, being, particular cause, basis, causal uprising, producer, provenance, original, birth and the source of recognition or knowledge of consciousness, which explained in the concept of the five Aggregates (Pañcakhadha) and Dependent Origination (Paṭiccasamuppāda) that the recognition or knowledge of consciousness arises with the meeting of three things which is called ‘contact’ (Phassa), this contact also is the cause and condition of feeling, perception and intention [(1) Sense-bases + (2) Sense-objects + (3) Consciousness = Contact → Feeling → Perception → Intention]. For instance, when the eye-sense contacts form, seeing form is the function of eye-sense arises, then the consciousness which knows color or shape of form which is called ‘eye-consciousness’ arises, while the feeling, perception, intention (groups of mental factors) in form arises together with eye-consciousness. While, the Majjhima-nikāya states that the meeting of three things is called ‘sensory impingement’, this sensory impingement is the condition of the
mental factors that are the feeling, perceiving, reasoning, obsession and the original number of perception and obsession [Sense-bases + Sense-objects + \textit{Consciousness} = \textit{Sensory impingement} \rightarrow \textit{Feeling} \rightarrow \textit{Perceiving} \rightarrow \textit{Reasoning} \rightarrow \textit{Obsession} \rightarrow \textit{Original number of perception and obsession}]. On the other hand, the recognition of consciousness is said in the \textit{Sar\'nyutta-nik\'aya} that when we have the intention of the objects, then the occupying and persistence of the objects arise together with consciousness [Sense-bases + Sense-objects + \textit{Consciousness} = \textit{Contact} \rightarrow \textit{Intention} \rightarrow \textit{Occupying} \rightarrow \textit{Persistence}]. In \textit{Majjhima-nik\'aya} states that the contact is the condition of discursive thinking of an object, while the discursive thinking gives the joy, sorrow or equanimity of objects. See this chart [Sense-bases + Sense-objects + \textit{Consciousness} = \textit{Contact} \rightarrow \textit{Discursive thinking} \rightarrow \textit{Joy, sorrow or equanimity}].

Therefore, the consciousness arises with the contact, impingement or intention or discursive thinking as mentioned shows the knowledge in three characteristics: (1) the knowledge of sensation is arisen by the contact between the sense-bases and sense-objects; such as, seeing form; as, the color (red, green, etc.) and the shape (long, short, high, low, etc.) of the eye-sense, hearing sound; as, bass, low, clarion, etc., of the ear-sense, smelling odor; as, fragrance or reek of the nose-sense, tasting flavor; as, sweet, salt, sour, etc., of the tongue-sense, and the touching tangible object; as, soft, hard, hot, etc., of body-sense, (2) the knowledge of consciousness which knows characteristic of objects. If the consciousness which knows the color or shape of form, it is called eye-consciousness. If it (consciousness) knows the bass, low, clarion, etc., of sound, it is called ear-consciousness. If it knows the fragrance, reek, etc., of smell, it is called nose-consciousness. If it knows the sweet, salt, sour,
etc., of flavor, it is called tongue-consciousness. If it knows the soft, hard, hot, etc., of tangible object. If it can know the objects which had arisen with eye-consciousness, ear-consciousness and so on, it is called mind-consciousness and (3) the knowledge of mental factors; as, the contact, feeling, perception, intention, reasoning, obsession, the original number of perception or obsession, discursive thinking, intention, occupying and the persistence of objects, there arises and associates with the eye-consciousness, ear-consciousness and so on, which knows the characteristic of objects as mentioned in (1) and (2) above.

2. The knowledge or recognition of Rootless-consciousness (Ahetuka-citta) means carrying or arising of good or bad objects (Arammana) which is the previous result (Vipaka) of the immoral-consciousness (Akusala-citta), the moral-consciousness (Kusala-citta) or the inoperative consciousness (Ahetuka-Kiriyā-citta) accompanied by the indifference (Upekkha), pain (Dukkha) or pleasure (Somanasa). When the sense-bases contact sense-objects, the consciousness arises, after the recipient consciousness (Sampaticcana) receives the objects existing outside as a reality, and then the investigating consciousness (Satīra) begins to reflect on the object and trying to understand it in the light of its previous experience. See this chart [Sense-bases + Sense-objects → Consciousness → Recipient → Investigating]. In this stage, however, the function of mind-door adverting consciousness in the inoperative consciousness (Ahetuka-kiriyā-citta) should be understood by the function of the determining consciousness (Voṭṭhapana), it turns the mind towards a mental objects (form, sound and so on), which had arisen with the neither of five consciousness (eye-consciousness, ear-consciousness, etc., is the past,
present or future), then the mind-door adverting consciousness determines it. See this chart [Heart-base + mental-objects → Mind-door adverting consciousness]. Therefore, the recognition of Rootless consciousness can summary as follow.

(1) The recognitions arise because of the contact between the sense-bases and sense-objects that are the seeing form, haring sound, smelling odor, tasting flavor and the touching tangible object.

(2) The recognitions arise because of the thinking, receiving and investigating of the objects of consciousness; as, the eye-consciousness thinks of form, ear-consciousness thinks of sound, nose-consciousness thinks of smell, tongue-consciousness thinks of taste, body-consciousness thinks of tangible object, recipient consciousness receives form, sound and so on, investigating consciousness investigates form, sound and so on.

(3) The recognitions of mental factors are the indifference (Upekkhā), pain (Dukkha) or the pleasure (Sukkha or Somanassa) in objects, which are the resultant (Vipaka) of the Rootless consciousness (Ahetuka-citta) arise together with consciousness follows: (1) the indifference (Upekkhā) arises together with the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, recipient consciousness and the investigating consciousness, (2) the pain (Dukkha) arises together with the body-consciousness which is Immoral resultant (Akusala-Vipaka) only, (3) the pleasure (Sukkha or Somanassa) arises together with the body-consciousness, investigating consciousness, mind-
door adverting consciousness (*Manodvāravajjana-citta*), smile-producing consciousness (*Hasituppāda-citta*).

3. The knowledge or recognition of mental factors (*Cetasika*) is the mental process of remembering or happening in the mind; involving the process of thinking; as, the contact (*Phassa*), feeling (*Vedanā*) and so on. There are arisen and perished together with the Rootless-immoral-resultant-consciousness (*Ahetuka-akusala-vipāka-citta*), the Rootless-moral-resultant-consciousness (*Ahetuka-akusala-vipāka-citta*) and the inoperative consciousness (*Kiriyā-citta*) accompanied by the indifference (*Upekkha*), pain (*Dukkha*) and the ease or gladness (*Sukkha or Somanassa*). Whenever, the sense-bases contact sense-objects, then consciousnesses arises, after that the recipient consciousness (*Sampāṭiccana*) and the investigating consciousness (*Satīraṇa*) arises with its objects, while the mental factors arise together with it. See the chart [Sense-bases + Sense-objects → Consciousness → Recipient → Investigating → Mental factors]. If it is the mind-consciousness, it receives the mental objects are the present, past and the future, then the mind-consciousness determines it, while the mental factors arise together with it. See this chart [Heart-bases + Mental-objects → mind-consciousness → Determining → Mental factors]. Therefore, the mental factors are arisen and perished together with the Rootless consciousness that can be divided into four groups as follow.

(1) The groups of eye-consciousness, ear-consciousness, nose-consciousness and tongue-consciousness accompanied by the indifference which had been arisen by the forms or sound and so on. There are arisen with the contact (*Phassa*), feeling (*Vedanā*), perception (*Saññā*), volition
(Cetanā), consciousness (Citta), self-collectedness (Ekaggatā), faculty of mind (Manindriyam), and the faculty of life (Jīvitindriyam).

(2) The groups of body-consciousness accompanied by the pain (Dukkha) or the ease (Sukkha) which had been arisen by the tangible object. It is arisen with the contact, feeling, perception, volition, consciousness, distress (Dukkha) [In this stage, if body-consciousness accompanied by ease, it arises with the ease (Sukkha)], self-collectedness, faculty of mind, faculty of distress [for the body-consciousness accompanied by distress], faculty of ease [for the body-consciousness accompanied by ease].

(3) The groups of element of ideation consciousness (Manodhātu) accompanied by the indifference which had been arisen by the form or sound and so on. There are arisen with the contact, feeling, perception, volition, consciousness, applied (Vitaka), sustained thought (Vicāra), indifference, self-collectedness, faculty of mind, faculty of indifference and the faculty of life.

(4) The groups of element of representative intellection (Manoviṇṇadhātu) accompanied by the indifference or the gladness (Sukkha) which had been arisen by the forms, sound and so on. There are arisen with the contact, feeling, perception, volition, consciousness, applied, sustained thought, [In this stage, if it accompanied by gladness, it arises with the zest (Pīti) and the ease (Sukkha)], self-collectedness, faculty of mind, faculty of indifference, faculty of gladness [In this stage, if it accompanied by gladness, it arises with the faculty of gladness (Sukham)] and the faculty of life.
4. The limit of recognition of consciousness is the necessary conditions of consciousness or the strength of impression of the objects which are very great (Ati-mahanta-ālambana), great (Mahanta-ālambana), slight (Parita-ālambana), very slight (Ati-parita-ālambana) at the five sense-doors and the clear (Vibhūta) and obscure (Avibhūta) at the mind-door which arise together with the consciousness all thought moments. In Mahāṭṭhipadopama-sutta, however, the three necessary conditions or the limit of recognitions of consciousness are stated that (1) the internal sense-bases are not destroyed, (2) the external sense-objects come within its range and (3) the appropriate impact or the attention arises with the objects, there are the being, particular cause, basis, causal uprising, producer, provenance, original, birth and the source of recognition of consciousness. If neither of three necessary conditions is not be defective, the consciousness cannot arise. While the Abhidhamma stated that the strength of impression of the objects are very great (Atimahanta), great (Manhata), very slight (Paritā), slight (Atiparitta), clear (Vibhūta) or obscure (Avibhūta) which arise because of the contact between the sense-bases and sense-objects, there are the limit of the vibrating, getting arrested, turning toward, receiving, investigating, determining, intention and the registering of recognition of consciousness at the five sense-doors and at the mind-door all seventeen thought-moments (Citta-vīthi) or less than this. Therefore, the strength of impression of objects (or limit) of consciousness is explained by two processes.

1. The strength of impression of objects (or limit) at the five sense-doors are four levels as follow.
(1) If the impression of the object is very great (Atimahantālambana), it is received only one moment after it has taken its rise. Then the course of cognition (Cittaviñhi) follows on it, and completes itself in sixteen thought-moments, which is called Tadalambana-Vāra. See this chart [Sense-bases + sense-objects → Life-continuum (Bhavaṅga) → Vibrating (Bhavaṅga-calana) → Arrest (Bhavangupaccheda) → Five-sense-advertising (Pañcadvarāvajjana) → Five-consciousness (Pañcaviññāna) → Receiving (Sampaṭiccha) → Investigating (Santīraṇa) → Determining (Voṭṭhapana) → Apperception (Javana) → Apperception → Apperception → Apperception → Apperception → Apperception → Registering (Tadalampana) → Registering]

(2) If the impression of the object is great (Mahantālambana), it is received a bit late after it has taken its rise, so it dies out in the middle before the course of cognition is complete. It scurvies only as far as the consciousness has reached its at the apperception (Javana), which is called Javana-Vāra. See this chart [Sense-bases + sense-objects → Bhavaṅga → Bhavaṅga-calana → Bhavangupaccheda → Pañcadvarāvajjana → Pañcaviññāna → Sampaṭiccha → Santīraṇa → Voṭṭhapana → Javana → Javana → Javana → Javana → Javana → Javana]

(3) If the impression of the object is slight (Paritālambana), it is received still late after it has taken its rise, so it dies out even before the apperception (Javana) is reached. In this case, the determining (Voṭṭhapana) thought-moment is repeated twice or thrice, and then it sinks sown to life-continuum (Bhavaṅga), which is called Voṭṭhapana-Vāra. See this chart [Sense-bases + sense-objects → Bhavaṅga → Bhavaṅgalcalana → Bhavaṅgupaccheda → Pañcadvarāvajjana → Pañcaviññāna → Sampaṭiccha → Santīraṇa → Voṭṭhapana]
(4) If the impression of the object is very slight (*Atiparitālambana*), it is received too late after it has taken its rise, so it dies out only after creating a vibration in the life-continuum, before any thought-moment can take its rise on it, which is called Mogaha-Vāra. See this chart [Sense-bases + sense-objects → Bhavaṅga]

2. The strength of impression of objects (or limit) at mind-door are two levels as follows.

(1) If a clear ideational object is received through the mind-door, then the life-continuum gets vibrated for two thought moments, after that a thought-moment of mind-door-adverting-consciousness (*Manodvāravajjana*) arises, seven thought-moments of apperception-consciousness (*Javana*) and two thought-moments of registering-consciousness (*Tadālambana*) arise, and then, it sinks down into the life-continuum. See this chart [Heart-base + mind-objects → Bhavaṅgacalana → Manodvāravajjana → Javana → Javana → Javana → Javana → Javana → Javana → Tadālampana]

(2) If the ideational object is obscure (*Vibhūta*), the consciousness sinks down into life-continuum, only after the apperception-consciousness (*Javana*). The registering-consciousness (*Tadālambana*) does even arise in this case. See this chart [Heart-base + mind-objects → Bhavaṅgacalana → Manodvāravajjana → Javana → Javana → Javana → Javana → Javana → Javana → Javana]
5.2 SUGGESTION

The scope of this research will be focused on the consciousness (Viññāṇa) in Theravāda Buddhism explained in five Aggregates (Pañcakhandā), Dependent Origination (Paṭiccasamuppāda), Rootless-consciousness (Ahetuka-citta), Mental factors (Cetasika) and the course of cognition (Vīthi) since, Buddha’s era until now and extend to study on the relationship of consciousness with internal sense-fields (Ajjhattikāyatana) and external sense-fields (Bāhirāyatana).

In this Thesis, we found that the concept of consciousness in Theravāda Buddhist philosophy shows the process of consciousness which is a relationship between mind and matter arose and related with its causes and conditions of all thought-moments. At this moment, there is only critical study on the process and recognition of consciousness. However, there are many issues which is interesting for the future research such as the causal relationship of consciousness and meditation in Buddhist philosophy, the consciousness and rebirth, etc.