

The consciousness aggregate

(1) Consciousness

- (C) the knowing of an object, such as ānāpāna-ṭṭhāna-nimitta.
- (F) to be a “fore-runner” of the mental factors in that it presides over them and is always accompanied by them.
- (M) as a continuity of processes.
- (P) mind-and-matter or associated mental formations and materialities which are base or base and object of it, because consciousness cannot arise alone, in the complete absence of mental factors and material phenomena which are base or base and object in five-aggregate-world (*pañcavokāra*).

(2) Rebirth-linking-consciousness

- (C) cognizing (knowing) its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny).
- (F) to link two lives or existences (the processes of existence and processes of next existence).
- (M) as a continuity of two existences (the processes of existence and processes of next existence).
- (P) associated mental factors and materiality which are base.

(3) Life-continuum-consciousness

- (C) cognizing (knowing) its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny).
- (F) non-interruption of flow of consciousness.
- (M) as a continuity of flow of consciousness.
- (P) associated mental factors and materiality which are base.

(4) Adverting-consciousness

(The functional mind-element)

- (C) being the fore-runner of eye-consciousness, etc., and cognizing (knowing) visible data, and so on.
- (F) to advert.
- (M) as confrontation of visible data, and so on.
- (P) the interruption of life-continuum.

(5) eye-consciousness

- (C) being supported by the eye and cognizing visible data.
- (F) to have only visible data as its object.
- (M) as occupation with visible data.
- (P) the departure of the functional mind-element that has visible data as its object.

(6-9) Ear-, nose-, tongue-, & body-consciousness

- (C) being supported by the ear, etc., and cognizing sounds, and so on [respectively].
- (F) to have only sounds, etc., as their [respective] objects.
- (M) as occupation with sounds, and so on [respectively].
- (P) the departure of the functional mind-element that has sounds, etc. [respectively], as its object.

viññāṇa-kkhando

viññāṇaṃ (cittaṃ)

*viññāṇa-lakkhaṇaṃ,
pubbaṅgama-rasaṃ,*

*sandahana-paccupaṭṭhānaṃ,
nāma-rūpa-padaṭṭhānaṃ. (DhsA.155)*

paṭisandhi-cittaṃ

*kamma-kamma-nimitta-gati-nimittānaṃ
aññatarā-rammaṇa-viññāṇa-lakkhaṇaṃ,
paṭisandhāna-rasaṃ,*

sandahana-paccupaṭṭhānaṃ,

nāma-rūpa-padaṭṭhānaṃ.

bhavaṅga-cittaṃ

*kamma-kamma-nimitta-gati-nimittānaṃ
aññatarā-rammaṇa-viññāṇa-lakkhaṇaṃ,
bhavaṅga-rasaṃ,
sandahana-paccupaṭṭhānaṃ,
nāma-rūpa-padaṭṭhānaṃ.*

pañca-dvārā-vajjana

(kiriya-mano-dhātu)

*cakkhu-viññāṇādi-purecara-rūpādi-
viññāṇa-lakkhaṇā,*

āvajjana-rasā,

*rūpādi-abhimukha-bhāva-paccupaṭṭhānā,
bhavaṅga-viccheda-padaṭṭhānā. (Vs.2.86)*

cakkhu-viññāṇaṃ

*cakkhu-sannissita-rūpaviññāṇa-lakkhaṇaṃ,
rūpa-mattā-rammaṇa-rasaṃ,
rūpā-bhimukha-bhāva-paccupaṭṭhānaṃ,
rūpārammaṇāya kiriya-mano-dhātuyā
apagama-padaṭṭhānaṃ. (DhsA.303, Vs.2.85)*

sota-ghāna-jivhā-kāya-viññāṇāni

*sotādi-sannissita-saddādi-viññāṇa-
lakkhaṇāni,
saddādi-mattā-rammaṇa-rasāni, saddādi-
abhimukha-bhāva-paccupaṭṭhānāni,
saddā-rammaṇādīnaṃ kiriya-mano-
dhātūnaṃ apagama-padaṭṭhānāni.*

(DhsA.303, Vs.2.85)

(10) Receiving-consciousness**(The resultant mind-element)**

- (C) cognizing visible data etc. [respectively], immediately next to eye-consciousness, and so on.
- (F) to receive visible data, and so on.
- (M) as the state [of receiving] corresponding to that [last-mentioned function].
- (P) the departure of eye-consciousness, and so on.

(11) investigating, etc.,-consciousness

[Also as the twofold (associated with bliss and associated with equanimity) **resultant mind-consciousness-element without root-cause** with the function of investigating, etc.]

- (C) the cognizing of the six kinds of objects.
- (F) that of investigating, and so on.
- (M) as the state [of investigating] corresponding to that [last-mentioned function].
- (P) the heart-basis.

(12) Determining-consciousness /**(15) Mind-door-adverting-consciousness**

(The functional mind-consciousness-element accompanied by equanimity without root-cause.)

- (C) the cognizing of the six kinds of objects.
- (F) to determine at the five doors and to advert at the mind door.
- (M) as the state [of determining and adverting] corresponding to those [last-mentioned two functions].
- (P) the departure either of the resultant mind-consciousness-element without root-cause (in the first case) or of one among the kinds of life-continuum (in the second).

(12) Determining-consciousness (that has visible data as its object)

(The functional mind-consciousness-element accompanied by equanimity without root-cause.)

- (C) the cognizing visible data.
- (F) to determine.
- (M) as the state [of determining] corresponding to that [last-mentioned function].
- (P) the departure one among the kinds of the resultant mind-consciousness-elements without root-cause.

(13) Wholesome (profitable) impulsion-consciousness

- (C) faultless, happy results.
- (F) the destruction of immoralities as its essential property.
- (M) as purity.
- (P) wise (rational) attention.

Or by being opposed to fault,

- (C) faultlessness.
- (F) the property of purity. (*sampatti-rasa*)

sampaticchana

(*vipākā mano-dhātu*)

*cakkhu-viññāṇādīnaṃ anantaraṃ
rūpādi-vijānana-lakkhaṇā,
rūpādi-sampaticchana-rasā,
tathā-bhāva-paccupaṭṭhānā,*

cakkhu-viññāṇādi-apagama-padaṭṭhānā.

(*DhsA.304, Vs.2.85*)

santīraṇādi

(*duvidhāpi santīraṇādikiccā
ahetukavipākā mano-viññāṇa-dhātu*)

*saḷā-rammaṇa-vijānana-lakkhaṇā,
santīraṇādi-rasā,
tathā-bhāva-paccupaṭṭhānā,*

hadaya-vatthu-padaṭṭhānā.

(*DhsA.305, Vs.2.85*)

voṭṭhabbana /***mano-dvārā-vajjana***

(*upekkhā-sahagatāhetuka-kiriyaṃ mano-
viññāṇa-dhātu*)

*saḷā-rammaṇa-vijānana-lakkhaṇā,
kicca-vasena pañca-dvāra-mano-dvāresu
voṭṭhabbanā-vajjana-rasā,
tathā-bhāva-paccupaṭṭhānā,*

*ahetuka-vipāka-manoviññāṇa-dhātu-
bhavaṅgānaṃ aññatarā-pagama-
padaṭṭhānā. (Vs.2.87)*

***voṭṭhabbana (rūpā-rammaṇaṃ
ārammaṇaṃ katvā)***

(*upekkhā-sahagatāhetuka-kiriyaṃ mano-
viññāṇa-dhātu*)

*rūpā-rammaṇa-vijānana-lakkhaṇā,
voṭṭhabbana-rasā,
tathā-bhāva-paccupaṭṭhānā,*

*ahetuka-vipāka-mano-viññāṇa-dhātūnaṃ
aññatarā-pagama-padaṭṭhānā.*

kusalaṃ

*anavaḷḷa-sukha-vipāka-lakkhaṇaṃ,
akusala-viddhamāsa-rasaṃ,
vodāna-paccupaṭṭhānaṃ,
yoniso-manasikāra-padaṭṭhānaṃ. (DhsA.105)*

*avaḷḷa-paṭipakkhattā vā,
anavaḷḷa-lakkhaṇameva kusalaṃ,
vodāna-bhāva-rasaṃ,*

- (M) as desirable results in the mode of effect (*phala-paccupaṭṭhāna*).
 (P) wise (rational) attention.

(13) Unwholesome impulsion-consciousness

- (C) faulty, having pain as its fruit (bad results).
 (F) to bring discomfort (unprofitable).
 (M) as impurity.
 (P) unwise attention.

Or by the contemptible property,

- (C) fault.
 (F) the property of impurity. (*sampatti-rasa*)
 (M) as undesirable results in the mode of effect (*phala-paccupaṭṭhāna*).
 (P) unwise attention.

(14) Registration-consciousness

- (C) the cognizing of the six kinds of objects.
 (F) that of registration.
 (M) as the state [of registration] corresponding to that [last-mentioned function].
 (P) the departure of impulsion-consciousness.

(15) Mind-door-adverting-consciousness (that has visible data as its object)

(The functional mind-consciousness-element accompanied by equanimity without root-cause.)

- (C) the cognizing visible data.
 (F) to advert at the mind door.
 (M) as the state [of adverting] corresponding to that [last-mentioned function].
 (P) the departure of one among the kinds of life-continuum.

(16) Smiling-consciousness in Arahants

(The functional mind-consciousness-element accompanied by bliss without root-cause.)

- (C) the cognizing of the six kinds of objects.
 (F) to cause smiling in Arahants about things that are not sublime.
 (M) as the state corresponding to that [last-mentioned function].
 (P) always the heart-basis.

(17) Death-consciousness

- (C) cognizing its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny).
 (F) shifting.
 (M) as the state corresponding to that [last-mentioned function].
 (P) the departure of impulsion-consciousness, if it is immediately next to impulsion-consciousness; or the departure of registration-consciousness, if it is immediately next to registration-consciousness; or the departure of life-continuum, if it is immediately next to life-continuum.

iṭṭha-vipāka-paccupaṭṭhānaṃ,
yoniso-manasikāra-padaṭṭhānaṃ. (DhsA.105)

akusalaṃ

sāvajja-dukkha-vipāka-lakkhaṇaṃ,
anatta-janana-rasaṃ,
saṃkilesa-paccupaṭṭhānaṃ,
ayoniso-manasikāra-padaṭṭhānaṃ.

gārayha-bhāvato vā,
sāvajja-lakkhaṇaṃ,
saṃkilesa-bhāva-rasaṃ,
aniṭṭha-vipāka-paccupaṭṭhānaṃ,
ayoniso-manasikāra-padaṭṭhānaṃ.

(DhsAnuTi.126)¹

tadārammaṇaṃ

saḷā-rammaṇa-vijānana-lakkhaṇaṃ,
tadārammaṇa-rasaṃ,
tathā-bhāva-paccupaṭṭhānaṃ,

javanā-pagama-padaṭṭhānaṃ.

mano-dvārā-vajjana (rūpā-rammaṇaṃ ārammaṇaṃ katvā)
(upekkhā-sahagatāhetuka-kiriyaṃ mano-viññāna-dhātu)

rūpā-rammaṇa-vijānana-lakkhaṇā,
mano-dvāre āvajjana-rasā,
tathā-bhāva-paccupaṭṭhānā,

bhavaṅgā-pagama-padaṭṭhānā.

hasituppāda

(somanassa-sahagatāhetuka-kiriyaṃ mano-viññāna-dhātu)

saḷā-rammaṇa-vijānana-lakkhaṇā,
kicca-vasena arahataṃ anulāresu
vatthūsu hasituppādana-rasā,
tathā-bhāva-paccupaṭṭhānā,

ekantato hadaya-vatthu-padaṭṭhānā. (Vs.2.87)

cuti-cittaṃ

kamma-kamma-nimitta-gati-nimittānaṃ
aññatarā-rammaṇa-vijānana-lakkhaṇaṃ,
cavana-rasaṃ,
tathā-bhāva-paccupaṭṭhānaṃ,
javana-tadārammaṇa-bhavaṅgānaṃ
aññatarā-pagama-padaṭṭhānaṃ.

¹ (DhsAnuTi.126) : Dhammasaṅgani sub-sub-commentary (anuṭṭikā), Burmese edition (Sixth Saṅgha Council). Page 126.