

## Explanation on Sense-sphere Wholesome Consciousness

There are **eight** types of sense-sphere wholesome consciousness with roots. The three roots of good are **Alobha, Adosa and Amoha**. They not only indicate the absence of certain evil conditions, but also signify the presence of certain positive good conditions.

- **Alobha** does not merely mean non-attachment, but also generosity.
- **Adosa** does not merely mean non-anger or non-hatred, but also goodwill or benevolence or loving-kindness (metta)
- **Amoha** does not merely mean non-delusion but also wisdom or knowledge (nana or panna)

It is divided into eight types on the basis of three principles of dichotomization.

1. **Feeling: 4 cases is joy (somanassa), 4 cases equanimity (upekkha)**
2. **Presence or absence of knowledge**
3. **A dyad of unprompted and prompted**

### Associated with knowledge (nana sampayutta)

Knowledge comprehends things as they are (yathasabhamam) in the consciousness associated with knowledge; the word **nana refers to the mental factor of wisdom (panna –cetasika)**, which also represents the root non-delusion (amoha).

**Consciousness dissociated from knowledge (nana vippayutta)** lacks this factor of wisdom, but it does not involve ignorance (avijja) or delusion (moha), which pertains only to unwholesome consciousness.

**Unprompted:** according to the commentary, one does a good deed without prompting due to: -

- Physical and mental fitness
- Good food and climate
- As a result of having performed similar deeds in the past.

### Important points to note:

- With roots (sahetuka) the four wholesome cittas associated with knowledge possess all three wholesome roots; the four dissociated from knowledge possess non-greed or generosity and non-hate or loving kindness but lack non-delusion.
- These eight types of consciousness are called wholesome (kusala) or meritorious (punna) because they inhibit the defilements and produce good results.
- They arise in worldlings (puthujjana) and trainees (sekkha) noble disciples at the three lower stages of stream-enterer, once-returner, and non-returner whenever they perform wholesome bodily deeds and verbal deeds and whenever they generate wholesome states of mind pertaining to the sense sphere.
- These cittas do not arise in Arhants whose actions are without kammic potency.

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### (Kamavacara-sobhanacittani)

1. <sup>Joy</sup> Somanassa sahatam nana sampayuttam <sup>with knowledge</sup> <sup>unprompted</sup> asankharikam  
One consciousness, accompanied by joy, **associated with knowledge**, unprompted.
2. Somanassa sahatam nana sampayuttam <sup>prompted</sup> sa sankharikam  
One consciousness, accompanied by joy, associated with knowledge, prompted.
3. Somanassa sahatam <sup>w/o knowledge</sup> nana vippayuttam asankharikam  
One consciousness, accompanied by joy, **dissociated from knowledge**, unprompted.
4. Somanassa sahatam nana vippayuttam sa sankharikam  
One consciousness, accompanied by joy, **dissociated from knowledge**, prompted.
5. <sup>Equanimity (neutral feeling)</sup> Upekkha sahatam nana sampayuttam asankharikam  
One consciousness, accompanied by equanimity, associated with knowledge, unprompted.
6. Upekkha sahatam nana sampayuttam sa sankharikam  
One consciousness, accompanied by equanimity, associated with knowledge, prompted.
7. Upekkha sahatam nana vippayuttam asankharikam  
One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted.
8. Upekkha sahatam nana vippayuttam sa sankharikam  
One consciousness, accompanied by equanimity, dissociated from knowledge, prompted.

The following eight types of wholesome sense-sphere consciousness may be illustrated by the following examples.

1. *Someone joyfully* performs a generous deed, *understanding* that this is a wholesome deed, spontaneously *without prompting*.
2. Someone performs the same good deed, with understanding, after some deliberation or prompting by another.
3. Someone joyfully performs a generous deed, without prompting, but without understanding that this is a wholesome deed.
4. Someone joyfully performs a generous deed, without understanding, after deliberation or prompting by another.

*5-8 These types of consciousness should be understood in the same way as the preceding four, but with neutral feeling instead of joyful feeling.*

Here are some examples of types of moral consciousness

- Helping the poor and needy
  - Giving shelter to the forlorn
  - Saving the creatures from distress and destruction
  - Serving one's parents and elders
  - Worshipping the Buddha
  - Listening to the inspiring discourses on the Dhamma
- Other meritorious acts are Kusala or Moral.

They are all essentially rooted in the two Kusala-Hetus, namely ***Alobha (self-sacrificingness)*** and ***Adosa (goodwill)*** for a greedy or an enraged man would not do them.

***Amoha*** is also necessary because a man generally performs them with Nana or "knowledge", that thereby he will be better and purer in this life and hereafter.

## Sense-Sphere Resultant Consciousness (Kamavacara-vipakacittani)-8

- These are eight corresponding types of resultant consciousness.
- These eight cittas are kammic effects of the sense-sphere wholesome cittas.
- In order to differentiate them from the rootless resultants due to wholesome kamma, these are described as sahetuka, with "roots".

### Types of moral resultant consciousness

- Good acts done during the course of this life determine the nature of the mental disposition of a man in his next birth.
- A man is of a **philanthropic nature**, because a **strong Alobha** conditioned his acts in previous life.
- A man is of a **misery nature** because very **weak Alobha** conditioned his acts in previous life.
- A man is of a very **compassionate and loving nature**, because his acts in previous were conditioned by a **strong Adosa**.
- A man is of an **irritative and quarrelsome nature**, because a very **weak Adosa** conditioned his acts in previous life.
- A man is of a **sharp intelligence and clear understanding**, because a **strong Amoha** conditioned his acts in previous life.
- A man is a **dullard** because a **weak Amoha** conditioned his acts in previous life.
- A man whose acts are primarily conditioned by **Lobha, Dosa and Moha** will not be born as **a man at all**, but as beast or a creature of some other lower species, with an instinctive consciousness, which is as weak as Upekkha Sahagatam Santirana Citta. That is why the discriminative faculty and memory of the beast are so feeble. Among the beast themselves there are grades of mental development, which is due to the degree of the strength of Lobha, Dosa and Moha in their previous births.

Therefore, there will be as many types of Vipaka Citta (resultant consciousness of the previous life) as there is Kusala Citta (moral consciousness).

## Sense-Sphere Functional Consciousness (Kamavacara-kriyacittani-8)

- The eight wholesome cittas arise in worldlings and trainees, they do not arise in Buddhas and Arhants who have transcended the cycle of kamma and future becoming in the realms of rebirth.
- In Buddhas and Arhants there arise eight types of consciousness, which are their exact counterparts.
- These are called kriya (kiriya ) or functional cittas because they merely perform their functions without leaving any kammic deposit. A Buddha or an Arhant has eradicated all traces of ignorance and craving, the causes of rebirth, there is no way his good actions could generate future results. They merely arise, accomplish some function and then fall away without residue.

### Summary of Sense-Sphere beautiful Consciousness

The sense-sphere consciousness with roots understood as **wholesome**, **resultant** and **functional** becomes **twenty-four** by classification according to feeling, knowledge and prompting.

### Summary of Sense-sphere consciousness

There are altogether **fifty-four types of Kamavacara consciousness** namely:

Vipaka 23 ( Ahetuka 15 + Sahetuka 8 = 23

Kusala and Akusala 20 ( Kusala 8 + Akusala 12 = 20

Kriya 11 (Ahetuka 3 + Sahetuka 8 = 11

End of Sense-Sphere Wholesome Consciousness