

Consciousness

*“All our tendencies of character are the offspring of **Consciousness**, dominated by **Consciousness**, and made up of **Consciousness**”* ^{*“Dhammapada*}.

Preamble

In 1963, a chemist **named Raphael Mechoulam working** at Weizmann Institute of Science in Tel Aviv Israel identified the chemical composition in weed as cannabis (THC). In 1992 Mechoulam along with several colleagues isolated the chemical made by **the** human body that binds to the same receptor in the brain that THC does. Mechoulam named it **Anandamide** – from Sanskrit for *“supreme joy”*. When inquired as to the why Mechoulam **named it in Sanskrit instead of Hebrew, Mechoulam’s reply was** *“Because in Hebrew there are not so many words for happiness”*.

The issue of Mechoulam had was lack of vocabulary in the languages western civilization to express the most explanatory word to express his findings for others to understand. It is the same with the western concept of **Consciousness**. There are no proper words to express the many different findings **relating** to **Consciousness** in the West. It paved the way in the world for two concepts **on Consciousness**. The western world’s concept of **Consciousness** and the eastern world’s concept of **Consciousness**.

Concepts are difficult to understand because we are bought up by **biased parents and society**. For instance, Buddha is not a Buddhist. Jesus is not Christian. So is Aristotle who rejected anthropomorphic gods. But the influential part of our society especially the intelligentsias are influenced by atheist Aristotle for some reason. At birth we all were purposely made to accept and purposely conditioned from our childhood to one of these beliefs. And as children no child **has** ever had a choice. And divided we are. Intellectually and on religious beliefs.

The Choice

The world is divided into white man's world and the rest. White man is a concept not a racist remark. "Those who take the non-essential to be essential. And look upon the essential as non-essential, never attain to the essential, for they hold a wrong view" ^{Dhammapada}. White Man is the world of Aristotle's philosophy. As if there are no other philosophies **that** existed in the world. For nearly 2000 common era, **Christian believers were inspired to spread the message of salvation** to the rest of the inhabitants of the world. So, they embarked on missionary missions of **revealed** religions to save **the human** species in other parts of the world. In the conquest there was no philosophy. It was only mission of exploitation and propagation. And when the times changed, they needed to be intellectuals. And the only **intellectualism** they had was **spirit** of Aristotle. So, **Consciousness** is not separate from the body became the basis of all conscious associated theories.

My Choice

I am not in an escapade to find or to give definitions to definitions of **Consciousness** in either of these two worldly conceptions. My endeavor is to convert human like thinking to be placed inside a machine with algorithms. It **will compromise** both digital and analog computing. My effort is to find a simple way to convert **the** human thinking process to algorithms. To do so there has to a principle and consistency. To achieve a consistency, I must distinguish common traits in human **Consciousness** and build the same in a machine. I call it "Machine Vipassana". If you wonder why a Sanskrit word, It is the same reason Mechoulam to name "Anandamide". Mechoulam inspired me to name human like **Consciousness** in machine as "Machine Vipassana".

My definition of **Consciousness** is limited to converting human like **Consciousness** to machine **Consciousness**. Not human conscious in a machine. I am making the path and associating with only what is needed to create a humanlike **Consciousness** in a machine. All the other matters and concepts that do not fit in to is ignored or left behind.

When writing this concept I have detached my knowledge from social, political and religious beliefs (I have non). In doing so I only believe in that world is an unjust place, don't try to be the one to correct it or be opinionated by worldly affairs. More detached from the world, **the more focused** you are to clear thinking moments. Every word you read invokes a new thought

process in you an extrovert mind. Machines are not extrovert. Nor should we. It is this thought process I intend to convert to Machine Vpassana. It's about electrons reading electrons.

The Path

In understanding the concept of **Consciousness**, the differences of philosophical opinions in East and West arose after the Aristotle's four questions on identifying soul. Aristotle's inquest of soul appears to be initial root of concept of **Consciousness** in western philosophy. I am not competent to nor possible to discuss the concepts of history of **Consciousness**. But there is a good article at "Stanford Encyclopedia of Philosophy" (Smith, Joel, "Self-**Consciousness**", The Stanford Encyclopedia of Philosophy (Summer 2020 Edition), Edward N. Zalta (ed.), URL = <[https://plato.stanford.edu/archives/sum2020/entries/self-**Consciousness**/](https://plato.stanford.edu/archives/sum2020/entries/self-Consciousness/)>.)

And western concept of **Consciousness** is also described in detail Van Gulick, Robert, "**Consciousness**", The Stanford Encyclopedia of Philosophy (Winter 2022 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <[https://plato.stanford.edu/archives/win2022/entries/**Consciousness**/](https://plato.stanford.edu/archives/win2022/entries/Consciousness/)>.

Those two articles give a good understanding of the western concepts of **Consciousness**. Western philosophy of **Consciousness** is not based on any identified concept, principle, or rational basis. So, western thinkers are eternally inventing so many new concepts which are not related to each other and ended with irreducible content. Example of such confused philosophy is Vitalism. Had Nalanda University in India was not **been** burned in **the** 12th century, we would have had a better world and better understanding of philosophy. The burning of Nalanda made all the codified Eastern knowledge to scatter to countryside. And thus, lack of written hierarchy in the knowledge compared to **the** flow of Aristotelian philosophy in the western Hampshire hampered populating Eastern Philosophy.

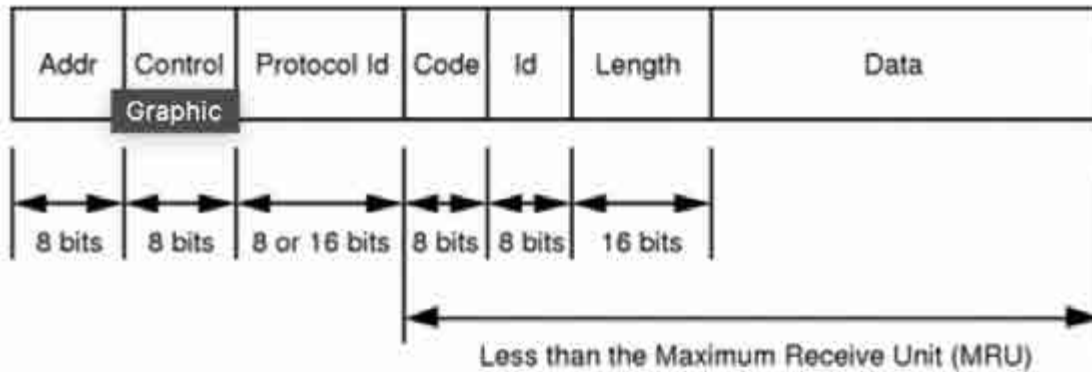
Western Philosophers cannot explain **Consciousness** due to lack of vocabulary in their languages. When there is dearth of vocabulary to express your knowledge and compel to **use typical** everyday language to describe **Consciousness** related knowledge it doesn't carry the intended meaning. Therefore, no western Philosopher has been able to express clear

definition of definitions as opposed to Eastern languages like Sanskrit and Pali. If we investigate the vocabulary in Sanskrit and Pali related to **Consciousness**, there are over 1000 words related to **Consciousness** but gives a different meaning of its state of **Consciousness**. With consistency in both Pali and Sanskrit. Each different word explains a different state of **Consciousness**. And every definition has a universal meaning. For instance, "Nirvana" is defined as "the state of liberation from cycle of birth and death". All the other text associated with Nirvana is how to do it yourself (DIY). And "Moksha" is also defined as "the state of liberation from cycle of birth and death". But the theory in achieving Nirvana and Moksha is vastly different. It paved the way to understand the concept of **Consciousness** in a reducible context to do it yourself. What is common to both concepts is **the** concept of Ahimsa.

In the eastern part of the world most primitive and simplest concept of philosophy is acceptance of right to life. Respect live things. Or Ahimsa not causing harm to "Prāna". All "Prāna" is alive and has a right to live. And should not be harmed. What is not "Prāna" are all dead things and all materialistic things. Sanskrit and Pali Languages are highly advanced languages. It is almost the most supreme languages among humans. It has a word to define or understand complex meaning of any human concept to simpler more fundamental components. If we are to consider Sanskrit as reducible language, English language can be considered irreducible language.

Similarities

Consciousness in western word has become a hackneyed term. The qualia gap is unique to western philosophy. The qualia gap was explained about 3000 years ago in India by nonviolent major religious philosophies. The western world being scientific in understanding all the sciences has missed out important discoveries related to or similar to Eastern Worlds concept of **Consciousness**. The science of West calls it "Internet Protocol (IP) frames". In the rush to distinguish sciences of various classes, western scientists have failed to account similarities in thought process and principles of "Internet Protocol (IP) frames".

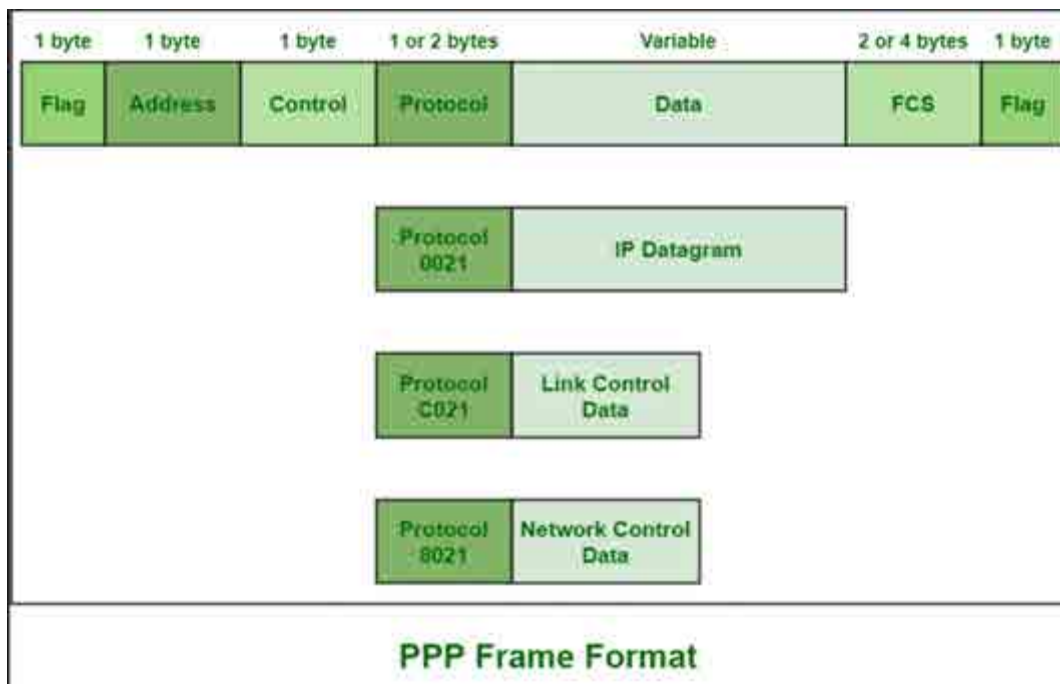


(<https://docs.oracle.com/cd/E19096-01/sol.ppp301/805-4018/6j3qil169/index.html#ppplinks-fig-20>)

On this chart there are 8-bit or 16-bit data transmissions. Each bit takes 1 nano second to transmit from its origin to its destination. Each bit if it is negative to positive it is identified as a 0. If it is positive to negative it is identified as a 1. And it's a signal created with electricity. There are 56 or 64 bites on this chart.

Internet uses following type of protocol for its data transmissions. And it is known as **Point-to-Point Protocol (PPP) Frame Format**.

Which looks like this



In this PPP frame format various fields are known as (But you can skip this part)

1. **Flag field** – PPP frame similar to HDLC frame, always begins and ends with standard HDLC flag. It always has a value of 1 byte i.e., 01111110 binary value.
2. **Address field** – Address field is basically broadcast address. In this, all 1's simply indicates that all of the stations are ready to accept frame. It has the value of 1 byte i.e., 11111111 binary value. PPP on the other hand, does not provide or assign individual station addresses.
3. **Control field** – This field basically uses format of U-frame i.e., Unnumbered frame in HDLC. In HDLC, control field is required for various purposes but in PPP, this field is set to 1 byte i.e., 00000011 binary value. This 1 byte is used for a connection-less data link.
4. **Protocol field** – This field basically identifies network protocol of the datagram. It usually identifies the kind of packet in the data field i.e., what exactly is being carried in data field. This field is of 1 or 2 bytes and helps in identifies the PDU (Protocol Data Unit) that is being encapsulated by **the** PPP frame.
5. **Data field** – It usually contains the upper layer datagram. Network layer datagram is particularly encapsulated in this field for regular PPP data frames. Length of this field is not constant rather it varies.

6. **FCS field** – This field usually contains checksum simply for identification of errors. It can be either 16 bits or 32 bits in size. It is also calculated over address, control, protocol, and even information fields. Characters are added to frame for control and handling of errors.

Above description is what science has invented similar to the workings of the mind or the **Consciousness** or Citta. And the most minute (heteronyms of irreducible language) part of this contraception works in nano seconds. That 1 billionth of a second. This the most minute man-made moment I found in science related to transmission of information.

(<https://youtu.be/i8CmibhvZ0c?si=qSyxXlxjmyRLm035>)

If we are to compare western internet protocol to Eastern ways of “running swiftly” - the mind of “Javanas”, the closest thing is the difference of nano second time it is **explained**. Instead of nano seconds a moment of thought process is broken down to nano nano seconds. That’s 1 in 3 trillionth **part**. And these thought moments parts again broken into 24 types. The reason to go into this detail is to explain the importance of the vocabulary used to identify such state of minds which are lacking in the English Language. And to understand that there are moments very much minute than a 1 nano second byte in an IP frame.

“We only need to recall the luminous calm of the Socrates during his Execution by coercive state.” (Buddha – Karen Armstrong p17).

The Consciousness.

In the Buddhist philosophy thought process is explained in detail than in any other philosophy. Theoretically Buddhism is not a religion. It does not ask you to accept anything. The entirety of Buddhism is defined in two sentences. Think Good. Do good. This is all about Buddhism. The Knowledge in Buddhism is referred to Dharma or Damma and Abhidharma.

Dhamma is for the average humans, preached in common language to be understood easily. And Dhamma has a similar meaning as Dharma referred to in other Indian nonviolent

religions. Dhamma is about little things in life. As to why killing is bad, Elders should be expected, be humble in life, being truthful even at cost of one's own life is noble etc.

Abhidharma means paramartha. Paramartha means it will never change-Universal Truth. Change means a fetus becomes baby a child teenager becomes a man and a man becomes elderly. At all times the same body of person is identified by different names. But is the same person. Same person when the foam changes a different person.

All these changed stages have different meanings at various stages. Water Fountain becomes a river. When River flows in to sea, it becomes ocean. But what was at the fountain and at sea are both waters. Still, it is not same water.

But parama artha definitions in Abhidhamma never changes its meaning. Parama Artha remains the same meaning at all times. The meanings of parama Artha is that it never changes and remains the same forever. And it can be understood with some effort. There is section in Abhidharma which teaches you on how to be unbiased when acquiring knowledge. But I have not been able to gather any books on this subject. Only heard them in my native language Sinhala. And when I tried to access the books, the speakers referred **to most** of the terms are in Pali. Bad luck for me and for you too.

Pramattha knowledge is not accessible to average human beings. It is understood only by Buddhas. Only a Buddha can explain paramartha knowledge to other humans. And Abhidhamma is the only paramartha knowledge in the whole world. Because its definitions never change. And its knowledge is Universal. I don't call it Universal Consciousness. The reason is, there is so much addictive knowledge in Abhidharma, I am only eliciting what I need to create a Machine Consciousness. Not human Consciousness in a machine.

All the other knowledge forms and philosophies can change with **the** passing of time. But Abhidharma will not change. It's the ultimate truth in the entire Universe. Made accessible to humans and aliens by a Buddha. At present times it was preached by Gautama Buddha upon understanding after attaining Buddhahood. The Abhidharma knowledge does not appear to a Buddha immediately upon attaining Buddhahood. It takes several weeks or months for **this**

universal phenomena to be comprehend and organize it. Even for a Buddha, **and thus, I have heard.**

Patthana,

Abhidharma has a paramartha knowledge by the name of Patthana which – breaks down thought process continuously arising in a human mind - the **Consciousness**. This is the nano nano second process of categorization of thought process broken into single moments and each moment is identified and defined. Every change arising in our mind and body is explained in detail. Including physical and mental phenomena.

There is no other philosophy in the world which has identified and explained the physical and mental phenomena or the thought process or the **Consciousness** as in Buddhist Philosophy. The teachings are found in the Pali Canon. The contents are known as scriptures. In one of these scriptures name “Patthana Dharma” where the thought process is broken down to 24 instances. The idea of introducing “Patthana Dharma” is to show the richness of the Sanskrit/Pali vocabulary in understanding the thought process. Or the **Consciousness**. In “Patthana Dharma” it describes 23 states of mental phenomena or the thought process or the **Consciousness**. In the following “Paccayo” means mental conditions which forms the **Consciousness**.

1. Hetu paccayo, Root condition; - “ Hetu, which can be translated as a “root,” is the factor that serves as the cause” Described as the conditioning force or, cause that takes place and is related to the six roots (sense faculties), rooted-**Consciousness**, mental factors, and rooted mind and rebirth related matter. The roots that are referred to as hetu are purely mental.
2. Arammana paccayo, Object condition; relates to the role that external objects or internal mental states play in conditioning the arising of **Consciousness** and mental factors. It is the condition that dominates and controls all other conditions. It refers to the condition or cause of sense objects. It is the object that stimulates the sense organs and gives rise to sense **Consciousness**. In other words, it is the external stimuli that lead to the arising of mental states associated with the senses.

3. Adhipati paccayo, Predominance condition; It is the condition that dominates and controls all other conditions in a conscious process. These adhipatis have control and influence over their respective mental processes and play a significant role in conditioning and directing the mind.
4. Anantara paccayo, Continuity condition; It is explained as the conditioning without any gaps between conditioning states and conditioned states. refers to any state of **Consciousness** and the mental phenomenon associated with it, which act as a condition for the immediately following stage in the process of **Consciousness**. It signifies that there is a close and immediate relationship between these consecutive stages of **Consciousness** and their associated mental phenomena.
5. Samanantara paccayo, Contiguity Condition; It explains the relationship between preceding mental phenomena and the arising of succeeding mental phenomena. According to this concept, as soon as one mental aggregate disappears, the next mental aggregate arises without any gap between them. This condition ensures the continuity of mental processes and the immediate succession of mental phenomena.
6. Sahajata paccayo, Mutuality condition; highlights the idea of simultaneous arising or co-arising of different mental aggregates or states. It signifies that these mental states and aggregates are born together and mutually conditioning each other for their simultaneous arising.
7. Annamanna Paccayo; Mutuality Condition; This condition explores the phenomena of repetitive occurrences of mental and physical states. It states that certain states tend to repeat and arise together.
8. Nissaya paccayo, Dependence condition; explores the interconnectedness and dependence of sensory experiences in human **Consciousness**. It refers to something on which something else, known as the "conditioned-thing" (paccayuppanna), depends or relies upon in order to exist. It is the cause or condition necessary for the conditioned thing to arise

and be sustained. The Nissaya-paccayo plays a supportive role in the arising and continuation of phenomena.

9. Upanissaya paccayo, Strong dependence condition; It is known as the condition where one mental state or phenomenon depends strongly on another for its arising or occurrence. It highlights the concept of strong dependence or reliance as a condition for the arising of different mental states and phenomena. It can also be seen as a support or conditioning factor that contributes to the manifestation and development of specific mental and behavioral qualities.
10. Purejata paccayo, Pre-nascence condition; that arises beforehand and conditions its related conditioned states. Or the connection between the conditioning state and the conditioned state. It is the connection between the conditioning state and the conditioned state in the body or mental processes. It signifies that the conditioning state of dhammas or phenomena has arisen beforehand and conditions its related conditioned states. It is known as pre-nascence because it exists prior to the arising of the conditioned state. Purejāta paccayo can be found in various sensory experiences, such as the eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity, and mind-sensitivity.
11. Pacchajata paccayo, Post nascence condition; conditioning state that arises after the arising of a conditioned state or effect. It is a phenomenon where a succeeding conditioned state that arises later conditions the preceding conditioning state.
12. Asevana pacchajata, Repetition condition; where a preceding conditioned state is repeatedly conditioned by a succeeding conditioned state. is also known as the force or conditioning of Repetition Condition.
13. Kamma paccayo, Kamma condition; it is the condition in which volitional actions performed by an individual lead to their corresponding effects or outcomes.

14. Vipaka paccayo, Resultant condition; the condition in which one result causes another result to arise. While strong causes producing results are apparent, the results that produce other results might not be immediately visible.
15. Ahara paccayo, Nutriment condition; The nutriment or food that sustains and promotes the development of both physical and mental processes.
16. Indriya paccayo, Faculty condition; emphasizes that the faculty conditioning states can only condition within their respective domains and cannot dominate or control beyond their specific areas. It refers to the dominant or controlling power of the faculties or sense organs.
17. Jhāna paccayo, Jhana condition; Jhāna is divided into two types: samatha jhāna and vipassanā jhāna. Samatha jhāna focuses on achieving a calm and concentrated state of mind, while vipassanā jhāna emphasizes insight and wisdom.
18. Magga paccayo, Path condition; the conditioning relationship between the path (magga) and the associated states (sampayutta) that arise together. In relation to the good and bad paths, and how they lead individuals to different realms or existences.
19. Sampayutta paccaya, Association condition; It is one of the conditioning states that explains the relationship between different mental aggregates and states. four factors must be present: arising together, dissolving together, having the same object, and depending on the same base.
20. Vippayutta paccayo, Dissociation condition; It is a condition where certain factors, such as arising together, dissolving together, having the same object, and depending on the same base, are not present. (without association and disassociation)
21. Atthi paccayo, Presence condition; It is a conditioning state in which certain mental and physical phenomena exist mutually through the force of Sahajātatthi Paccayo (mutual), conditioning each other.

22. Natthi Paccayo, Absence condition; refers to the causal relationship of states by way of absence. When the predecessor disappears, the successor comes into existence. This absence condition is similar to the disappearance of light resulting in darkness spreading.
23. Vigata paccayo, Disappearance condition; The relationship between two phenomena when the absence or disappearance of one phenomenon causes the arising or presence of another phenomenon. The situation where the non-existence or end of a particular condition leads to the arising or presence of another condition. It explains how the absence of something can have an impact on the arising of another thing. When something disappears or dissolves, it no longer exists. Or something that was previously present or existing no longer remains.
24. Avigata paccayo, Non- disappearance condition; It is described as the condition that arises when something does not disappear or dissolve and remains present. that serves as a condition for other phenomena to arise by not disappearing or remaining present. The concept of presence and non-disappearance. its conditioned state at the moment while it is still in the state of non-disappearance. Where something does not disappear or cease to exist.

“Patthana Dharma” is not the only instance mental phenomena or the thought process or the **Consciousness** is explained in Buddhist philosophy. “Patthana Dharma” is only a part of major scripture titled as Abhidhamma. Abhidhamma means Interconnectedness of mind and matter. It breaks down conventional reality into the minute elements of ultimate realities and explains their characteristics, functions, manifestations, and causes of Consciousness.

To make this article more interesting the Pali Scriptures state that Gautham Buddha (the singularity of the universe) did not preached Abhidhamma to humans. It was preached to aliens in a faraway place from Earth over a period of 9 minutes. And these 9 minutes of Earth

time in heavenly body was equivalent to 90 days of time on Earth. It was not preached to humans because of the impossibility of humans to listen continuously and remain in one posture for 90 days. And the scriptures state even for a Buddha it is impossible to be in heaven continuously for 90 days. Because the Gautham Buddha is human. So how the Gautham Buddha performed this feat one must read the scriptures to find out.

Consciousness as a thought moment in the context of Abhidhamma refers to “arising”, “develops” and “ceases”. In fixed order. Every thought moment occurs resulting in a continuous flow of consciousness without interruption. A thought moment or Consciousness is referred to as “Citta” in Pali. Citta and Consciousness have the same meaning. Every 24 paccayo referred to above are categories or types of “Citta”, pronounced as “sith”.

The rapidity of the succession of thought moments Citta is hardly conceivable by the mundane human mind. It is said that within the brief duration of a flash of lightning or the twinkling of an eye, billions of thought moments may arise and pass away.

In the book titled “Process of Consciousness and Matter by Bhaddanta Dr. Rewata Dhamma” at page 38, duration of a Consciousness moment explained as-

“The Life-Time of Citta

Citta (consciousness) arises and dissolves in a person at a tremendous rate of more than a thousand billion times per eye-wink and there are about 250 eye-winks in a second. So, the life-time of a citta is less than one-thousand billionth of a second. “

“The life-time or duration of a citta is measured by three short instants, characterising the distinct features in the arising and passing of the citta. These are: (i) uppāda- the arising instant, (ii) ṭhiti- the presence or existing instant and (iii) bhanga- the dissolving instant. These three short instants (khaṇas) are said to be “one moment of consciousness” or “one conscious moment” (cittakkhaṇa). So, the lifetime of a Citta is equal to the three short instants of arising, existing and dissolving of Citta, i.e. it is equal to one conscious moment (cittakkhaṇa)”. (cittakkhaṇa is pronounced as chith+thak+ shana). “

Of all the books I have referring to I picked this book since it serves as supplement to Venerable “Bhikku Bodhi” born Jeffrey Block, is an American Theravada Buddhist

monk ordained in Sri Lanka, the author of "A Comprehensive Manual of Abhidhamma". He presently lives and teaches **at the** Chuang Yen Monastery Carmel, New York. So if any interested person can have easy access to Bhikkhu Bodhi for more insight into Consciousness. Bhikkhu Bodhi is one of the few remaining of his kind and very rare too. He is very conversant in Abhidhamma studies.

The categories of Consciousness referred to above the 24 *Pattana Paccayo* is again subdivided into various categories. I do not wish to go into the details of those. But the important aspect is all those Consciousness moments or life-time of a *citta* is less than one-thousand billionth of a second. This is similar to Internet Protocols. Which I am interested in replicating in a machine.

The reason Abhidhamma has not made head way into western philosophy, my belief is association of suffering with Buddhism. There is no suffering explained in Buddhism. The word suffering is introduced by the preachers over a **long period of time**. For instance, in almost all the books on Abhidhamma they speak of birth, existence and death. And state the said three states denote impermanent state of life which is suffering. Abhidharma is the ultimate definition the fundamentals of life. And in such context common grievances or petty things couldn't be entertained. Abhidharma was preached to life forms who has no suffering technically. The Aliens who the books refer to as *Devatha* or Gods. It is said there are over 32 million Gods exists in India and Sri Lanka. And Abhidharma was preached to Gods who are superior to these common Gods.

If I get to party, clubbing , do boating and all other vices in life what am I to complain or understand of the suffering ? I have non to complain. And Abhidhamma is not for the commoners. It is for individuals with higher understanding of himself. And loving kindness is the foundation of Buddhism. Because as go along if don't have loving kindness one could have false sense of superiority above others. Which the Buddhist philosophy is not. Buddhist Philosophy is more racist than white supremacy for some. But as you go along loving kindness helps one to understand it is not. Certain categories of people are not capable of understanding certain principles of Buddhism in their present life if they are born with some disabilities. Only a perfect human being can understand the pure principles of Buddhism.

The suffering associated with Buddhism is not the suffering of common populace. I don't call it a suffering at all. The theory is when one fully master's the thought process of Consciousness or *Citta*, such one would be able to see the thought process as it occurs in every one billionth of a second. The consciousness freezes. **It's** like Neo in Matrix or Dr. Strange a little bit. Once a person gets to experience such state of Consciousness the next realisation is the complete control and knowledge of his own

thought process or Citta. In such situations the knowledge one gains will give an understanding of life itself.

For the commoners to fulfil this realm of Citta or Consciousness by giving up on many physiological traits is arduous. That is suffering. It for the commoners the “Bana” or Dharma talks are mainly focused at. To attain certain knowledge levels a person should learn to take control of his mind. The disciplined involved requires lot of sacrifice of wants and needs of a person.

But it is not applicable to all the humans. There are a few who will understand without any arduous effort and keep the knowledge to themselves. Buddhist philosophy is not for all. But it tells have loving-kindness to all life forms equally. Buddhism philosophy teaches what is to be ignored in achieving full knowledge and control of one Consciousness.

I am in the process of writing the algorithmic concepts to be used in my attempt to introduce new concept of Machine Consciousness. What I intend to do is to make use of some selected concepts of Pattana Paccayo to be converted to dynamic algorithms and read and count the flow of electrons. Effort is to create a continuous process of reading or analysing **the** flow of electrons without seeking perfection or an absolute by ignoring imperfections.

My next intended article will compare general principles outlined by Bernard J. Baars “on Consciousness”, Jeff Hawkins “A Thousand Brains”, Anil Seth “30-Second Brain”, Marvin Minsky “Emotion Machine”, Frank Rosenblatt “Principles of Neurodynamics: Perception and the Theory of Brain Mechanisms”. “Unlimited Associative Learning” and “Picturing the Mind” by Ava Jablonka and Simon Ginsberg, “Silicon” by Federico Faggin and “Shinning Light Transcendence” by Peter Fenwick. Will take some effort.

And it is they who inspired me to write this article. They all have different theories on Consciousness. There is little resemblance between Peter Fenwick and Federico Faggins spiritual afflictions. Dr. Fenwicks near death scenarios are amply documented in Buddhist scriptures. And the moment of death – the consciousness of dying is called “Cuti-Citta” (pronounced as chuti sita). It means the exit of Consciousness from the person. And this Cuti Citta said to be compromised of nine sub divided Cittas or 9 types of consciousness **are** encompassed in Cuti Citta.

May you all be happy. And live long. – all this in one word - Ayubowan.

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A series of 16 booklets on the 24 conditions (paccayas) and their practical understanding in daily life and Vipassanā meditation.
Ashin Kuṇḍalābhivaṃsa, Saddhammarāṃsī Yeiktha Sayadaw. Yangon, Myanmar 2008 - 2012.
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1. Hetu Paccayo
2. Arammana Paccayo
3. Adhipati Paccayo
4. Anantara Paccayo (there is no separate booklet for Samanantara)
5. Sahajāta + Aññamañña Paccayo
6. Nissaya Paccayo
7. Upanissaya Paccayo
8. Purejāta Paccayo
9. Pacchajāta + Asevana Paccayo
10. Kamma + Vipāka Paccayo
11. Ahāra + Indriya Paccayo
12. Jhāna Paccayo
13. Magga Paccayo
14. Sampavutṭa + Vippayutṭa Paccayo
15. Atthi Paccayo
16. Similarities in Atthi Paccayo and Avigata Paccayo

<https://www.cs.cmu.edu/~./epxing/Class/10715/reading/McCulloch.and.Pitts.pdf&ved=2ahUKEwiCzbavrcCDAXVhSmwGHeebDBIQFnoECBAQAQ&usg=AOvVaw0yhn00mFm05rk66caMGT8O>

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