



Alle Medien auf Theravada Dhamma sind ein Geschenk des dhamma und somit ausschliesslich zur kostenlosen Verteilung.  
All media on Theravada Dhamma are for free distribution only – as a gift of Dhamma.

## **Ajahn Martin Piyadhammo – The difference between “mind” and “consciousness”**

Question by Budd

Please enlighten further on the difference between “mind” and “consciousness”. To my mundane unenlightened understanding so far, our mind is one of the 6 senses and conventionally the 6th sense. Physically, all the other senses have a base i.e seeing = eye (base) hearing = ear (base) touching = body (base) so on. Where is the base for mind? Understood that mind is where we put our attention on but intrinsically, where is the base for mind since it is one of the 6 senses. Consciousness is one of the khandas, so does that mean it does not belong to the mind? Very confused. Please elaborate the mind vs consciousness (are they the same?). Sadhu to you.

Answer by Ajahn Martin

I think if I straighten out the definitions you will understand.

The five khandhas, they are the tools of either the kilesas or the tools of Dhamma, whoever sits on the throne can command the Khandhas around. However the kilesas and the Dhamma, when we start practicing, are fighting for the throne, so one of the powers sits for a while, then the other one, pushes it off. For normal people, the kilesas sit on the throne most of the time undisputed.

The five khandhas,

rupa – vedana – sanna – sankhara -and vinnana in english Body – basic feeling – memory and association – short thoughts and consciousness

The body has six senses:

seeing, hearing, smelling, tasting, touching and thinking and all of it have a sensebase: eyes, ears, nose, tongue, skin, and brain.

So where is the difficulty?

The difficulty is the citta, that does not have a base, because the citta does not belong to the conventional reality. This citta however we can only experience when we enter appana samadhi, or when we become an Arahant.

The citta that we experience right now is the citta cloaked with avijja and loaded with kamma.

This citta is the driver of the khandhas. If the citta moves the khandhas move, if the citta is quiet the khandhas are quiet. Or with another simile.

The five khandhas are a biological robot, and the citta is the programmer, when the programmer orders the robot to do this and that, the robot moves, if the programmer sleeps, the robot just stands still.

Do you understand now?

When we normally talk about mind and heart, we normally refer to 2 qualities of the stained citta. Namely the rational aspect of the citta or the emotional aspect of the citta. So it is not difficult to see the base of mind and heart, it is avijja and kamma. Without avijja there would be no consciousness and no kamma, see dependent origination avijja pattaya sankhara > avijja is the condition for all phenomenons to arise sankhara pattay vinnana > the phenomenons are the condition for consciousness to arise

vinnana pattaya nama rupa > consciousness is the condition for form and meaning to arise and so on.

I hope you understand now.