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ORIGIN AND FOUNDATIONS OF SOCIAL ACTION AS PER ABHIDHAMMA POINT OF VIEW

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ABSTRACT

In our society, we relate to each other as per social roles and then social actions appear. A person may have many social roles, such as teacher, father, husband, and so forth. When we have social relations, these social roles appear in our mind by thinking his / her behavior and work in the past. Our repeated manners in day-to-day life are images of our social roles through which we act something for ourselves as well as for others. When related to others, social actions come to existence between two social members. For the social actions, there are origin and foundations behind them. They are mind (*citta + cetasika-s*), mind-born matter (*cittaja-rpa*) and intimation (*viññatti*): physical intimation and verbal intimation.

KEY WORDS: *mind (citta + cetasika-s), mind-born matter (cittaja-rpa) and intimation (viññatti), etc.*

1. The concept of action

There may be many definitions for the word "action". According to Buddhist literatures, action means "kamma". It is derived from the root of *kara*: to do, to act, something. However, we should understand that action is composed of intention, body-action and consequence. Intention is a

process of mental movement and body-action is that of physical movement which is of two types: bodily action and verbal action. In the phase of consequence, not only present consequences but also various consequences in the past should be considered because action leaves tendency or disposition as latent stage which will be involved in the future actions. There are three types of actions: mental action, bodily action and verbal action.

1.1 Mental action (*Mano-kamma*)

In the mental action, intention is considered as leader under which its associated dhammas cooperate

together in the action. In the *Nibbedhika sutta* of *Angutara-nikaya*, it is mentioned that the intention associated with good consciousness and evil consciousness is indirectly called action (*kamma*) in mental action. To be clearer, just as killing is one of actions, so also intention to kill is indirectly regarded as action. Intention can be known by oneself who is taking action. In the mental action, intention motivates other *cetasikas* to do their respective functions: to do the function of touch for '*phassa cetasika*', to experience for '*vedan cetasika*', etc. Intention is an organizer and works hard himself in the mental action. In brief, we can say that intention with 29 good and evil *javana-s* and their associated dhammas can be



called action, especially mental action. Twenty-nine *javana-s* are counted in the *Abhidhammattha-sangaha* as follows.

<i>Akusala javana-s</i> (unwholesome)	12
<i>Kmvacara kusala javana-s</i> (sense-sphere wholesome)	8
<i>Kmvacara kiriy javana-s</i> (sense-sphere functional)	8
<i>Hasituppda</i> (smile-producing)	1

Total:	29

Among twenty-nine, only twelve *akusala javana-s* and eight *kmvacara javana-s* mostly occur in the society for the worldly persons. Eight sense-sphere *javana-s* and smile-producing consciousness are only for those who have already eradicated all of mental defilements by taking meditation practice with strenuous effort, i.e., the Buddha and arahants. So, only twenty *javana-s* are mostly applied in action in the society for societal relationship.

There are the associated dhammas with intention (*cetan-sampayuttaka-dhamma*) are mentioned in some Buddhist suttas as follows.

1. *Abhijjh*: unfair greed
2. *Bypda*: ill-will
3. *Micch-dihi*: wrong view
4. *Anabhijjh*: absence of unfair greed
5. *Abypda*: absence of ill-will
6. *Samm-dihi*: right view, and

the other 15 dhammas of the noble eightfold path (*Ariya-atthangika-magga*) and the seven constituents of enlightenment (*Satta-sambojjhanga*). Among them, the first three are related to immoral mental action and the remaining 18 dhammas to moral mental action.

1.2 Bodily action (*Kya-kamma*)

With regard to bodily action, we should know about our body (*rpa*). There are four kinds of body-matter: kamma-born body-matter, mind-born body, utu-born body, and hra-born body. Kamma-born body-matters include eye-base, ear-base, nose-base, tongue-base, body-base, femininity, masculinity, and vital force. It means that the whole body including eyes, ears, etc., is produced by the kamma. All of kamma-born *rpas* are composed with the eight inseparable qualities (*avinibbhoga-rpa*) of four great elements, visual form, smell, taste, and nutritive essence. In the same way, these inseparable eight *rpas* are included in mind-born body-matter, utu-born body-matter as well as hra-born body-matter because they are inseparably united in a smallest unit of each and every body-matter cluster (*rpa-kalpa*). They are produced by four causes, i.e., kamma, citta, utu and hra and thus are called *catuja-rpa-s*. *Cittaja-rpa-s*, supporting the other three *rpas*, mainly perform for the bodily action. Mind produces mind-born body-matter which again generates bodily actions covering the other body-matters. Here, what we have to know is that air element generated by the mind (*cittaja-vyo-dhtu*) plays vital role in the physical action.

Among four kinds of *rpas*, mind-born *rpa* plays vital role to finish bodily action. Therefore, how many and what kind of *citta-s* can produce *rpa* is enquiry question. There are eighty-nine *citta-s* in the calculation of number shown in the *Abhidhammattha-sangaha*. However, not all *citta-s* can generate *rpa*. Only some *citta-s* can produce *rpa*. The *citta-s* that produce *rpa* are 75 in number, excluding the tenfold sense consciousness (*dvi-pañca-viññāna*) and the four immaterial resultant consciousnesses (*arpvacara-vipka citta-s*). The tenfold sense consciousness does not produce mind-born body-matter because they lack the power to produce it. The four immaterial resultant consciousnesses do not produce mind-born body-matter because they arise only in the immaterial realms. The rebirth consciousness (*patisandhi-citta*) which is newcomer to the new existence does not produce mind-born body-matter because at the moment of rebirth the body-matter that arises is born of

kamma. The death-consciousness of Arahants also does not produce rpa. Action of going, eating, speaking, smiling, crying, jumping, etc., are generated by *cittaja-rpas* (mind-born body-matter) in which mind-born air element causes four kinds of body-matter to move.

Starting from the first *bhavanga-citta* of the life-continuum till death, the 75 citta-s mentioned above produce *cittaja-rpas* at every arising instant of the respective citta-s. The rpa produced by citta is known as *cittaja-rpa*.

Out of 75 citta-s, the 26 appan-javana citta-s not only produce *cittaja-rpas* but also support the four bodily postures (*iriyapatha*) - viz., standing, sitting, lying and walking. In postures, all daily activities such as eating, washing face, taking bath, etc., are also included. These citta-s have two functions of generating *cittaja-rpas* and postures. However, these 26 citta-s belong to only those who are taking tranquil meditation (*samatha-bhvan*) and insight meditation (*vipassan-bhvan*). Therefore, the said citta-s are with less chance to be explained in the social actions.

The 32 citta-s comprising mind-door adverting citta (*mano-dvrvajjana*), twenty-nine sense-sphere javana-s (*Kmvacara javana-s*) and two supernormal knowledge (*abhiññās*) produce *cittaja-rpas*, support the bodily postures (*iriyapatha*) and also produce two *viññatti-rpas* for bodily actions and vocal actions. So, they have three functions of generating *cittaja-rpas*, *iriyapatha* and *viññatti-rpa*.

Of the 32 citta-s mentioned above, the 13 pleasant javana-s (*somanassa javana-s*) also produce smiles and laughters. Therefore, these 13 pleasant javana-s have four functions of generating *cittaja-rpas*, *iriyapatha*, *viññatti-rpa* and smile and laughter.

On the contrary, two displeasure javana-s (*domanassa javana-s*), called the two hatred-rooted *citta-s* (*dosa-mla citta-s*), produce also moaning and weeping. Accordingly, these two *citta-s* have also four functions of generating *cittaja-rpas*, *iriyapatha*, *viññatti-rpa* and moaning and weeping.

Smile-producing citta (*hasituppdā*) and four pleasant great functional *citta-s* (*somanassa-mah-kiriyā citta-s*) produce smiles in Buddhas and arahants only. Two greed-rooted pleasant *citta-s* without wrong view (*lobha-mla-ditthigata-vippayutta-somanassa citta-s*) and four pleasant great wholesome *citta-s* (*somanassa-mah-kusala citta-s*) produce smiles and laughters in Sekkha persons (trainees), i.e., three lower noble persons apart from arahant: stream-enterer (*sotpanna*), once-returner (*sakadgm*) and non-returner (*angm*).

Four greed-rooted pleasant *citta-s* (*lobha-mla-somanassa citta*) and four pleasant great wholesome *citta-s* (*somanassa-mah-kusala citta-s*) produce smiles and laughters in puthujjanas (*worldlings*). We, social objects who are mostly worldly persons smile with any of these eight *citta-s* in the society. With what kind of citta we are smiling is detected ourselves by studying the nature of these *citta-s* which are running in the social relationship among social objects.

Three mind-elements (*mano-dhtu*), eleven registration (*tadlambā*) and five fine material sphere resultants (*rpavacara vipaka citta-s*) totaling 19 *citta-s* produce only ordinary *cittaja-rpa*.

With the study of different *citta-s* which perform different functions such as producing mind-born rpa, supporting postures, generating intimations, smile and crying, etc., we have come to know that some *citta-s* can generate private actions and some social relationships and social actions.

The cause for bodily action is mainly bodily intimation (*kya-viññatti*) which is produced by mind. What is bodily intimation? While a person who is taking bodily action, such as going forward or backward, seeing forward or backward, bending or stretching his motor organs, with the purpose of making known to other social objects what he wishes, his intimation with bodily movement is called *kya-viññatti*. However intimation is not seen with eyes, but by mind of receivers although bodily movement can be seen with our eyes.

Precisely speaking, when we have to desire to go forward or backward, our mind generates mind-born matter called *cittaja-rpa* which is a material cluster (*rpa-kalpa*) composed of the inseparable eight: earth element, air element, fire element, water element, visible form, sound, taste and nutritive essence. Out of these eight, the air element generated by the mind support its associated body-matter for the bodily movement.

It is in the commentary to the book of expositor mentioned that among seven *javana -s* of mental process in the mind door, air element produced by first *javana citta* cannot give arise bodily movement, but support the body not to fall down. In the same way, the second to the six *javana-s* also cannot produce bodily

movement. Only the seventh javana, with the help of the previous six *javana-s*, can generate the bodily movements such as going ahead, going back, looking up, looking beside, bending, stretching, etc. At the stage of the seventh javana, the air element produced by all seven *javana-s* become stronger and stronger, bodily movement is produced by its support. That is why air element produced by mind plays vital role for the bodily movement.

1.3 Verbal action (vac-kamma)

For the verbal action to occur, there are some necessary things such verbal intimation, mind-born earth-element, sound, etc., in the material processes. The vocal intimation (*vac-viññatti*) through which we can make the other social objects known what we wish is a main cause for verbal action for the social relationship in the society. However, not all sounds are called vocal intimation. The sound or voice of those who are sleeping, singing sounds in the bath room, voice of reciting suttas or mantras, etc., are not vocal intimation, but only private sounds for other purpose, not for social relationship, i.e., these sounds cannot make the other known what they wish.

The mind in which the wish “I will speak this, or I will speak that” occurs generates the eight inseparable body-matters (*avinibbhoga rpa*): earth element, water element, fire element, air element, visual form, smell, taste and nutritive essence. Out of these eight, earth element produced by the mind (*cittaja-pathav*) strikes the earth element produced by kamma (*kammaja-pathav*), and sound is generated. The sound, while striking two earth elements produced by mind and kamma, is called *citta-samutthna-sadda* meaning the sound caused by mind. However, this sound is not called vac-viññatti (vocal intimation), but only pure sound or private sound when are singing alone, reciting suttas alone, etc. We may call it pure action or private action, without connecting to any other social object. Nobody knows what we wish at the time of singing alone, reciting suttas alone, etc. Only the gestures of mind-born matter of lips, mouth, tongue, etc, together with mind-born sound can make the other social objects known what we wish or purpose.

After hearing voice of someone such as “Please come here” by our ears, we understand his wish to come to there with mind. That is why intention is understood by mind and voice is perceived by ears. However, for the arising of vocal intimation, both of hearing voice and understanding intimation are compulsory. While doing vocal action, we tell lies, vain talk, harsh speech, good and true issue, etc, with good or bad intention. This intention is called verbal action.

1.4 Consequences of action

It is usually mentioned that every action generates reaction which is result or effect or consequence. That is why when we say about action, its result or effect or consequence comes along with it together. However, there is an important thing we have to know that some actions can generate its consequence at the present time where as some generate in the future with the temporal gap. There are some actions which cannot produce its consequence within limited time and become ineffective action.

To understand the consequences of actions, we need to know that an action is of three realms of manners: (1). bodily realm, (2). realm of experience, and (3). realm of dispositions.

1. Bodily Realm: This class includes the performative aspect of manners. It provides the description of actions performed by an individual. They can be lexically identified as adverbs and verbs used in adjectival form. Further subdivisions in the manners of this realm are manners of dance: graceful, professional, aerobic, manners of eating: gluttonous, hurriedly, hungrily and manners of talking: fluently, clearly, loudly.

The temporal relation between manners in this realm and the individual is spatio- temporal, because these manners describe the everyday material actions of individuals.

2. Realm of Experience: This class includes the description of feelings and emotions of an individual. The emotions have a distinctive bearing on the personality of the individual. All kinds of mental properties (*cetasikas*) are possible to be involved in this realm. The temporal relation between the manners and the character is mere-temporal because they arise due to the mental activities in the mental process. Some examples of experiential manners in this realm are sympathetic, surprised, fascinated, fear, pleasures, displeasure, etc.

From the view of the above two realms: bodily realm and experiential realm, the consequences can occur at the time of doing an action. Whatever we do an action bodily or verbally, our mental process and physical process work together at the same time. While doing an action, mind produces mind-born rpas and function together to finish an action. For example, an angry person generates his reddish face and tremble hands and legs during his action and feels displeasure. Then our discussion or social relation is done at the present time or later. In the Buddhist Pli texts of Patthna (*conditional relations*), the actions done with mental process and physical process at the same time are called coexistence kamma (*sahajta-kamma*).

3. Realm of dispositions: Dispositions are a person's inherent qualities of mind and characters which are latent stages in the view of arising, supporting, and torturing to us at the due course. In other words, they can also be called vsans: impressions remaining on the mind from past good or evil actions and producing pleasure or pain. Again, these dispositions can be known as anusaya (proclivities or inherent tendencies). For it is owing to their inveteracy that they are called inherent tendencies (*anusaya*) since they inhere (*anusenti*) as cause for the arising of greed for sense desires, etc., again and again.

These inherent tendencies are seven types as shown in Visuddhimagga as follows.

- 1). *kma-rga*: sensuous greed
- 2). *paigha*: grudge, hatred
- 3). *dih*: speculative opinion, wrong view
- 4). *vicikicch*: skeptical doubt
- 5). *Mna*: conceit
- 6). *Bhava-rga*: craving for continued existence
- 7). *Avijj*: ignorance.

The realm of disposition includes the qualificatory aspects of an individual's action. The lexical items which go into this class are adjectives used to describe a person. The temporal relation of these manners to the individual is trans-temporal (gaps in time) as they are the qualities inherited over time. Some examples of this manner are: hot-tempered, polite, contemplative, dignified, impatient, and so forth.

These inherent tendencies or dispositions are mostly in the conditions of predominance whenever we do our actions. Actually these inherent tendencies are mental latent products of seven *javana-s* of our day-to-day purposive actions. We are usually controlled by these tendencies in our actions. Although our actions are done in a good manner or in a bad manner, what we have to know is that they leave the dispositions which are ready to give us rebirth-consequence. Some of dispositions are waiting for us to support our actions in day-to-day life where as some are stand by to disturb our actions. These dispositions become again causes for our action. An action generates its consequences which in turn become causes for another action. Some of these tendencies or dispositions, especially those generated by first *javana*, produce consequences in this very life whereas some dispositions, definitely generated by the last *javana-s* produce their consequences in the next life. The dispositions originated by middle five *javana-s* produce their consequences starting from the second life to the last life of *samsra*.

In the Buddhist literatures of *Patthna* (conditional relations), it is mentioned that the actions done with the predominance of latent dispositions which are capable to produce next action are called different-time actions (*nnakkhanika kamma*) because they are stored in the mind in the hidden stage, waiting proper conditions and time.

1.5 The nature of dispositions or tendencies of social beings

The dispositions or tendencies are related to the various previous lives. In case someone is with good tendencies in this very life, it is sure that he or she must have good minds in his past lives by helping others, giving charity, doing good deeds for social benefits. In contract, a person who is with bad tendencies is supposed to have bad minds with habitual bad manners in his most of past lives.

However, if we know that we are with bad tendencies, they can be controlled with introspection

following good friends, good teachers, etc. Without examining these tendencies carefully, it is sure that we will be under the dominance of them. Whatever they ask us to, we have to do as per their natures. In case of unlawful greedy tendencies, one social object will contact with greedy manners and behaviours. In the same way, a social object dominated by anger tendencies will relate to other social objects with angry manners and behaviours. The enquiry which tendencies dominate a social object can be solved by examining his or her gestures and postures such as going, sitting, standing, and lying, the food he or she usually eats, his or her wearing styles, etc.

In our society, some social objects are with the dominance of greed or lust tendencies where as some are with the dominance of faith tendencies. Both of them are in the same way of polite and smart manner concerned with postures and daily activities such as washing clothes, cleaning room, etc. Regarding foods, they like sweet and soft items. However, one with prominent lust tendencies get addicted to sensual pleasant objects; would like to conceal his or her fault; would like to pretend as a rich person without money; would have high conceit. On the other hand, one with the faith tendencies avoids cheating, pretending, and conceit and would give charity to the needy persons and attend to the elder persons in the society. Therefore, we can examine who is with what kind of tendency by staying together with them and with the knowledge.

There are different kinds of societal objects with the various tendencies in the society. Some social objects are attached with angry inherent tendencies where as some are with intellectual tendencies. Both of them are rough in the gestures and postures. Daily activities such as washing clothes, cleaning room, arrangement of utensils, etc., are at random. Regarding foods, both of them prefer sour, salty, hot, strong flavor. If encountered with what they do not like, they cannot control their mind and would angrily shout to others social objects. However, there is a difference between them that the angry tendentious person allow amity, envy, selfishness, destroying the gratitude done by others, etc., all kinds of evil mental attitudes to enter his mind where as the intellectual tendentious person does not allow the above evil mental natures to occur in his mind and is very easy to teach him; eats only moderate food with the hygienic knowledge.

Again, some social objects are controlled by delusion tendencies. Their manners and behaviors are very complex in every case such as wearing style, postures, etc. They do not have their favorite foods and not understand what is good and what is bad. They do not want to be leaders or organizers in the team, but only followers. When the other social objects say this is good, they also would say the same way without distinguishing anything. Their mind is always wandering here and there and they cannot decide themselves what should be done or not. Some social objects manipulated by only thinking or imagination follow the same ways of delusive tendentious persons. Only thinking occurs in their mind and nothing is practically done by them. They are actually only with lip-service and their works are flowing in the mental process without finishing anything.

In this way, we come to know that while we are doing social actions with body and voice together with intimations, our actions are being manipulated by the dispositions or tendencies in a good way or bad way. Therefore, these tendencies are also important issues in the social relations and bad tendencies should be removed with introspection. Our behaviours, manners, postures, foods, etc., in day-to-day life should be maintained with good tendencies or dispositions. Actually, these tendencies or dispositions are originated from our daily behaviours and manners. Therefore, it is possible that bad tendencies are replaced with good tendencies. With the good tendencies, all social objects will lead to good social relations and the whole society will get benefit.

2. PRIVATE ACTION AND SOCIAL ACTION

Not all actions are possible for the social actions. Actions without communication to other social objects are non-social actions or private actions. To understand non-social actions clearly, we can trace the components of action which decide whether it is private action (non-social action) or social action.

Mind, a component of action, produces mind-born matter in which the eight inseparable rpas are composed of. Accordingly, mind-born rpas also become a component of action. All *citta-s* excluding tenfold sense consciousnesses produce mind-born matters. With the help of air-element out of the eight inseparable rpas, the movements of our body come to existence. However, such kinds of movements cannot be called social actions because they are not connected to the other social objects.

Again, some minds not only produce mind-born rpas but also body postures including going, sitting, lying, washing face, doing physical exercises, etc. These activities also cannot be called social actions because of lack of communication with the other social objects. We can distinguish between the movement of head in physical exercise and the agreement of head in the social communication. In the verbal actions, with the help of earth-element (*pathav-dhtu*) out of the eight inseparable rpas of mind-born matters, sound is produced by the friction of two earth-elements. Here also, singing songs alone in the bath-room, doing exercise in singing songs, etc., are not social actions due to lack of communication to the other social objects.

Some citta-s produce smiling with the help of air-element in the mind-born rpas through which they smile. However, smiling alone in the room, doing the exercises for smiling in front of mirror, etc., are not social actions because of no communication to the other social objects. In some cases, three actions: sitting, smiling and singing are done at the same time in the room but nobody sees and hears. These kinds of actions are also not called social actions, but non-social action or private actions.

Some minds can produce more than one product such as mind-born rpas, postures, sound, smiling, crying and intimation. With the intimation, all the rest which are postures, smiling, etc., become to existence of social actions. As explained above, only when all of components are made the other social objects known, these activities can be called social action.

3. THE SOCIAL COMMUNICATION AND SOCIAL MANNERS

Intimation (*viññatti*) is very important to the social action. Without intimation, there will not be social communication as well as social action. Some components of action in which postures such as sitting, going, lying, standing, smiling, singing, etc., without intimation are only private actions or non-social actions. With the addition of intimation to them, they come to existence of social actions. We communicate each other in the society by these intimating material phenomena. It is a particular mode or modification in the material properties. There are two kinds of intimations (*viññatti*) which make the other social objects what we want, desire and wish: bodily intimation (*kya-viññatti*) and verbal intimation (*vac-viññatti*).

3.1 Bodily intimation (*kya-viññatti*)

When we want to know our intention to the other social objects, we utilize our body gestures in the social communication. This is called bodily intimation (*Kya-viññatti*). When we make hand gesture in which up and down movement of hand go on, the other social objects know that we want them to come here. The movement of our fingers and the movement of our hand are particular modes in this movement. Not all the movements are called *viññatti* because the movement of the trees for example does not make us known anything. It is just movement. When we move our hand, our intention is involved in this movement. That intention or consciousness accompanied by intention produces material properties, especially air-element (*vyo-dhtu*). It produces a great amount of vyo, the air element. What we perceive as movement is the increase of vyo. When vyo-dhtu increases, the other material properties, especially the other three great essentials (*mah-bhta*) also increase. By their increase, we think there is movement in the hand.

Bodily intimation (*kya-viññatti*) is of the characteristic of the mind-born air element which causes the body to move in ways that reveals one's intention. Its function is to display intention. Its manifestation is the cause of bodily movement. Its proximate cause is air element born of mind. To understand what is meant by someone's bodily intimation, we have to follow five mental processes as below.

(1). *Cakkhu-dvra vthi* (eye-door mental process) in which we take the object of movements of the hand. Here there will be many levels of movement of hand from upper position to lower position. When someone shakes or moves his or her hand with the purpose of our coming to him or her, firstly there will be upper movement of his or her hand. Then there will be lower movement of hand. In this way, there will be many levels of movement of hand from the upper movement to lower movement. So, we will have eye-door mental process for all movements of hand. For example, if there are five movements of hand, there will be five times of eye-door mental processes.

(2). *Attaggahaa vthi* (mind-door mental process of taking the past object) in which the process takes the past object of all the movement of hand. This mental process also can occur many times according the occurred times

of eye-door mental process.

(3). *Samhaggahaa vthi* (mental process of taking aggregation) in which there will be mental process of taking whole of all movements of hand from up to down.

(4). *Viññattiggahaa vthi* (mind-door mental process of taking intimation) in which the process takes physical intimation which make other social object known to come, etc. Here the reason we need this mental process is to distinguish whether it is intimation or not because there can be many things which are moving or shaking. For example, some trees are shaking because of wind, but they never show intimation to us to come to them. When we see someone doing physical exercise by arising his hands and dropping down them, we will not have this kind of mental process, i.e. intimation mental process.

(5). *Adhippyaggahaa vthi* (mind-door mental process of taking meaning) in which we understand what is someone's wish or what he / she wants to us to do, i.e., we should come to him / her or we should go away from him / her.

3.2 Verbal intimation (*Vac-viññatti*)

Vac-viññatti (vocal intimation) makes our intention known to the other social objects by speech. When we make our desire, known to someone by speech, we have to say, "Come". The other social object knows that we want him / her to come here. The sound "come" is not *vac-viññatti*. Only intention in that sound (i.e., we make the sound and we have the intention for someone to come) is called *vac-viññatti*. The intention to make the sound produces earth-element, *pathav-dhtu* in our throat. The friction between two earth-elements makes the sound come out. In this case, what is prominent is the earth-element. When we say something, we are letting other people know what we intend, or what we mean. *Vac-viññatti* is what we infer the intention from the sound we heard.

Vac-viññatti is of the characteristic the mind-born earth element which issues in speech by which one reveals one's intention. Its function is to display intention. It is manifested as cause of vocal expression. Its proximate cause is earth-element born of mind. When we hear some kind of sounds and we understand what is meant and what is intended by the other social objects, mostly the following mental processes will occur in the phenomena.

(1). *Sota-dvrika vthi* in which we have ear-door mental process firstly taking the present object of sound.

(2). *Attaggahaa vthi* in which there will be another mental process called taking past of that object (sound).

(3). *Samhaggahaa vthi* (mental process of taking aggregation of sounds) in which if it is only one syllable, there will not occur this kind of mental process because there no need to collect other syllables. However, only if there are two or more syllables of the word or the phrase, etc., there will be this kind of mental processes of taking all. For example, if the syllables of the sound (one word) are two in number, two times of *samhaggahaa vthi* will happen. In same way, we should understand that there will be three times of *samhaggahaa vthi* for three syllables, four times for four syllables, etc. For example, the word "good morning" has three sounds: 1. good, 2. mor and 3. ning and thus the word "good morning" has three time mental processes and finally taking the whole of three mental processes (good+mor+ning) will occur.

(4). *Nmaggahana vithi* (the mental process which takes the name) in which we understand the name of the object pronounced by voice. This mental process occurs in our mind when we hear the name of the object, especially noun form of the object.

(5). *Vac-viññattiggahaa vthi* (the mind-door mental process which takes verbal intimation) in which we will know the other person's wish which shows us to come to him / her or to do something. Especially, we have this kind of mental process when we hear the sound which mentions the verb form.

(6). *Adhippyaggahaa vthi* (mind-door mental process of taking meaning of sound) in which we understand the meaning of what the other person says or what they wish.

4. Consequential traces of social action

When we do social actions with the bodily intimation or verbal intimation, the consequential traces are left in the mind of social objects: trace in oneself, trace in consumer and trace in reader. Based upon these traces,

all social objects have social communications one another in the society.

1.Trace in oneself: One's own actions are used to calibrate and perfect certain actions such as skills. Refinement of one's future actions is carried out with the help of these traces. Also, deeds that terminate in the production of consumable entities, like material products, produce these traces. Whenever a product is produced by us, trace of skill is left in our mind. For example, someone is very expert in riding in bicycle but he / she is away from it for many years. But in case of condition that he must ride a bicycle, he is ready for riding it any time and any place because he has trace of skill for riding it. Not only trace of physical skill but also mental traces of desire to do smartly, wish to serve to the other social objects with good product, etc., are left in our mind whenever we have finished our products which are consumed by the others. Here, we have taken products such as craft, food, clothes, etc., by bodily action as well as products such as conversation, song, music, etc., by verbal action. In conversation, the mental traces of smartness, politeness, respect, etc., are left in our mind. That is why a good speaker can give good speech to the audience because his skills are kept in his mind.

2.Trace in consumer: When the product of a social object's action (material or immaterial) is consumed by some other social individual, some of traces are kept in the consumer. According to his consumption of product, trace will be good or bad. For example, one social object produces food items whereas another social object produces medical treatment for the health care. Just as a doctor needs to consume the food items, so also food-maker needs to take medical treatment. They are mutually and dependently related to each other in the society and traces are also kept in the both of social objects. Actually, these traces are termed as debt-traces and they cause payback dispositions in cognition and deeds of consumer.

3.Trace in reader: The social actions via mutual relations of two social objects are readable by them as well as by the third social object. After finishing the social actions, each social object keeps some kind of traces based upon social actions. It means they keep some mental emotions in their mind. As per someone's good or bad behavior, the other person will keep the trace in his mind whether he / she is good or bad. And again, when one of them reports to the third person about the other social object, the trace is again kept in the third one. That is why it is said that all actions are readable because traces are kept in all social objects. All traces kept in the mind of reader appear in front of the other social object and according to these traces social relation and social actions are going on in the society.

5.CONCLUSION

In summary, social actions are very important in the society because without them all societal objects will be lack of social relations. Accordingly, without social relations, the whole society will be meaningless. Actually, it is sure that we cannot stand alone in the society. We have to relate each other. When societal objects contact with one another, social actions are certainly used. However, social actions are created by social objects in a causal way. With the help of the emotion of desires, we usually do our social actions as well as personal actions. Behind the desire, there are some causes such as contact of social object and eyes, ears, etc., which are originated from sañkhra. Although we can do our personal action with our body including motor organs, without intimations social actions are impossible because nobody knows our intentions. Therefore, intimations are also vital in the social relation and social actions for the benefit of society. Our social actions are done, but traces of actions are going on in the mind of oneself, consumer and reader. Based upon these traces, social objects are related to each other for the welfare of society.

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