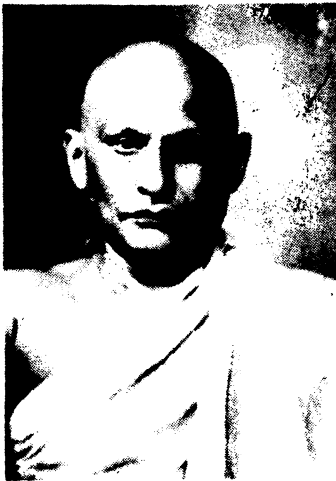


SACRED BOOKS OF THE BUDDHISTS Vol. XL

THE DISPELLER OF DELUSION

PART I

Publication of this book has been made possible by the generous donations of the Subha Group of Penang, West Malaysia, given in Memory of their Founder-Teachers, the late Reverend K. Gunaratana Mahathera and the late Oppasaka Ng Peng Wah, on the occasion of the Subha Group's Twentieth Anniversary 1965-1985.



The late Venerable
K. GUNARATANA
MAHATHERA
Late Buddhist Chief
HIGH PRIEST OF
MALAYSIA
died 19 January 1964



The late OPPASAKA
MR NG PENG WAH
died February 1971

THE DISPELLER OF DELUSION
(SAMMOHAVINODANĪ)

PART I

Translated from the Pali by

BHIKKHU ÑĀNAMOLI

Revised for publication by

L. S. Cousins, Nyanaponika Mahāthera
and C. M. M. Shaw

Published by
THE PALI TEXT SOCIETY
OXFORD
1996

*First published in 1987
Reprinted 1996*

All Rights reserved. No part of this work may be reproduced or transmitted in any form or by any means analogue, digital, electronic, mechanical, photocopying, recording or otherwise or stored in any retrieval system of any nature without the written permission of the Pali Text Society Limited of 73 Lime Walk, Headington, Oxford, OX3 7AD, UK.

© The Pali Text Society Limited 1996

ISBN 0 86013 155 6

*Printed and bound in Great Britain by
Antony Rowe Ltd, Chippenham, Wiltshire*

CONTENTS

	PARAGRAPH	PAGE
INTRODUCTION		vii
ABBREVIATIONS		xi
CHAPTER ONE CLASSIFICATION OF THE AGGREGATES	2-207	1
A. Suttanta Division	2-159	1
(a) The Five Aggregates	2-6	
(b) Materiality Aggregate	7-51	
(c) Feeling Aggregate	52-78	
(d) Perception Aggregate	79-84	
(e) Formations Aggregate	85-87	
(f) Consciousness Aggregate	88-90	
(g) General	91-127	
(h) Definition	128-159	
B. Abhidhamma Division	160-201	40
(a) Materiality	160	
(b) Feeling	161-198	
(c)-(e) Perception, etc.	199-201	
C. Questionnaire	202-207	48
CHAPTER TWO CLASSIFICATION OF THE BASES	208-264	53
A. Suttanta Division	208-249	53
(a) Definition	209-229	
(b) Procedure of Comprehension	230-249	
B. Abhidhamma Division	250-260	60
C. Questionnaire	261-264	64
CHAPTER THREE CLASSIFICATION OF THE ELEMENTS	265-417	67
A. Suttanta Division	265-382	67
(a) First Sestad	266-361	
(b) Second Sestad	362-367	
(c) Third Sestad	368-381	
B. Abhidhamma Division	383-414	89
(a) Definition	384-408	
(b) Description	409-414	
C. Questionnaire	415-417	96

CHAPTER FOUR CLASSIFICATION OF THE TRUTHS		
A. Suttanta Division		418-577 101
(a) Definition	418-445	418-570 101
(b) Suffering	446-522	
(c) Origination	523-529	
(d) Cessation	530-536	
(e) The Eightfold Path	537-570	
B. Abhidhamma Division		571-574 146
C. Questionnaire		575-577 147
CHAPTER FIVE CLASSIFICATION OF THE FACULTIES		
A. Abhidhamma Division		578-597 154
(a) The Method of the Commentary	578-580	578-592 154
(b) Definition	581-592	
B. Questionnaire		593-597 158
CHAPTER SIX CLASSIFICATION OF THE STRUCTURE OF CONDITIONS		
A. Suttanta Division		598-1009 161
(a) Preamble	598-600	598-931 161
(b) Definition	601-634	
(c) Detailed Exposition	635-881	
(d) The Wheel of Existence	882-931	
B. Abhidhamma Division		932-1009 244
(a) Schedule	932-974	
(b) Arisings of Thoughts	975-1009	
CHAPTER SEVEN CLASSIFICATION OF THE FOUNDATIONS OF MINDFULNESS		
A. Suttanta Division		1010-1391 270
(a) General Word-Commentary	1010-1052	1010-1385 270
(b) Contemplation of the Body	1053-1212	
(c) Contemplation of Feeling	1213-1230	
(d) Contemplation of Mind	1231-1240	
(e) Contemplation of Mental Objects	1241-1383	
(f) Conclusion	1384-1385	
B. Abhidhamma Division		1386-1388 352
C. Questionnaire		1389-1391 353

INTRODUCTION

Translating the commentaries

As part of the celebration of its centenary in 1981 the Council of the Pali Text Society (PTS) initiated a programme of translations of the commentaries (*aṭṭhakathā*) to the Pali Canon. Progress is inevitably somewhat slow but at present the PTS has published and maintained in print the translations of five commentaries: those on the *Khuddakapāṭha*, *Buddhavaṃsa*, *Petavatthu*, *Dhammasaṅgaṇi* and *Kathāvatthu*. A small portion of the Vinaya commentary has also been translated. The PTS has also reprinted works, originally published elsewhere, which contain substantial portions of the translations of the commentaries to the *Dhammapada* and the *Jātaka*.

This includes one commentary by Dhammapāla and one attributed to Buddhadatta. The translation of a further commentary by Dhammapāla, that on the *Vimānavatthu*, will be published shortly. The remainder are traditionally attributed to Buddhaghosa whose general commentary to the whole canon, the *Visuddhimagga*, has also been translated and published by the PTS.

Discovery of the manuscript

Nevertheless much remains to be done and the PTS is always in search of new material in publishable form. It was therefore with considerable interest that the late President of the PTS, I. B. Horner, learnt in a letter from Jotipaṇṇa Bhikkhu in Sri Lanka that a manuscript translation of the *Vibhaṅga commentary* by Ven. Nāṇamoli had been uncovered while 'searching through some old cupboards' at the Island Hermitage, Dodanduwa during 1979.

It was eventually agreed that the manuscript would be typed in Sri Lanka under the supervision of Nyanaponika Mahāthera. Some difficulties were met with but the final instalments of the typescript were received by the PTS in the U.K. together with the original manuscript in the course of 1982.

The task of editing

According to the letter mentioned above (dated 22.6.79) the translation was completed early in 1953. It is then likely that it was drafted before the first version of Nāṇamoli's translation of the *Visuddhimagga*. In any case it clearly represents an earlier stage of the translator's work than the published version of that translation.

There were numerous difficulties in converting the manuscript to typewritten form. Gaps had been left in some places with the

intention of revising difficult passages at a later date. Pencilled insertions were not always easy to read, having faded with the lapse of years. Many corrections had been subsequently added to the original. Since this was not done systematically, a fair amount of inconsistency had been introduced. Nyanaponika completed the missing and unclear portions and also replaced a number of passages with the corresponding version from Nāṇamoli's *Visuddhimagga* translation (at the price of some further inconsistency). He also added a number of footnotes.

Unfortunately the typescript was far from ready for publication at this stage. It was entrusted by the PTS Council to myself to be edited and prepared for publication using a word-processing program on a microcomputer. It was then typed to disk by Charles Shaw who also added page references to the text of the PTS edition of the commentary (*Sammohavinodanī*) and generally tidied up the translation.

In the final stage we have gone through the translation, checking it against the text. Nāṇamoli appears to have used one of the Burmese editions; so it was necessary to identify discrepancies from the PTS edition. The more important of these have been indicated in the notes except in the case of variations already indicated in the PTS edition footnotes. A number of sentences or phrases omitted by the typists or by Nāṇamoli (or his source text) were added. In a number of cases improved renderings from Nāṇamoli's other translations were introduced. Also corrections were made of a number of clear errors which would hardly have been allowed to stand had Nāṇamoli had the opportunity to revise his draft for publication. The aim nevertheless has been to produce a published version of Nāṇamoli's own translation. We have made no attempt to introduce systematically our own preferred renderings. Some notes were, however, added by me – mainly on interesting passages or comments in the two subcommentaries.

The work of Nāṇamoli

The translation work of Nāṇamoli is considerable, although a number of his works were published after his death in 1960. It is perhaps worthwhile to give a list of his major publications:

- 1952 *Mindfulness of Breathing* . . . published in Sri Lanka
- 1956 *The Path of Purification (Visuddhimagga)* . . . published in Sri Lanka
- 1960 *Minor Readings and Illustrator (Khuddakapāṭha and commentary)* . . . PTS

- 1962 *The Guide (Nettipakaraṇa)* . . . PTS
 1964 *Piṭaka Disclosure (Peṭakopadesa)* . . . PTS
 1969 *The Pātimokkha* . . . published in Bangkok
 1982 *Path of Discrimination (Paṭisambhidāmagga)* . . . PTS
 1987 *The Dispeller of Delusion (Sammohavinodanī)* . . . PTS

Translations of about ninety of the discourses of the *Majjhima-nikāya* have been published in Bangkok in three volumes, while a number of short translations are also available in pamphlet form from Sri Lanka. A manuscript translation of *Aṭṭhasālinī* is apparently also extant.

Nāṇamoli was a careful scholar with a wide knowledge of Pali canonical and commentarial literature. It is therefore a matter for regret that his death at a relatively early age has meant that much of his work could not be revised for publication by himself. In particular his translation of the commentary to the *Khuddakapāṭha* is certainly the best translation of an *aṭṭhakathā* into English yet published.

***Sammohavinodanī* and its subcommentaries**

The *Sammohavinodanī* or commentary to the *Vibhaṅga* is traditionally attributed to Buddhaghosa. It seems clear in any case that it forms part of a single work with the *Aṭṭhasālinī* or commentary to the *Dhammasaṅgaṇī* and the *Pañcapakaraṇaṭṭhakathā* i.e. the commentary to the remaining five works of the *Abhidhamma-piṭaka*. Some scholars have suggested that the *Aṭṭhasālinī* is probably the work of a close associate of Buddhaghosa rather than of Buddhaghosa himself. However, this possibility is not yet definitely established.¹

Two ancient subcommentaries or *ṭīkās* to these commentaries exist. The oldest is the *Mūlaṭīkā* (mṭ) of Ānanda, probably the earliest *ṭīkā* to have been written in Pali. The date at which Ānanda wrote is not yet known but it is clear that he was sufficiently close in time to Buddhaghosa that the latter had not yet become a figure of legendary authority; for Ānanda occasionally disputes views put forward by Buddhaghosa, especially when Buddhaghosa departs from the position of the old Sinhalese *aṭṭhakathā*. Ānanda does, however, refer to the *Purāṇas* alongside the *Mahābhārata* and *Rāmāyaṇa*, which seems to rule out a very early date.² In mṭ there is generally a relatively short comment which is often the basis for expanded comments in the later *ṭīkās* attributed to Dhammapāla.

The *Anuṭikā* (anuṭ) is a commentary on the *Mūlaṭikā*. It is usually attributed to Dhammapāla and certainly shows significant resemblances to other *ṭikās* associated with the same author. It explicitly treats the commentary of Buddhaghosa as authoritative *aṭṭhakathā* and defends the views of Buddhaghosa whenever Ānanda criticizes them. Its date is again uncertain but it refers to the *Brahmaṇḍa*, *Liṅga* and *Skanda Purāṇas* by name. It appears to be cited in the *Udāna* commentary.

At least two subcommentaries were written at a later date in Burma by Mahānāma (sixteenth century) and Nāṇakitti but I have not been able to make use of these.

Importance of *Sammohavinodanī*

Much of the *Dispeller of Delusion* is no doubt duplicated in the others works of 'Buddhaghosa', especially the *Visuddhimagga*. In the *Abhidhamma-piṭaka* commentaries, however, the material has been less carefully edited and is therefore closer to the original commentaries in Sinhala Prakrit. They thereby provide precious hints of an earlier stage in development.

They often give a slightly more detailed account than that given in the *Visuddhimagga*. In the present case the *Sammohavinodanī* provides probably the most detailed account of Dependent Origination (*paṭicca-samuppāda*) in ancient Pali literature. It is also important for the detailed commentary on the various lists included in the *bodhipakkhiyadhammā*, giving elaborate details of various aspects of the Buddhist path.

Manchester, 1985

L. S. Cousins

Footnotes to Introduction

1 See the discussion in K. R. Norman, *Pāli Literature*, p. 123 ff.

2 See mṭ to Vbh 186.

3 UdA 94; this must be a reference to anuṭ to KvuA, since it specifies a treatment in detail. See anuṭ (B^c1960) p. 122 f. In a former publication ("Dhammapāla and the *ṭikā* literature" in *Religion* II, 2 (1972) p. 161) I took this to be a reference to mt.

ABBREVIATIONS

Numbers enclosed by square brackets e.g. [127] are page references to the text of the PTS edition of *Sammohavinodani* (VbhA). Numbers enclosed by pointers are references by page and line to the text of the PTS edition of the *Vibhaṅga* (Vbh) itself e.g. <55.5> indicates page 55 line 5.

Abbreviations used are those of the Pali Text Society's Dictionary (PED) unless indicated below.

anuṭ	<i>Anuṭikā</i> to <i>Vibhaṅga</i> , Burmese script, published 1960.
B ^c	Edition in Burmese script
BHSD	F. Edgerton, <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> .
C ^c	Edition in Sinhāḷa script.
[CMMS]	Note added by C. M. M. Shaw.
Comy	Commentary.
CPD	<i>Critical Pali Dictionary</i> , published in Copenhagen.
Dt	<i>Tikā</i> to the <i>Dīgha-nikāva</i> .
E ^c	Edition in Roman Script.
KhpA Trsl.	<i>The Illustrator</i> = Nāṇamoli's translation of the commentary to the <i>Khuddakapāṭha</i> .
[LSC]	Note added by L. S. Cousins.
mht	<i>Mahāṭikā</i> to the <i>Visuddhimagga</i> .
mṭ	<i>Mūlaṭikā</i> to <i>Vibhaṅga</i> , published with anuṭ (B ^c 1960).
[Ny]	Note added by Nyanaponika Mahāthera.
PED	<i>Pali English Dictionary</i> , published by the PTS.
PTS	Pali Text Society.
Trsl.	Translation.
Vbh (C ^c 1975)	<i>Vibhaṅga</i> text, edited in Sinhāḷa script by L. Laṅkānanda Thera and K. Sumanasāra Thera, Colombo, 1975.
Vbh Trsl.	<i>Book of Analysis</i> = Sayadaw U Thittila's translation of Vbh.
Vis Trsl.	<i>The Path of Purification</i> = Nāṇamoli's translation of the <i>Visuddhimagga</i> .

THE DISPELLER OF DELUSION
(SAMMOHAVINODANĪ)

THE DISPELLER OF DELUSION

DEDICATION

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

The Saviour, Seer of Four Truths,
the Fully Enlightened One, set forth
The fourfold Dhammasaṅgaṇi.
And [here] I come to comment on
The [book which is] Vibhaṅga [named]
and comes immediately next,
And which the Master, Guide possessed
of eighteen Buddha states, has taught
By way of eighteen classifications
of aggregates and so on.
And now because the time has come,
therefore the comment on the meaning
I undertake, and follow out
the method of the ancient comment,
Reverencing the Good Law;
hear it with attentive mind.

CHAPTER ONE

CLASSIFICATION OF THE AGGREGATES (*Khandhavibhaṅga*)

A. SUTTANTA DIVISION

(a) [The Five Aggregates]

2. [1] **Pañcakkhandhā: rūpakkhandho ... pe ... viññāṇakkhandho**¹ <1.1>. This is called the *Suttantabhājanīya* (Suttanta Division) in the *Khandhavibhaṅga* (Classification of the Aggregates) which forms the beginning of the Book of the Vibhaṅga.

3. Herein, **pañca** (“five”) is the division by number. Thereby it is shown to be neither lower nor higher than that. **Khandhā** (“aggregates”) is the description of the things so divided. And here this word: **khandha** is met with in many instances as a heap (*rāsi*), as a good quality (*guṇa*), as a designation (*paññatti*), and as a category (*rūḷhi*). In such passages as: ‘Just as, bhikkhus, it is not easy to take the amount of water in the ocean as so many measures of water, or so many hundred measures of water, or so many thousand measures of water, or so many hundred thousand measures of water, but rather is it counted as an incalculable mass (*khandha*) of water’ (S v 400) [2], it is called *khandha* in the sense of a heap. For a little water is not called a mass (*khandha*) of water, but only a large quantity of water is so called. Likewise a little dust is not called a mass of dust, nor a few oxen a mass of oxen, nor a small force² a mass of forces, nor a little merit a mass of merit; for it is only much dust that is called a mass of dust, only many oxen, etc. that are called a mass of oxen, a mass of forces, and a mass of merit. But in such passages as: “The good conduct group, the concentration group” (*sīlakkhandha*, *samādhikkhandha*), it is called *khandha* in the sense of a good quality. But in the passage: “The Blessed One saw a great bundle of wood (*dārukhandha*) being carried along by the current of the river Ganges” (S iv 179), it is called *khandha* in the sense of designation. In such passages as: “That which is consciousness (*citta*), mind (*mano*), intellect (*mānasa*) ... cognition (*viññāṇa*), consciousness aggregate (*viññāṇakkhandha*)” (Dhs 56), it is called *khandha* in the sense of a category. Here it is intended as

a heap. For this 'sense of aggregate' is in the sense of a ball, the sense of a quantity, of a crowd, of a heap: therefore the aggregates (*khandhā*) should be understood as having the characteristic of a heap. It is also permissible to say in the sense of a portion (*koṭṭhāsa*). For those in the world who are paying off a debt say: 'We will give it [back] in two instalments (*khandhā*), we will give it back in three instalments'; thus it is also permissible to say that aggregate (*khandha*) has the characteristic of a portion.

4. So here **rūpakkhandha** <1.1> ('*materiality aggregate*') [means] materiality heap, materiality portion. **Vedanākkhandha** ('*feeling aggregate*') [means] feeling heap, feeling portion, and in like manner the meaning of the perception aggregate and so on should be understood.

5. And at this point, this materiality heap, which is classified in the eleven instances beginning with "*past, future and present*" as "*the four great primaries (mahābhūtā) and the materiality derived from the four great primaries*" (*catuṇṇaṃ mahābhūtānaṃ upādāya rūpaṃ*), and which is divided up into the 25 portions of materiality³ and as the 96 portions of materiality⁴ – all this the Fully Enlightened One taught by summarising it under the name materiality aggregate (*rūpakkhandha*). But this feeling heap of the four planes, which is classified in the same eleven instances as "*pleasant feeling, painful feeling and neither-pleasant-nor-painful feeling*" [3] – all this he taught by summarising it under the name feeling aggregate (*vedanākkhandha*). But this perception heap of the four planes, which is classified in the same eleven instances as "*perception born of eye-impression ... perception born of mind-impression*" – all this he taught by summarising it under the name perception aggregate (*saññākkhandha*). But this volition (*cetanā*) heap of the four planes, which is classified in the same eleven instances as "*volition born of eye-impression ... volition born of mind-impression*" – all this he taught by summarising it under the name formations aggregate (*saṅkhārakkhandha*). But this consciousness (*citta*) heap of the four planes, which is classified in the same eleven instances as "*eye-consciousness (cakkhuvīññāṇa), ear-, nose-, tongue-, body-consciousness, mind-element (manodhātu) and mind-consciousness-element (manovīññāṇadhātu)*" – all this he taught by summarising it under the name consciousness aggregate.

6. Furthermore, here all materiality of fourfold origin (*catu-samuṭṭhānikāṃ rūpaṃ*)⁵ is the materiality aggregate. The feelings

which are conascent with the 89 consciousnesses (Vis 452 ff.) beginning with the eight profitable consciousnesses of the sense-world are the feeling aggregate. [The like] perceptions are the perception aggregate. The states beginning with impression (*phassa*) are the formations aggregate. The 89 consciousnesses are the consciousness aggregate (Vis 452 ff.). Thus also should the division of states be understood in respect of the five aggregates.

(b) Materiality Aggregate

7. Now, in order to point out these, namely the materiality aggregate and so on, by classifying them, he said: **Tattha katamo rūpakkhandho?** <1.3> (“*Herein which is the materiality aggregate?*”) and so on. Herein, **tattha** (“*herein*”) [means] among these five aggregates; **katamo** (“*which*”) is a question showing desire to speak; **rūpakkhandho** (“*materiality aggregate*”) is the description of the thing to be asked about.

8. Now, classifying that, he said: **Yaṃ kiñci rūpaṃ** <1.4> (“*whatever materiality*”) and so on. Herein, **Yaṃ kiñci** (“*whatever*”) is all-inclusive; **rūpaṃ** (“*materiality*”) prevents over-generalisation. Thus the laying hold of materiality without remainder is effected by the two expressions.

9. Herein, in what sense is it materiality (*rūpa*)? It is materiality in the sense of being molested (*ruppanatthena*).⁶ For this is said by the Blessed One: ‘And why, bhikkhus, is materiality said? [4] It is what is molested, bhikkhus, that is why it is called materiality. Whereby is it molested? It is molested by cold, it is molested by heat, it is molested by hunger, it is molested by thirst, it is molested by gadflies and flies and wind and sun and creeping things. It is molested; that is why it is called materiality’ (S iii 86).

10. Herein, “*why*” is a question about the reason; the meaning is: for what reason do you say materiality? For what reason is that called materiality? “*It is molested*”: here the word *iti*⁷ is the indication of the cause; the meaning is: because “*it is molested*” therefore it is called materiality. “*It is molested*”: [it is disturbed;] it is well-beaten; it is oppressed; it is broken is the meaning. Thus materiality is hereby stated to this extent in the sense of being molested. It is also permissible to call it materiality through the characteristic of being molested, for this has the characteristic of being molested.

11. As regards “*It is molested by cold*” and so on, firstly being molested by cold is obvious in the hell of the world interspace

(*lokantarika*). For in the interspace between each three world spheres (*cakkavāḷa*) there is one world interspace hell of eight thousand yojanas' extent, which has neither earth below it nor light of the precious lamps – the moon and the sun – above, and is permanently dark. The person of the beings born there is three quarters of a league [in size]. Like bats they cling onto the faces of the mountains with long broad nails and hang from the edge. When as they crawl about they come within reach of each other, thinking: 'We have got a meal', they attack,⁸ and on being repulsed they fall into the waters that support the world. And when the cold wind blows they are loosened like ripe *madhuka* fruits and fall into the water. As soon as they fall in, owing to their sinews and flesh and bones being broken up by the extremely briny waters, they dissolve crackling⁹ like balls of flour dropped into hot oil. Thus its being molested by cold in the world interspace hell is obvious. In such places as the Mahiṃsaka realm too, in places which are cool through the falling of snow, this is obvious. For there beings, when their bodies are continually cracked by the cold, come to their life's end.

12. Being molested by heat is obvious in the Great Hell of Avīci. For there, beings undergo great suffering when they are laid down on the hot metal floor at the time of the fivefold transfixing (M iii 183).

13. Being molested by hunger is obvious in both the realm of ghosts (*pettivisaya*) and at times of famine. [5] For in the realm of ghosts, during two or three Buddha intervals there are beings who get no food at all in their hands to put into their mouths. Their stomachs inside are like a burning hollow tree. And in a famine there is no reckoning those who die because they cannot get even sour rice-gruel.

14. Being molested by thirst is obvious among the Kālakañjika [Asura demons] and so on. For there, during two or three Buddha intervals beings cannot get even a single drop of water to wet so much as their heart or their tongue. And when beings go to a river to drink water, the river turns out to be a stretch of sand. And for those who set sail upon the ocean, the ocean becomes a flat rock; as they dry up they wander about oppressed by great suffering. One Kālakañjika [Asura demon], it seems, being unable to bear his thirst, went down into the league-deep-and-wide Great Ganges. Wherever he went the waters divided and went up in vapour and it was like walking up and down on a hot flat rock. While he was wandering

here and there hearing the sound of water, the day broke. Then in the early morning, thirty bhikkhus wandering for alms food saw him as they were going on their alms round and asked him: 'What is your name, good man?' He said: 'I am a ghost, venerable sirs.' 'What are you seeking?' 'Water to drink, venerable sirs.' 'This Ganges is full; how is it you do not see?' 'It is no use, venerable sirs.' 'Then lie down beside the Ganges and we will pour water into your mouth.' He lay flat on a sandbank. The bhikkhus took out their thirty bowls, and bringing water they poured it into his mouth. As they were doing so, the time drew on. Then they said: 'It is our time to wander for alms, good man; perhaps you have had some relief?' The ghost said: 'If, venerable sirs, as much as half a drop of water that was poured by the thirty bowls of the thirty noble ones went down my throat, may I never be released from the ghost state!' Thus being molested by thirst is obvious in the ghost realm.

15. Being molested by gadflies, etc. is obvious in places where gadflies, flies, etc. are numerous. And here "*gadflies*" are brown flies; "*flies*" are just flies.

16. "*Wind*" should be understood as belly winds, spinal winds and so on. [6] For in the body, sickness due to wind arises and breaks the hands, feet, spine, etc. and causes blindness, causes hunchback, causes one to be crippled. "*Sun*" is the burning of the sun. Being molested by this is obvious in deserts, wildernesses and so on. It seems that a woman was left behind in a desert wilderness by a caravan at night. In the day when the sun rose and the sand became heated, she was unable to keep her feet on it and she took down the basket from her head and stood on it. When the basket became hot with the heat she was unable to stand on it, and placing her upper garment on it she stood on that. When that became hot she laid the child at her waist face down and weeping stood upon it; and together with the child she died in that very place through being burnt up with the heat.

17. "*Creeping things*" are any long-bodied [creatures] that go by crawling. Being molested by contact with these should be understood as being bitten by poisonous snakes, etc.

Now in order to point out the whole of materiality, which has been divided up into 25 portions and into 96 portions and is included in the phrase "*whatever materiality*", he said **atītānāgata-paccuppanam** <1.4> ("*past, future and present*"), arranging it in the portions beginning with the "past". After that, in order to point

out the same [materiality] by arranging it in the four dyads beginning with the “*internal*” dyad, **ajjhattam vā bahiddhā vā** (“*internal or external*”) and so on is said. After that, in order to show lumped together all that materiality which has been shown exhaustively in the eleven instances, **tadekajjham** (“*that together*”) and so on is said. 18. Herein, **abhisamyūhitvā** <1.6> (“*in the mass*”) [means] having brought together;¹⁰ **abhisankhipitvā** (“*in the gross*”) [means] made compact. This is what is said: all this materiality, which has the various aspects aforesaid, is made into a heap by understanding the single state called “*the characteristic of being molested*”; this is called by the name “*materiality aggregate*”. And this shows all materiality as the materiality aggregate by its being heaped together under the characteristic of being molested. For there is no materiality aggregate other than materiality. And as [in the case of] materiality, so [in the case of] feeling and so on by their being heaped together in the characteristics of being felt and so on. For there is no feeling aggregate and so on other than feeling and so on.

19. Now showing the materiality arranged in each instance by classing it separately he said: **Tattha katamam rūpam atītam?** <1.8> (“*Herein, which is past materiality?*”) and so on.

20. Herein, **tattha** (“*herein*”) is the locative in the schema set forth by arranging [the materiality] in the eleven instances. This is what is said: [7] which is that which is called “*past materiality*” in the schema set forth in the manner beginning “*past, future and present*”? The meaning should be understood in this way in all questions. The expressions **atītam niruddham** <1.9> (“*past, ceased*”) and so on are stated in the commentary on the division of the “*past*” triad in the Description Section (Nikkhepaṅḍa).¹¹

21. **Cattāro ca mahābhūtā** <1.11> (“*and the four great primaries*”): this points out the nature of the materiality which is called “*past*”. And as the meaning is here, so it should be understood throughout. Thereby he points out this, namely, that past materiality [consists of] both the primaries [themselves] and the materiality which is produced through being derived from (*upādāya*) the primaries; and [so with] “*future*” ... “*far and near*” <1.14, 1.20>. For there is no materiality other than the primaries and the materiality which occurs through being derived from the primaries.

22. Another method: “*Included in the past time*” [means] included in the past portion only; only there does it come into account. How?

As the four great primaries, and the materiality derived from the four great primaries. Thus should the meaning be understood throughout. And also the expressions describing the future and present have the said meaning as well.

23. But this [phrase] "*past, future and present*" is twofold as Suttanta method and as Abhidhamma description. In the Suttanta method it is divided up by way of existence. For from rebirth-linking [backwards] the materiality produced in past existences, whether produced in the immediately preceding existence or at a distance of a hundred thousand *koṭis*¹² of aeons (*kappa*), is all called past. And from death [onwards] the materiality producible in future existences, whether produced in the immediately next existence or at the end of a hundred thousand *koṭis* of aeons, is all called future. The materiality which occurs between death and rebirth¹³ is called present.

24. But in the Abhidhamma description the division is by way of moment (*khana*). For there are three moments of materiality, arising (*uppāda*), presence (*ṭhiti*) and dissolution (*bhaṅga*). The materiality which has ceased (*niruddha*) after arriving at these three moments, whether it has just ceased or whether in the past at a distance of a hundred thousand *koṭis* of aeons, is all called past. Materiality which has not arrived at the three moments, whether it has not arrived by only as much as one moment of consciousness, or whether in the future at the end of a hundred thousand *koṭis* of aeons, is all called future. Materiality which has arrived at these three moments is called present.

25. Herein, although this is the Suttanta division (*suttanta-bhājanīya*), nevertheless past, future and present materiality [8] should be understood as described by the Abhidhamma description only.

26. Another method: for the materiality called past is fourfold according to (1) extent (*addhā*), (2) continuity (*santati*), (3) period (*samaya*) and (4) moment (*khana*). Likewise the future and the present.

27. (1) "*According to extent*". In the case of a single existence of one [being], previous to rebirth-linking is past; subsequent to death is future; between these two is present.

28. (2) "*According to continuity*": that which has like origination by a single kind of temperature (*utu*), and origination by a single kind of nutriment (*āhāra*), though it occurs successively, is present.

That which previous to that was of unlike origination by temperature and nutriment is past. That which is subsequent is future. That which is born of consciousness (*cittaja*) and has its origination in one cognitive series (*vīthi*), in one impulsion (*javana*), in one attainment (*samāpatti*), is present. Previous to that is past. Subsequent is future. There is no special division of that which has its origination through kamma into past and so on according to continuity. But its pastness, etc. should be understood according as it supports those kinds which have origination through temperature, nutriment and consciousness.

29. (3) “According to period”: any period among the periods such as one minute (*muhutta*), morning, evening, day-and-night, etc. which occurs as a continuity (*santāna*) is called present. Previous to that is past. Subsequent is future.

30. (4) “According to moment”: what is included in the trio of moments beginning with arising is called present. Previous to that is past. Subsequent is future.¹⁴

31. Furthermore, that whose functions (*icca*) of cause (*hetu*) and condition (*paccaya*) have elapsed is past. That whose function of cause is finished (*niṭṭhita*) and whose function of condition is unfinished is present. That which has not attained to either function is future. Alternatively at the moment of its own function it is present. Previous to that is past. Subsequent is future.¹⁵ And here only the exposition beginning with the moment is literal (*nippariyāya*) (cf. MA i 89). The rest are figurative (*sapariyāya*). And here the literal exposition is intended.

32. The words in the exposition of the “internal” <2.3> dyad have the meaning as stated above in the exposition of the “internal” triad (*ajjhattikaniddesa*) (Dhs Mātikā Tika no.20; Asl 46). “Gross” <2.13> and so on have the meaning as stated in the commentary on the Materiality Section (*Rūpakaṇḍavanṇanā*) (Asl 296 ff.).

33. In the exposition of the “low” <2.19> (inferior) dyad, **tesaṃ tesaṃ sattānaṃ** <2.20> (“of these and those beings”) is genitive and refers to the huge number of beings. For even speaking all day for a hundred thousand aeons [saying]: ‘Of another being, of another being’ one would only mention so many. So taking being without remainder with these two words [*tesaṃ tesaṃ*] only, the Master said: ‘of these and those beings’. For by this [9] all the rest is indicated.

34. **Uññātaṃ** <2.20> (“despised”): regarded with contempt.¹⁶ **Avaññātaṃ** (“looked down on”): known (*ñāta*) by disparaging (*vam-*

bhetvā); not even recognised as materiality. **Hīlitam** <2.21> (“loathed”): rejected, cast away, in the sense of not to be taken; “regarded with disgust”, they say also. **Paribhūtam** (“depreciated”): depreciated with the words: “What of that?”. **Hīnam** (“low”): bad. **Hīnamatam** (“thought inferior”) = *hīnan ti matam*; known by making bad. **Hīnasammatam** (“regarded as inferior”): regarded as inferior in the world; or regarded by the inferior as dung is by dungeaters.

35. **Aniṭṭham** <2.22> (“disagreeable”): disliked; or unsought for the purpose of obtaining; and if anyone should seek it let him do so; but this is a name for this kind of object (*ārammaṇa*). **Akantam** (“undesired”): not desired; or without splendour. **Amanāpam** (“unpleasing”): not fixed in the mind (*manasmim na appitam*); for such an object does not become fixed in the mind. Or alternatively, “it satisfies (*appāyati*)¹⁷ increases the mind (*mano*)”, is “pleasing” (*manāpa*); not pleasing is “unpleasing”.

36. Another method: it is “disagreeable” because of absence of success. As regards the kinds originated through kamma, it is originated entirely by unprofitable kamma. It is “undesired” because of not being the cause of bliss. It is “unpleasing” because of being the cause of suffering.

37. **Rūpā saddā** (“visible data, sounds”): this is the illustration of its nature. For in regard to this word, it is the five cords of sense-desire, which are disagreeable through being born of unprofitable kamma, that are being classified. But there are none which are disagreeable that are born of profitable kamma; all are agreeable only.

38. The exposition of the word “high” <2.24> (superior) should be understood in the opposite sense to the manner aforesaid. But in regard to this word, it is the five cords of sense-desire, which are agreeable through being born of profitable kamma, that are being classified. For there is none which is disagreeable which is born of profitable kamma; all is agreeable only. And as in the case of those born of kamma, so also in the case of those originating through temperature, etc., there is agreeableness and disagreeableness; thus should the agreeable-disagreeable object be understood as classified in the case of this dyad. This in the first place is the existing commentary of the Teachers.

39. But a disputatious speaker (*vitandaṅvādin*) said: ‘There is no intrinsic (*pāṭiyekka*) agreeable and disagreeable. It is stated accord-

ing to the likings of these or those, according as it is said: "I will state the limits of the pleasing, Majesty, in respect of the five cords of sense-desire. These same visible data (*rūpa*), Majesty, are pleasing to one and they are unpleasing to another; ... these same sounds ... odours ... flavours ... tangible data, Majesty, are pleasing to one and they are unpleasing to another." (S i 80) [10] Thus, because the one enjoys and delights in these visible data and arouses greed for them, while the other is annoyed and vexed by them and arouses hate for them; and for the one they are agreeable, desired and pleasing, and for the other they are disagreeable, undesired and unpleasing; and the one takes them right-handedly as agreeable, desired and pleasing, and the other left-handedly as disagreeable, undesired and unpleasing—therefore there is no distinguishing an object as intrinsically agreeable or disagreeable. For the border dwellers worms are agreeable and desired and pleasing, while to the dwellers in the middle country they are extremely disgusting. To the former peacock's flesh, etc. is agreeable, while to the latter such things are extremely disgusting.'

40. He should be asked: 'But how? Do you say that there is no distinguishing an object as intrinsically agreeable or disagreeable?' 'Yes: I say that there is not.' Again after confirming it likewise up to the third time, the question should be asked: 'Is *nibbāna* agreeable or disagreeable?' If he knows he will say: 'Agreeable.' Even if he should not say so, let him not say [so]. [He should be told:] 'But *nibbāna* is entirely agreeable. Is it not [the case] that one who becomes angry when the praises of *nibbāna* are being spoken asks: "You speak the praises of *nibbāna*. Are there the five cords of sense-desire there, which are satisfied with food and drink, garlands, perfumes, unguents, couches and clothing?"? And when it is replied: "There are not", [saying:] "Enough of your *nibbāna*!" he becomes angry when the praises of *nibbāna* are spoken and stops both his ears. This is agreeable;¹⁸ yet in your assertion according to him *nibbāna* may be disagreeable. But it is not to be taken thus; for that man speaks out of perverted perception. And it is through perversion (*vipallāsa*) of perception that that same object is agreeable for one and disagreeable for another. But there is the distinguishing of an object as intrinsically agreeable or disagreeable.'

41. But according to whom is it distinguishable? By way of the average being (*majjhimaka-satta*). For this is not distinguishable according to the likes and dislikes of great emperors such as

Mahāsammatā, Mahāsudassana, Dhammāsoka and so on. For to them even a divine object appears displeasing. Nor is it distinguishable according to [the likes and dislikes of] the extreme unfortunates who find it hard to get food and drink. For to them lumps of broken rice-porridge and the taste of rotten meat seem as exceedingly sweet as ambrosia. [11] But it is distinguishable according to what is found agreeable at one time and disagreeable at another time by average [men such as] accountants, government officials, burgesses, land owners and merchants. For such are able to distinguish between the agreeable and disagreeable [i.e. it is distinguishable according to the average man's impulsion].

42. But the Elder Tipiṭaka Cūla-Abhaya said: 'The agreeable and disagreeable are distinguishable according to [kamma-] result (*vipāka*) only, not according to impulsion (*javana*). But it is impulsion through perversion of perception (*saññāvipallāsa*) only that lusts for the agreeable and hates the same agreeable, that lusts for the disagreeable and hates the same disagreeable. Only by way of [kamma-] result, however, is it rightly distinguishable. For [kamma] resultant consciousness cannot be mistaken. If the object is agreeable it is profitable result that has arisen; if disagreeable, it is unprofitable result that has arisen.'

43. Although those of wrong view, on seeing such exalted objects as the Enlightened One or the Order, or a great shrine and so on, shut their eyes and feel grief (*domanassa*), and on hearing the sound of the Law they stop their ears, nevertheless their eye-consciousness, ear-consciousness, etc. are only profitable [kamma-] result.

44. Although dung [-eating] pigs and so on, on smelling the odour of dung, become joyful (*somanassajāta*), [thinking]: 'We shall get something to eat,' nevertheless their eye-consciousness in the seeing of the dung, nose-consciousness in smelling its odour [and] tongue-consciousness in tasting its flavour is only unprofitable result. And when a pig is tied up and made to lie on a fine couch, although he cries out, still the mental pain arises only in his impulsions through perversion of perception and his body-consciousness is solely profitable consciousness. Why? Because of the agreeableness of the object.

45. Furthermore, agreeableness and disagreeableness should also be understood by way of the doors (*dvāra*). For dung-mud which is pleasant to touch is disagreeable in the eye-door and nose-door, and is agreeable in the body-door. For one who is struck by the

Wheel-Turning Monarch's (*cakkavatti*) Gem Treasure (*maṇiratana*) and impaled on a golden spike, the golden spikes of the Gem Treasure are agreeable in the eye-door and disagreeable in the body-door. Why? Because of the arousing of great pain. Thus it should be understood that the agreeable and disagreeable are rightly distinguishable only by way of [kamma-] result.

46. **Taṃ taṃ vā pana** <2.29> ("But this or that"): here the above method should be disregarded. For the Blessed One is not dealing with the conventional pleasing (*sammutimanāpa*), but he is dealing with the pleasing of the person (*puggalamanāpa*). Therefore inferiority and superiority should be understood by comparison of this and that. For the materiality of the dwellers in hell [12] is called inferior at the [lower] extremity. Compared with that, among animals that of nāgas and supaññas is called superior. Their materiality is inferior. Compared with that, petas' materiality is called superior. Theirs is inferior; compared with that the materiality of countrymen is called superior. Theirs also is inferior; compared with that village headmen's materiality is called superior. Theirs also is inferior; compared with that the materiality of rulers of a country is called superior. Theirs also is inferior; compared with that a Wheel-Turning Monarch's materiality is called superior. His also is inferior; compared with that earth deities' materiality is called superior. Theirs also is inferior; compared with that the materiality of the Cātumahārājika deities is called superior. Theirs also is inferior; compared with that the Tāvatiṃsa deities' materiality is called superior ... but the materiality of the Akaniṭṭha deities is called superior in the highest degree.

47. In the exposition of the "far" dyad <2.31> the femininity faculty (*itthindriya*) and so on have been classified above (Dhs §585; Asḷ 321). But in this dyad subtle materiality is spoken of as "far" because of difficulty in penetrating its characteristic in the sense of being difficult to lay hold of, and gross materiality [is spoken] of as "near" because of ease in penetrating its characteristic in the sense of being easy to lay hold of. And in the place of [the concluding] designation¹⁹ [after the paragraph] ending with **kabaliṅkārahāro** <2.32> ("material nutriment") (Dhs §653) it is not designated [with the words] **idaṃ vuccati rūpaṃ dūre** <2.34> ("This is called far materiality"). Why? Because "far" is of two kinds, [namely] as to characteristic (*lakkaṇato*) and as to location (*okāsato*). Therein what is not expounded as "far" as to charac-

teristics should be expounded as such as to location. Consequently, in order to point out as “far” as to location the gross [materiality] which is not [yet] expounded as “far”, he said **yam vā pan’ aññam pi** <2.32> (“or whatever other”) before [giving] the [concluding] designation.²⁰

48. Also in the exposition of the word “near” <3.1>, the same method applies. Herein, **anāsanne** <2.33> (“not near”) = *na āsanne*. **Anupakatthe** (“escaped”): not in the vicinity. **Dūre** <2.34> = *dūramhi*. **Asantike** <2.34> = *na santike*. “This is called far materiality”: this fifteenfold subtle materiality is “far as to characteristic”. But the tenfold gross materiality is called “far as to location” by way of the “or-whatever” states (*yevāpanakavasena*).

49. The exposition of the word “near” <3.1> is clear in meaning. **Idam vuccati rūpaṃ santike** <3.4> (“This is called near materiality”): this tenfold gross materiality is “near” as to characteristic. But the fifteenfold subtle materiality is called “near” as to location by way of the “or-whatever” states.

50. [13] But starting from what distance is materiality called “near” by way of location? Starting from what distance is it called “far”? The range of audibility (*savaṇupacāra*) of those who speak with their natural speech is twelve hands. Within that, materiality is “near”; beyond, it is “far”. Herein, subtle materiality being²¹ far, it is far as to characteristic and as to location; being near, however, it is near as to location, not as to characteristic. Gross materiality being near, it is near as to characteristic and as to location; being far, however, it is far as to location, not as to characteristic.

51. But in the case of **taṃ taṃ vā pana** <3.5> (“but this or that”), here the above method should be disregarded. For above the treatment was mixed.²² But here he does not treat it by “characteristic”, he treats it by “location” only. It is comparative nearness and farness which is pointed out here: for one’s own materiality is called near, but the materiality of another, even inside the womb, is far. That of another inside the womb is near, but what stands outside is far. What is lying on the bed is near; what stands apart from it is far. What is inside the cell is near; what is outside the cell is far. Within the monastery of the Order is near; outside the monastery of the Order is far. Materiality within the boundary (*sīmā*) is near; outside the boundary it is far. Materiality within the village area is near; outside the village area it is far. Materiality within the country [district] is near; outside the country [district] it is far. Materiality

within the boundary of the kingdom is near; outside the boundary of the kingdom it is far. Materiality within the [confines of the] sea is near; outside the [confines of the] sea it is far. Materiality within the world sphere (*cakkavāla*) is near; outside the world sphere it is far.

This is the description of the materiality aggregate.

(c) Feeling Aggregate

52. As regards the description of the feeling aggregate and so on, leaving out what is the same as above, we shall only comment on what is new.

53. **Yā kāci vedanā** <3.8> (“whatever feeling”) includes the feelings of the four planes. **Sukhā vedanā** <3.15> (“pleasant feeling”) and so on are stated in order to point out as to its nature the feeling already described by way of “past” and so on. Herein, there is bodily and there is mental pleasant feeling; likewise painful feeling. But there is bodily neither-painful-nor-pleasant [feeling] figuratively speaking with reference to the body consisting of eye (etc.)-sensitivity, and there is mental [neither-painful-nor-pleasant feeling]. Herein, all bodily [feeling] is of the sense sphere. Likewise mental painful [14] feeling. But mental pleasant [feeling] is of three planes. Neither-painful-nor-pleasant [feeling] is of four planes. Its “past” (and so on) state should be understood in all aspects “according to continuity” and “according to moment” and so on.²³

54. Herein, “according to continuity” that which is included in a single cognitive series, a single impulsion, a single attainment and that which occurs in association with a single object (*ekavidhavisaya-samāyogapavattā*) is “present”. Previous to that is “past”. Subsequent is “future”.

55. “According to moment” etc., that feeling which is included in the trio of moments and is in between the past time and the future time in performing its own function, is “present”. Before that is “past”. Subsequent is “future” (see Vis 474, 6 ff.). Herein, this description should be understood as made with reference to the past, etc. state by means of the state of moment and so on.

56. In the description of gross and subtle, **akusalā vedanā** <3.40> (“unprofitable feeling”) and so on is stated in order to point out grossness and subtlety in the case of birth; **dukkhavedanā olārikā** <4.1> (“painful feeling is gross”) and so on [in order to point it

out] in its nature; **asamāpannessa vedanā** (“the feeling of one without attainment”) and so on [in order to point it out] in persons; **sāsava** (“with cankers”) and so on are stated in order to point out its grossness and subtlety in the case of the mundane and supra-mundane.

57. Herein, unprofitable in the first place is gross in the sense of being accompanied by distress and in the sense of painful [kamma] result; profitable is subtle in the sense of being without distress and in the sense of pleasant [kamma-] result; indeterminate (*avyākata*) is subtle in the sense of absence of endeavour (*nirussāhatthena*) and in the sense of absence of [kamma-] result. Profitable and unprofitable are gross in the sense of being accompanied by endeavour and in the sense of being accompanied by [kamma-] result; indeterminate is subtle in the way given before. Painful is gross in the sense of being without satisfaction and in the sense of pain; pleasant is subtle in the sense of satisfaction and in the sense of pleasure; neither-painful-nor-pleasant is subtle in the sense of being peaceful and in the sense of being superior. Pleasant and painful are gross in the sense of shaking and in the sense of pervading; for pleasant feeling shakes and pervades, and likewise painful feeling. For when pleasure arises it does so by shaking the whole body and agitating it, flooding it, pressing²⁴ it, gladdening it, as though sprinkling it with a pot of cool water. When painful feeling arises it does so like a hot spear (cf. MA i 277) being driven inside; like being burnt outside with a grass torch. But neither-painful-nor-pleasant is subtle in the way aforesaid. The feeling of one without attainment is gross because it is distracted by the multiplicity of objects; the feeling of one possessed of attainment is subtle since it takes place only in the sign of unity²⁵ (*ekattanimitta*). [Feeling] with cankers is gross because of being the root cause (*hetu*) of the arising of the cankers. The occurrence of cankers (*āsavacāra*) [15] is entirely gross. [Feeling] without cankers is subtle in the way given before.

58. Herein, there is an individual who may be neither skilled in the profitable triad nor in the feeling triad. [Saying:] ‘I will preserve the profitable triad,’ he violates the feeling triad; [saying:] ‘I will preserve the feeling triad,’ he violates the profitable triad. A second individual [saying:] ‘I will preserve the triads,’ violates the difference of plane (*bhūmantara*). A third does not violate them.

59. How? In the feeling triad it is said: “Pleasant and painful are

gross, neither-painful-nor-pleasant feeling is subtle.” The first individual rejects this thus: ‘Not all neither-painful-nor-pleasant feeling is subtle. For there is that which is profitable and unprofitable and indeterminate. Herein, the profitable and the unprofitable are gross, the indeterminate is subtle. Why? Because of what has been handed down in the Pāḷi in the profitable triad.’ Thus the profitable triad is preserved but the feeling triad is violated.

60. But in the profitable triad it is said: “Profitable and unprofitable feeling are gross, indeterminate feeling is subtle.” This individual rejects this [thus:] ‘Not all indeterminate feeling is subtle. For there is that which is pleasant and painful and neither-painful-nor-pleasant. Herein, the pleasant and the painful are gross, the neither-painful-nor-pleasant is subtle. Why? Because of what has been handed down in the Pāḷi in the feeling triad.’ Thus the feeling triad is preserved but the profitable triad is violated.

61. But the third individual does not violate [either]; he expounds the grossness and subtlety by means of the profitable (etc.) characteristic of the profitable triad and by means of the pleasant (etc.) characteristic of the feeling triad, disregarding the feeling triad in the place where the profitable triad is handed down and disregarding the profitable triad in the place where the feeling triad is handed down.

62. But also in the profitable triad it is said: “Profitable and unprofitable feeling are gross, indeterminate feeling is subtle”. Here the second individual says: ‘Profitable feeling, even if supramundane, is gross; resultant [feeling], even when conascent with the two fivefold consciousnesses, is subtle.’ By making gross such peaceful and superior supramundane feeling, and by making subtle the root-causeless (*ahetuka*), inferior, dull feeling that is associated with the two fivefold consciousnesses, [thinking:] ‘I shall preserve the triad,’ he is one who violates the difference of plane.

63. But the third individual does not violate [it]; he explains by linking what is profitable here and there in respect of plane together with its result according to the plane only. Herein, this is the method. Profitable [feeling] of the sense sphere is gross; resultant [feeling] of the sense sphere is subtle [16]. Profitable [feeling] of the fine material sphere, the immaterial sphere and the supramundane is gross; the resultant [feeling] of the fine material sphere, the immaterial sphere and the supramundane is subtle [respectively]. One does not violate [it] who explains it in this manner.

64. But the Elder Tipiṭaka-Cūḷanāga said: 'Grossness and subtlety in the case of the unprofitable should not be adduced; for that is entirely gross. Also grossness and subtlety should not be adduced in the case of the supramundane for that is entirely subtle.' They spoke to the Elder Cūḷābhaya quoting this statement [and said:] 'Thus it was said by the Elder.' The Elder Tipiṭaka Cūḷābhaya said: 'As concerns Abhidhamma, in a place where even one word or two words only have been handed down (see below, §160 ff.), there is no method not given by the Fully Enlightened One in the place where it is right to give a method, and there is no method not made by him in the place where it is right to make a method. But here someone who goes about [saying:] "I am a teacher", and [who] adduces grossness and subtlety in respect of the unprofitable, has regrets (*kukkuccāyati*). But grossness and subtlety have been adduced by the Fully Enlightened One even in respect of the supramundane.' And having spoken thus, he quoted this sutta: "'Herein, venerable sir, the practice which is painful and of slow direct knowledge is declared as inferior on both [counts] because of the painfulness and because of the slowness" (D iii 106; A ii 154).' And here the four kinds of practice are expounded as mixed mundane and supramundane.

65. **Tam tam vā pana** <4.6> ("but this or that"): here, disregarding the above method, it should be expounded according to this or that. For unprofitable [feeling] is of two kinds, accompanied by greed and accompanied by hate.²⁶ Herein, that accompanied by hate is gross,²⁷ that accompanied by greed is subtle. Also that accompanied by hate is twofold, constant (*niyata*) and inconstant. Herein, the constant is gross, the inconstant is subtle. And the constant when it endures for the aeon is gross, when it does not endure for the aeon is subtle. And that which endures for the aeon, when it is unprepared (*asaṅkhārika*) is gross and when it is prepared (*sasaṅkhārika*) is subtle.

66. And that accompanied by greed is twofold: that connected with [wrong] view and that unconnected with [wrong] view. Herein, that connected with [wrong] view is gross, that unconnected with [wrong] view is subtle. Also that connected with [wrong] view when constant is gross, when inconstant is subtle. And that when unprepared is gross and when prepared is subtle.

67. In brief, as concerns the unprofitable, that which gives much result is gross, that which gives little is subtle; but as concerns the

profitable, that which gives little result is gross and that which gives much result is subtle.

68. As regards the fourfold profitable, the profitable of the sense sphere (*kāmāvacara*) is gross, the profitable of the fine material sphere (*rūpāvacara*) is subtle. That also is gross and that of the immaterial sphere (*arūpāvacara*) is subtle [17]. That also is gross and the supramundane (*lokuttara*) profitable is subtle. This in the first place is the method in respect of the planes without subdivision.

69. But with subdivision, that of the sense sphere is threefold by way of what is made by way of giving (*dāna*), by virtuous conduct (*sīla*) and by development (*bhāvanā*). Herein, what is made by giving is gross, what is made by virtuous conduct is subtle. That also is gross and that made by development is subtle. That also is twofold, [namely,] that which has two root-causes (*duhetuka*) and that which has three root-causes (*tihetuka*). Herein, that which has two root-causes is gross and that which has three root-causes is subtle. Also that which has three root-causes is twofold by way of division into prepared and unprepared. Herein, that which is prepared is gross and that which is unprepared is subtle.

70. In the fine material sphere profitable feeling of the first jhāna is gross, that of the second jhāna [subtle] ... [that of the third jhāna gross], profitable feeling of the fourth jhāna is subtle. That also is gross and profitable feeling of the sphere of boundless space is subtle. Profitable feeling of the sphere of boundless space is gross ... profitable feeling of the sphere of neither-perception-nor-non-perception is subtle. That also is gross and that which is conascent with insight (*vipassanā*) is subtle. That also is gross and that which is conascent with the path of Stream Entry (*sotāpatti-magga*) is subtle. That also is gross ... that which is conascent with the Arahat path is subtle.

71. As regards the fourfold [kamma-] result, resultant feeling of the sense sphere is gross, resultant feeling of the fine material sphere is subtle. That also is gross ... supramundane resultant feeling is subtle. Thus it is in the first place without subdivision.

72. But with subdivision, there is resultant [feeling] of the sense sphere which is without root-cause (*ahetuka*) and there is that with root-cause. And also there is that with root-cause which has two root-causes and that which has three root-causes. Herein, that which is without root-cause is gross, that with root-cause is subtle. That also when it has two root-causes is gross, when it has three root-

causes is subtle. Here, too, that which is prepared is gross, that which is unprepared is subtle. That which is resultant in the first jhāna is gross, [that which is resultant in] the second [subtle] ... that which is resultant in the fourth jhāna is subtle. That also is gross; that which is resultant in the sphere of boundless space is subtle. That also is gross ... that which is resultant in the sphere of neither-perception-nor-non-perception is subtle. That also is gross. That which is resultant in the fruition of Stream Entry is subtle. That also is gross ... that which is resultant in the fruition of Arahantship is subtle.

73. As regards the three kinds of functional (*kriyā*) [feeling], functional feeling of the sense sphere is gross, functional feeling of the fine material sphere is subtle. That also is gross and functional feeling of the immaterial sphere is subtle. Thus it is in the first place without subdivision.

74. But with subdivision, when functional feeling of the sense sphere is subdivided into that which is without root-cause, etc., functional feeling without root-cause [18] is gross; functional feeling with root-cause is subtle. That also, when having two root-causes, is gross, when having three root-causes is subtle. Herein also, that which is prepared is gross, that which is unprepared is subtle.

75. In the first jhāna functional feeling is gross, in the second jhāna it is subtle. That also is gross ... in the fourth jhāna it is subtle. That also is gross; functional feeling in the sphere of boundless space is subtle. That also is gross ... functional feeling in the sphere of neither-perception-nor-non-perception is subtle.

76. That which is gross is inferior, that which is subtle is superior.

77. In the exposition of the “far” dyad <4.18>, unprofitable feeling in the sense of dissimilarity and in the sense of separation is far from that which is profitable and indeterminate. Farness should be understood in this way in respect of all the words. For even if three persons each endowed with profitable feelings and three persons each endowed with painful (etc.) feelings were seated on one couch, still these feelings of theirs are far in the sense of dissimilarity and in the sense of separation. In the case of those endowed with the feeling of one possessed of attainment and so on the method is the same. But unprofitable [feeling] is near to unprofitable [feeling] in the sense of similarity and in the sense of resemblance. Nearness should be understood in this way in respect of all the words. For even if, among persons endowed with unprofitable and so on feeling,

one is in the sense existence, one in the fine material existence and one in the immaterial existence, still these feelings of theirs are near in the sense of similarity and in the sense of resemblance. With those endowed with profitable (etc.) feeling the method is the same. 78. **Tam tam vā pana** <5.6> (“*but this or that*”): here, disregarding the above method, it should be explained according to this or that. And one so explaining should not derive the near from the far but should derive the far from the near. For unprofitable [feeling] is twofold, accompanied by greed and accompanied by hate. Herein, that which is accompanied by greed is near to that which is accompanied by greed; it is far from that which is accompanied by hate. That which is accompanied by hate is near to that which is accompanied by hate; it is far from that which is accompanied by greed. Also, when that which is accompanied by hate is constant, it is near to that which is constant. So, too, when inconstant. And by following out the whole division into “*enduring for the aeon*”, “*unprepared*” and “*prepared*” and the division in the case of what is accompanied by greed (etc.) into “*connected with [wrong] view*” (etc.), as detailed in the description of the “*gross*” dyad, each particular kind [19] of feeling should be understood as near to that kind of feeling only and far from the other kinds.

This is the description of the feeling aggregate.

(d) Perception Aggregate

79. As regards the description of the perception aggregate, **yā kāci saññā** <5.9> (“*whatever perception*”) includes the perceptions of the four planes.

80. **Cakkhu-samphassajā saññā** <5.16> (“*eye-impression-born perception*”) and so on are stated in order to point out as to its nature the perception already described by way of “*past*” and so on. Herein, produced from or in eye-impression is “*eye-impression-born*”. So with the rest. And here the first five have eye-sensitivity (*cakkhu-pasāda*) and so on as basis (*vatthukā honti*); that which is mind-impression-born can have heart (*hadaya*) as basis or no basis (*avatthuka*). All is perception of the four planes.

81. In the description of the gross, as regards **paṭighasamphassajā** <6.2> (“*impact-impression-born*”), the impression which makes eye-sensitivity (etc.) accompanied by impact (*sapaṭigha*) its basis, and arises due to visible data (etc.) accompanied by impact, is called

impact-impression (*paṭighasamphassa*). Produced from or in that is called “*impact-impression-born*”. “*Eye-impression-born perception*” ... “*body-impression-born perception*” are names for that from the point of view of the basis, and “*perception of visible data*” ... “*perception of tangible data*” are names for that from the point of view of the object. But this is the name from the point of view of both basis and object. For this is called “*impact-impression-born perception*” because of [its] arising in dependence on the bases (*vatthu*) accompanied by impact and instigated by objects accompanied by impact. And “*mind-impression-born*” is figuratively (*pariyāyena*) a name for this too. For eye-consciousness is called mind (*mano*). The impression conscent with that is called mind-impression. Produced in or from that mind-impression is “*mind-impression-born*”. Likewise ear-, nose-, tongue- and body-consciousness are also mind. The impression conscent with them is called mind-impression. Produced in that mind-impression or from that mind-impression is “*mind-impression-born*”.

82. **Adhivacana-samphassajā saññā** <6.2> (“*notional-impression-born perception*”) is also figuratively a name for this. For the three immaterial aggregates themselves turned inwards upon each other (*sayam piṭṭhivaṭṭakā hutvā*) furnish the name “*notional-impression-born perception*” for the perception that is conscent with themselves. But literally “*resistance-impression-born perception*” [20] is five-door perception and “*notional-impression-born perception*” is mind-door perception. Herein, five-door perception, since it is by looking that it can know, is gross. By looking at one obsessed with greed they know he is obsessed with greed, by looking at one obsessed with anger they know he is obsessed with anger. Herein, there is this story.

83. It seems that two women were sitting spinning thread. While two young [bhikkhus] were wandering in the village, one of them looked at one of the women as he was passing in front. The other woman asked her: ‘Why did he look at you?’ ‘That bhikkhu did not look at me with improper thoughts; rather, he looked at me perceiving me as a younger sister.’ When they had wandered and were seated in the sitting hall, the other bhikkhu asked that bhikkhu: ‘Did you look at that woman?’ ‘Yes, I did.’ ‘For what reason?’ ‘I looked at her because she resembles my sister,’ he said. Thus should it be understood that five-door perception knows by looking. But this is based on the sensitivities only. But some exemplify it as

occurring in impulsion. But mind-door perception is subtle because it is only after asking: 'What were you thinking?' that it can be known through his reply what another is considering and thinking, even when sitting on the same couch or on the same bench.

84. The rest is similar to the feeling aggregate.

This is the description of the perception aggregate.

(e) Formations Aggregate

85. As regards the description of the formations aggregate, **ye keci saṅkhārā** <7.20> ('whatever formations') includes the formations of the four planes.

86. **Cakkhusamphassajā cetanā** <7.27> ('eye-impression-born volition') and so on are stated in order to point out as to their nature the formations already described as "past" and so on. "Eye-impression-born" and so on have the meaning given before. **Cetanā** ('volition') is stated as the principal formation (*padhāna-* or *paṭṭhāna-saṅkhāra-vasena*) at the lower end (*heṭṭhimakoṭṭiyā*). For at the lower end the four formations handed down in the Pāli arise actually together with eye-consciousness itself, and among these volition is principal because of its obviousness in the sense of accumulating.²⁸ That is why that alone is included. But when that is included, the formations connected with it are also included. Here also, the first five have only eye-sensitivity (etc.) as basis; that which is mind-impression-born can have the heart (*hadaya*) as basis or no basis. All is volition of the four planes.

87. The rest is similar to the feeling aggregate.

This is the description of the formations aggregate. [21]

(f) Consciousness Aggregate

88. As regards the description of the consciousness aggregate, **yam kiñci viññāṇam** <9.38> ('whatever consciousness') includes consciousness of the four planes.

89. **Cakkhuvīññāṇam** <10.3> ('eye-consciousness') and so on are stated in order to point out as to its nature the consciousness already described by way of "past" and so on. Herein, the five beginning with eye-consciousness have only eye-sensitivity (etc.) as bases; mind-consciousness can have the heart as basis or no basis. All is consciousness of the four planes.

90. The rest is similar to the feeling aggregate.

This is the description of the consciousness aggregate.

(g) General

91. Now what is general (*pakiṇṇaka*) regarding the five aggregates should be understood under sixteen aspects, namely as to:

1. Coming into being (*samuggama*).
2. Order of succession (*pubbāpara*).
3. Limit of period (*addhāna-pariccheda*).
4. Single arising and multiple cessation (*ekuppādanānā-nirodha*).
5. Multiple arising and single cessation.
6. Single arising and single cessation.
7. Multiple arising and multiple cessation.
8. Past, future and present.
9. Internal and external (*ajjhattika-bāhira*).
10. Gross and subtle (*oḷārika-sukhuma*).
11. Low and sublime (*hīna-panīta*).
12. Far and near (*dūra-santika*).
13. Condition (*paccaya*).
14. Origination (*samuṭṭhāna*).
15. Projected (*parinipphanna*).
16. Formed (*saṅkhata*).

92. (1). Herein, “coming into being” is twofold: the coming into being of one conceived in a womb (*gabbhaseyyaka*) and the coming into being of one apparitionally born (*opapātika*). Herein, the coming into being of one conceived in a womb should be understood thus: at the moment of the rebirth-linking (*paṭisandhi*) of beings that are conceived in a womb, the five aggregates appear simultaneously, neither before nor after. At that moment the material continuity which has appeared, called the first stage foetus (*kalala*), is minute. To say as much as could be drunk by a small fly at one draught would be excessive. “As much as a drop hanging on the tip of a fine needle dipped into oil, withdrawn and allowed to drip” is said. Rejecting that, “as much as a drop hanging on the tip of a single hair after it has been withdrawn from oil, held and allowed to drip” is said. Rejecting that also, when a hair of humans living in this country is split into eight, a hair of the Uttarakurus measures one of those parts—as much as a drop hanging on the tip of that after it has been withdrawn from purified sesame oil. Rejecting that also, for that is too much, “new born kid’s wool²⁹ is called subtle—as much as a drop hanging on the tip of a single fibre of that withdrawn

from purified sesame oil and allowed to drip” is said. But it is transparent, purified, unclouded, clean, [22] similar in appearance to a drop of purified sesame oil. This too is said:

93. “Like a drop of sesame oil,
[or of] unclouded cream of ghee,
Thus is pronounced the counterpart
of the foetus’s appearance”. (SA i 300)

94. When the material continuity is as minute as this, the types of continuity are three in number: the basis decad (*vatthudasaka*), the body decad (*kāyadasaka*) and the sex decad (*bhāvadasaka*) which has the femininity faculty in the case of a woman or the masculinity faculty in the case of a man. Herein, (i) the materiality of the basis (*vatthu-rūpa*), (ii-v) the four great primaries on which that depends, (vi-ix) the colour (*vaṇṇa*), smell, taste and nutritive essence (*ojā*) dependent on those, and (x) life—these are called the basis decad. (i) Body-sensitivity (*kāyapasāda*), (ii-v) the four great primaries on which that depends, (vi-ix) the colour, smell, taste and nutritive essence dependent on those, and (x) life—these are the body decad. (i) In the case of a woman the female sex (*bhāva*), in the case of a man the male sex, (ii-v) the four great primaries on which that depends, (vi-ix) the colour, smell, taste and nutritive essence dependent on those, and (x) life—these are the sex decad.

95. Thus in the rebirth-linking of the womb-conceived, thirty kamma-born instances of materiality are called the materiality aggregate. But the feeling which is conscent with rebirth-linking consciousness is the feeling aggregate; the perception is the perception aggregate; the formations are the formations aggregate; the rebirth-linking consciousness is the consciousness aggregate. This is how the five aggregates are completed at the moment of rebirth-linking of those conceived in a womb.

96. But if there is a sexless (*napuṃsaka*) rebirth-linking, the sex decad is missing and it is the twenty kamma-born instances of materiality that are called the materiality aggregate by way of the decads. The feelings and so on are the same as above. This also is how the five aggregates are completed at the moment of rebirth-linking of those conceived in a womb.

97. In this place the succession of triple origination (*ti-samuṭṭhānikappaveṇi*) ought to be expounded. But instead of expounding that, the “coming into being” of one apparitionally

[born] is pointed out. For at the moment of rebirth-linking of those born apparitionally with their [sense-] bases complete, there appear seven types of material continuity, namely, the three [decads] given before and the eye, ear, nose and tongue decads. Herein, the eye decad and so on are similar to the body decad. But in the case of one who is sexless there is no sex decad.

98. Thus the seventy [23] and sixty kamma-born instances of materiality of those apparitionally born with complete [sense] bases are called the materiality aggregate; the feeling and other aggregates are of the kind stated above—this is how the five aggregates are completed at the moment of rebirth-linking of those born apparitionally. This is called “the coming into being of those born apparitionally”.

99. Thus in the first place should the five aggregates be understood as to “coming into being”.

100. (2) “As to order of succession”: but since the five aggregates of those conceived in a womb have arisen neither before nor after [each other], is it materiality that first gives rise to (*samuṭṭhāpeti*) materiality or is it the immaterial? It is the material only that gives rise to materiality. Why? Because of the fact that rebirth-linking consciousness does not produce materiality. For there are sixteen kinds of consciousness that do not give rise to materiality, namely, (i) the rebirth-linking consciousness of all beings, (ii) the death consciousness of those who have destroyed the cankers, (iii-xii) the two fivefold consciousnesses and (xiii-xvi) the four kinds of resultant immaterial [-sphere consciousness].

101. Herein, (i) rebirth-linking consciousness in the first place does not give rise to materiality owing to (a) weakness of the physical basis (*vatthu*), (b) its having no foundation, (c) its deficiency in conditions (*paccaya*), and (d) its adventitiousness. For herein, (a) the conascent physical basis is weak at the moment of arising (*uppādakkhaṇa*); so owing to the weakness of the physical basis it does not give rise [to materiality]. (b) And, just as a man falling into a chasm cannot become another’s support, so also this has no foundation, as though it were falling into a chasm, because of its being impelled by the force of kamma; so it does not give rise to materiality owing also to its having no foundation because of its being impelled by the force of kamma. (c) And rebirth-linking consciousness is arisen [simultaneously] with the physical bases, neither after nor before. [So] the physical basis cannot be a condition

for it by being prenascent; if it could [then rebirth-linking consciousness] would give rise to materiality. And when the physical basis is able to be a condition by being prenascent, the succession continues (*paveṇi ghaṭṭiyati*); and there consciousness, not being deficient in factors,³⁰ gives rise to materiality. For if consciousness were to give rise to materiality at the moment of presence (*ṭhāna*) or at the moment of dissolution (*bhaṅga*), [then] rebirth-linking consciousness also would give rise to materiality. But consciousness does not give rise to materiality in those two moments. But just as a mushroom bud, as it rises up out of the earth, does so taking [with it] grains of soil, so consciousness, depending on the prenascent basis, rises up together with the eight instances of materiality³¹ in the moment of its arising. And since, in the moment of rebirth-linking, the physical basis cannot become its condition by being prenascent, thus owing also to deficiency of condition rebirth-linking consciousness does not give rise to materiality. (d) And just as a man who is a visitor (adventitious) and has gone to a region he has not been to before [24] cannot say to others: 'Come, I will show you food and drink, perfumes and garlands inside the village,' because it is not his own province and he is not familiar with it, so is rebirth-linking consciousness adventitious, and thus owing also to its own adventitiousness, it does not give rise to materiality. Furthermore, since the thirty kamma-born material qualities stand in the place of mind-originated materiality [here], rebirth-linking consciousness thus does not give rise to materiality.

102. (ii) But the death consciousness (*cuticitta*) of those whose cankers are destroyed does not give rise to materiality because of the stilling of the root of the round [of existence].³² For in him, as regards all [kinds of] existence, all roots are stilled and incapable of arising and there is no prolongation of future becoming. But in the Stream Enterer, after seven existences [are ended], in the eighth the root of the round [of becoming] is stilled. Therefore his death consciousness gives rise to materiality during seven existences; in the Once Returner, during two; in the Non-Returner, during one. In one whose cankers are destroyed, because of the stilling of the root of the round [of existence] as regards all kinds of existence, it does not give rise [to materiality].

103. (iii-xii) But in the two fivefold consciousnesses there is no *jhāna* factor and there is no path factor and there is no root-cause (*hetu*), thus the consciousness factor (*cittaṅga*) is weak; so because

of the weakness of the consciousness factor these do not give rise to materiality.

104. (xiii-xvi) Also the four kinds of resultant immaterial [sphere] consciousness, since there is no materiality in that kind of existence, do not give rise to materiality. And not only those but the other 42 kinds of consciousness that arise in that [immaterial] becoming namely, eight profitable of the sense sphere, ten unprofitable, nine functional consciousnesses, four profitable of the immaterial, four functional of the immaterial, three path consciousnesses and four fruition consciousnesses—these also do not give rise to materiality because of the absence of materiality.

105. Thus rebirth-linking consciousness does not give rise to materiality.

106. But it is temperature (*utu*) that first gives rise to materiality. What is this temperature? It is the fire element (*tejodhātu*) within the thirty kamma-born instances of materiality arisen at the moment of rebirth-linking. That, having reached presence (*thānaṃ patvā*), gives rise to the eight [instances of] materiality. And this temperature is slow to cease. Consciousness is swift to cease. While that still endures, sixteen consciousnesses arise and cease. Among these the first life-continuum (*bhavaṅga*) consciousness gives rise to the eight instances of materiality precisely at the moment of its arising.

107. But when it is to be the time for the arising of sound, then temperature and consciousness will give rise to the sound ennea (*sadda-navaka*).³³

108. Also material nutriment (*kabaḷiṅkārahāra*), having reached presence, [25] gives rise to the eight instances of material quality. But whence its material nutriment? From the mother. For it is said:

109. “And what the mother eats for him
 by consuming food and drink
 Thereby a man draws nourishment
 abiding in his mother’s womb”. (S i 206; Vis 560)

110. Thus the child in the womb maintains itself on the nutritive essence (*ojā*) of the food and drink swallowed by the mother. And that [nutritive essence], having reached presence, gives rise to the eight instances of materiality.

111. But is not that nutritive essence harsh (*khara*) and the basis subtle? How does it establish itself on that? It does not establish itself on that at first, but when one or two weeks are past it estab-

lishes itself. But whether it establishes itself before that or after, as soon as the nutritive essence of the food and drink swallowed by the mother is established in the child's body, then it gives rise to the eight instances of materiality. And for one who is of apparitional rebirth, reborn in a place where chewable and tastable [food] exist, in accordance with the normal process the nutritive essence which reaches presence owing to the taking and swallowing of these gives rise to materiality. One who is reborn in a forest which is without food and drink is very hungry—he turns over his spittle with his tongue and swallows it, and the nutritive essence which then reaches presence in him gives rise to materiality. Thus, as regards the 25 portions, two sorts of materiality only give rise to materiality, [that is to say,] the fire element and material nutriment. And as regards the immaterial also, two states only give rise to materiality, [namely,] consciousness (*citta*) and kamma-volition.

112. Herein, materiality is weak at the moment of arising and at the moment of dissolution, at the moment of presence it is strong; and it is at the moment of presence that it gives rise to materiality. Also consciousness in the moment of presence and in the moment of dissolution is weak, and only in the moment of arising is it strong; it is only in the moment of arising that it gives rise to materiality. And kamma-volition is a condition only when it has ceased. And kamma which was accumulated in the past as much as a hundred thousand *koṭis* of aeons ago becomes a condition in the present. And kamma which is accumulated now becomes a condition at the end of a hundred thousand *koṭis* of aeons in the future.

113. Thus should the “order of succession” be understood.

114. (3) “As to limit of extent”. For how long a period does the material last and for how long a period the immaterial? The material is heavy to change and slow to cease; the immaterial is swift (light) to change and quick to cease (cf. Vis 614). While materiality endures, sixteen consciousnesses arise and cease. [26] But that [materiality] ceases together with the seventeenth consciousness. For just as a man, [thinking:] ‘I will knock down a fruit,’ might strike a tree branch with a mallet, and both fruits and leaves are released from their stalks at a single moment, therein the fruits, owing to their own weight, fall first to the ground; the leaves, owing to their lightness, [fall to the ground] afterwards. So indeed, like the time of the releasing of the fruits and the leaves from their stalks at a

single moment is the appearance at a single moment of the material and the immaterial states at the moment of rebirth-linking. Like the falling first to the ground of the fruits owing to their weight is the arising and ceasing of sixteen consciousnesses while materiality endures. Like the falling to the ground afterwards of the leaves owing to their lightness is the ceasing of materiality together with the seventeenth consciousness.

115. Herein, although materiality is slow to cease and heavy to change and consciousness is quick to cease and swift to change, [nevertheless] the material cannot occur without the immaterial, nor the immaterial without the material. The occurrence of the two is coextensive (*ekappamāṇa*). Herein, this is a simile: one man has dwarf feet and one long feet. When the [two] are travelling together, while he with long feet makes a unit (*vāra*) of one pace, the other treading step by step goes with a unit of sixteen paces. As the long-foot draws and drags his foot in a unit of sixteen of the dwarf-foot's paces, he makes a unit of only one pace. Thus the one cannot out-distance the other, and the going of the two is coextensive. This should be understood to be similar. For like the man with the dwarf feet is the immaterial; like the man with long feet, the immaterial; like the other's (dwarf-foot's) going with a unit of sixteen paces in the time in which the long-foot steps with a unit of a single pace is the arising and ceasing of sixteen consciousnesses among the immaterial states while materiality endures. Like the [behaviour] of the two men when, in the dwarf-foot's unit of sixteen paces, the other makes a unit of a single pace, drawing and dragging his foot—is the ceasing of materiality together with the seventeenth consciousness. Like the two men's going being coextensive through their not parting from each other is the coextensive occurrence of the immaterial without parting from the material and that of the material without parting from the immaterial. Thus should it be understood as to "limit of endurance".

116. (4) "As to single arising and multiple cessation" (cf. Vis 614 ff.). This should be illustrated leaving out the last kamma-born [materiality].³⁴ For first there is the rebirth-linking consciousness, [27] second there is life-continuum, third there is life-continuum ... sixteenth there is life-continuum. As regards these, each has the three moments of arising, presence and dissolution. Herein, the thirty kamma-born instances of materiality arise in each of the three moments of each consciousness. As regards these, the kamma-born

materiality arisen at the moment of the arising of the rebirth-linking consciousness ceases precisely at the moment of arising of the seventeenth, i.e. life-continuum, consciousness; that which is arisen at the moment of presence [ceases] precisely at the moment of its presence; and that arisen at the moment of dissolution ceases precisely at the moment of its dissolution. And beginning with the second, i.e. life-continuum, the method should be adduced thus by linking each with its own seventeenth consciousness. Thus the sixteen triads make 48. This is called the 48-fold succession of kamma-born materiality. But this proceeds incessantly like the current of a river night and day, in those chewing and eating and sleeping and idling; thus should “single arising and multiple cessation” be understood.

117. (5) “As to multiple arising and single cessation”. [This] should be illustrated by means of the last kamma-born [materiality]. Herein, at the end of the lifespan formation (*āyusaṅkhāra*), taking a unit of sixteen consciousnesses, two should be linked together as the “anterior sestadecad” and the “subsequent sestadecad” (*heṭṭhasoḷasakaṃ upariṣoḷasakaṃ*). For the thirty kamma-born material qualities arisen at the moment of arising of the first consciousness in the anterior sestadecad cease precisely at the moment of arising of the first consciousness in the subsequent sestadecad; that which is arisen at the moment of presence ceases precisely in the moment of its presence; that which is arisen at the moment of dissolution ceases precisely at the moment of its dissolution. But that thirtyfold kamma-born materiality which is arisen at the moment of arising in the second consciousness ... etc. ... in the sixteenth consciousness ceases precisely at the moment of arising of the death consciousness; that which is arisen at the moment of presence [ceases] precisely at the moment of presence of the death consciousness; and that which is arisen at the moment of dissolution ceases precisely at the moment of dissolution of the death consciousness. From then on the succession of kamma-born materiality does not proceed. If it were to proceed, then beings would not be destroyed, pass away, grow old and die.

118. But what is said above because of being handed down in the commentary, [namely:] “The materiality which has arisen at the moment of arising of one consciousness ceases at the moment of arising of another consciousness, according to the method beginning ‘ceases precisely at the moment of arising of the seventeenth life-

continuum consciousness” — that is at variance (*virujjhati*) with the following Pāli: [28] “In one whose bodily formation ceases, does his mental formation cease? That is affirmed” (see Yam i 247, 16 *Saṅkhāra-Yamaka*). How? Because the bodily formation is the wind of inhalation and exhalation which is mind-originated. And wind-originated materiality, having arisen at the moment of arising of a consciousness, persists while another sixteen consciousnesses arise. It ceases together with the last of all those sixteen. Consequently it ceases together with the seventeenth [consciousness] starting from the consciousness with which it arose. It does not cease at the moment of arising or at the moment of presence of any consciousness; and it does not arise at the moment of presence or at the moment of cessation [of any consciousness]. It is because of the rule that this is the nature of mind-originated materiality that it is stated as “affirmed” owing to its ceasing in one moment together with the mental formation.

119. And what is stated as the rule governing the moments of that which is mind-originated is also the rule governing the moments of kamma-originated [materiality] and so on. Therefore the kamma-born materiality arisen together with rebirth-linking consciousness ceases together with the seventeenth [consciousness] from that; that which is arisen at the moment of presence of rebirth-linking consciousness ceases at the moment of arising of the eighteenth; that which is arisen at the moment of dissolution of rebirth-linking consciousness ceases at the moment of presence of the eighteenth; in this way should the linking be done [up to the end] here. But after that [arising of kamma-born materiality has ceased] only the temperature-originated succession persists [till] it has to be said: ‘Carry away [this body] and have it burned.’

120. Thus should “multiple arising and single cessation” be understood.

121. (6) “As to single arising and single cessation”. Materiality is, however, of single arising and single cessation together with materiality. The immaterial is of single arising and single cessation together with the immaterial.

122. Thus should “single arising and single cessation” be understood.

123. (7) But “multiple arising and multiple cessation” should be understood in accordance with materiality of fourfold continuity. For in this body, from the soles of the feet up, from the hair of

the head down and confined by the skin, materiality of fourfold origination occurs here and there heaped in a mass. And single origination, etc. is not to be observed in it as it occurs thus. But it is just as when a line of termites or a line of ants, on being looked at, seems as though it were bound together, yet it is not bound together; for the head or the belly or the feet of one is near to the head of another, the head or belly or the feet of one is near the belly of another, the head or belly or the feet of one is near the feet of another. In the same way indeed, of the material qualities of fourfold origination, the arising of one [29] or its presence or dissolution is at the moment of arising of another, the arising of one or its presence or dissolution is at the moment of presence of another, the arising of one or its presence or dissolution is at the moment of dissolution of another.

124. Thus should “multiple arising and multiple cessation” be understood here.

125. (8-12) But those [material qualities] beginning with “past” and ending with the “far” dyad are as handed down in the Pāḷi too.

126. (13-14) And also condition and origination have been expounded above (Asḷ 342) in the passage beginning “kamma-born, kamma-conditioned, originated by kamma-condition and by temperature”.

127. (15-16) Also the five aggregates are projected (*parinipphanna*) only, not unprojected; they are formed (*saṅkhata*) only, not unformed; moreover they are produced (*nipphanna*) too. For among the states that have individual essence (*sabhāvadhamma*) nibbāna alone is unprojected and unproduced. But how about the attainment of cessation (*nirodhasamāpatti*) and the concept of a name (*nāmapaññatti*)?³⁵ The attainment of cessation is not to be called “mundane or supramundane” or “formed or unformed” or “projected or unprojected”, but it is produced because it is to be attained by one who attains it. Likewise the concept of a name: for that also is not classed as “mundane”, etc., but it is produced, not unproduced; for it is only by taking that one takes a name.³⁶

(h) Definition

128. Having thus understood the aggregates in general, again:

“To class knowledge of aggregates

(1) as to order and (2) distinction,

- (3) As to neither less nor more,
 (4) and likewise as to simile,
 (5) Twice as to how to be seen, and
 (6) as to good for one seeing thus -
 [This is] the way of definition
 that a wise man should rightly know". (Vis 476)

129. Herein, (1) "as to order", the order is manifold, namely, (a) order of arising, (b) order of abandoning, (c) order of practice, (d) order of plane, (e) order of teaching. (a) Herein, "first there comes to be the foetus in the first stage (*kalala*), from the foetus in the first stage there comes to be the foetus in the second stage (*abbuda*)" (S i 206; Kvu 494) and so on is "order of arising". (b) "States to be abandoned by seeing, states to be abandoned by development" (M i 7; Dhs 1) and so on is "order of abandoning". (c) "Purification of virtue, purification of consciousness" (D iii 288; M i 148) and so on is "order of practice". [30] (d) "Sense sphere, fine-material sphere" (Dhs § 1292) and so on is "order of plane". (e) Either "the Four Foundations of Mindfulness, the Four Right Efforts [etc.]" (D ii 120) or "talk on giving, talk on virtuous conduct" (A iv 186) and so on is "order of teaching".

130. Of these, firstly "order of arising" is not appropriate here because the aggregates do not arise in the order of their successive determining as in the case of "the foetus in the first stage", etc.; nor "order of abandoning" because the profitable and indeterminate are not to be abandoned; nor "order of practice" because unprofitable [things] are not to be practised; nor "order of plane" because feeling, etc. are included in all four planes. But "order of teaching" is appropriate. For there are those people who, while teachable, have fallen to assuming a self among the five aggregates through these not having been divided up; and the Blessed One is desirous of releasing them from assumption of a self by getting them to see how the compact mass is resolved; and being desirous of their welfare, first, for the purpose of their easy grasping, he taught the gross materiality aggregate which is the object of the eye and so on; and after that the feeling which feels the materiality experienced as desirable and undesirable; [then] the perception which grasps the aspects of the object of feeling thus: "What he feels, that he perceives" (M i 293); [then] formations which form by means of perception; [and lastly] consciousness which is their support and which dominates them.

131. Thus in the first place should the way of definition be known as to "order".

132. (2) "As to distinction": [that is,] as to the distinction between "aggregates" (*khandha*) and "aggregates [as objects] of clinging" (*upādānakkhandha*). But what is the distinction between them? "Aggregates" in the first place is said without distinction; but "aggregates [as objects] of clinging" [is said] distinguishing those which are subject to cankers and are to be clung to (*sāsava-upādānīya-bhāvena*), according as he said:

133. 'I shall teach you the five aggregates, bhikkhus, and the five aggregates [as objects] of clinging. Listen ... And which, bhikkhus, are the five aggregates? Whatever materiality there is, bhikkhus, past, future or present ... far or near—this is called the materiality aggregate. Whatever feeling ... whatever perception ... whatever formations ... whatever consciousness ... far or near—this is called the consciousness aggregate. These, bhikkhus, are called the five aggregates. And which, bhikkhus, are the five aggregates [as objects] of clinging? Whatever materiality there is ... far or near which is subject to cankers and to be clung to—this is called the materiality aggregate [as object] of clinging. Whatever feeling ... whatever perception ... whatever formations ... whatever consciousness ... far or near which is subject to cankers and to be clung to—[31] this is called the consciousness aggregate [as object] of clinging. These, bhikkhus, are called the five aggregates [as objects] of clinging.' (S iii 47; cf. M iii 15 ff.)

134. Now while there is feeling and so on, both free from cankers and subject to cankers,³⁷ not so materiality. However, since³⁸ its inclusion as an aggregate is appropriate in the sense of a heap, materiality is therefore stated among the aggregates; since its inclusion as an aggregate [as object] of clinging is appropriate both in the sense of a heap and in the sense of being subject to cankers, it is therefore stated among the aggregates [as objects] of clinging. But feeling and so on are only stated among the aggregates when free from cankers; when subject to cankers [they are stated] among the aggregates [as objects] of clinging. And here [as regards] "aggregates [as objects] of clinging" the meaning should be regarded as: "Aggregates which are the domain (*gocara*) of clinging are the aggregates [as objects] of clinging". But here, all of these taken together are intended as aggregates.

135. (3) "As to neither less nor more". But why are five aggregates,

neither less nor more, stated by the Blessed One? (a) Because of the grouping together of all similar formed things, and (b) because that is the widest limit as the basis for the assumption of self and what pertains to self, and (c) because of the inclusion (*avarodha*)³⁹ by them of the other [sorts of aggregates].

136. (a) For when the numerous sorts of formed states are grouped together according to similarity, materiality comes to be one aggregate through being grouped together according to similarity consisting in materiality; feeling comes to be one aggregate through being grouped together according to similarity consisting in feeling; and so with perception, etc. Thus they are stated as five because all similar formed things fall into similar groups.

137. (b) And this is the widest limit as a basis for the assumption of a self and what pertains to self, that is to say, the five beginning with materiality. For this is said: ‘When, bhikkhus, matter exists it is through clinging to matter, through believing about matter, that the view arises thus: “This is mine, this is I, this is myself”’ (S iii 181 ff.; 202 ff.). Thus they are stated as five because this is the widest limit as a basis for the assumption of self and what pertains to self.

138. (c) And also because those other [sorts] stated as the five aggregates of states beginning with virtuous conduct (*sīla*) are comprised within the formations aggregate, they come to be included here too. They are therefore stated as five because of the inclusion by them of the other [sorts].

139. Thus should the way of definition be known as to “neither less nor more”.

140. (4) “As to simile”. Here the materiality aggregate (as object) of clinging is like a sickroom (*gilānasālā*) [32] because it is the dwelling place, as the physical basis, door and object, for the sick man, [namely,] the consciousness aggregate of clinging. The feeling aggregate of clinging is like the sickness because it afflicts. The perception aggregate of clinging is like the provocation of the sickness because of the presence⁴⁰ of feeling associated with greed, etc. being due to perception of sense desires, etc. The formations aggregate of clinging is like having recourse to what is unsuitable because it is that which gives rise to feeling which is the sickness. For it is said: “They form feeling for the purposes of feeling” (S iii 87). Likewise it is “because of the doing, the heaping up of unprofitable kamma that resultant body consciousness comes to

arise accompanied by pain” (Dhs § 556). The consciousness aggregate of clinging is like the sick man because of not being free from feeling which is the sickness.

141. Also these are [respectively] like the prison, the punishment, the offence, the punisher and the offender, and they are [respectively] like the dish, the food, the curry [poured on the food], the server and the eater.

142. Thus should the definition be known as to “simile”.

143. (5) “Twice as to how to be seen”. And here the way of definition is to be known “twice as to how to be seen”, that is, in brief and in detail. For in brief the five aggregates (as objects) of clinging should be seen as an enemy with a drawn sword according to the snake simile (*āsivīsūpama*) (S iv 172 ff.), as a burden according to the Bhāra Sutta (S iii 25), as a devourer according to the Khajjanīya discourse (S iii 87), and as impermanent, painful, no-self, formed and murderous according to the Yamaka Sutta (S iii 114 ff.). In detail, however, materiality should be seen here as a lump of foam, feeling as a bubble on water, perception as a mirage, formations as a plantain stem and consciousness as an illusion. This is said:

144. “Matter is like a lump of foam,
 and feeling like a water bubble,
Perception like a mirage, too,
 formations like a plantain stem,
And consciousness like an illusion —
 so said the Kinsman of the Sun” (S iii 140).

145. Herein, the resemblance of materiality, etc. to the lump of foam, etc. should be understood thus. Just as a lump of foam is unsubstantial, so also materiality is unsubstantial owing to its lack of any permanent substance, lasting substance or self-substance. And just as that [lump of foam] cannot be taken, (thinking:) “With this we will make a bowl or a saucer”, and when [so] taken it does not serve that purpose and merely breaks up, so [33] materiality cannot be taken as permanent or as lasting or as “I” or as “mine”; and when [so] taken, it does not remain thus. And since it is impermanent, painful, no-self and foul, thus it is merely like a lump of foam.

146. Or just as a lump of foam is full of holes, joined together with many joints, and the abode of many creatures such as water snakes and so on, so the material [body] is full of holes and joined

together with many joints. And as to families, the eighty families of worms live there too: it is their maternity home,⁴¹ privy, hospital and charnal ground. Nor do they go elsewhere to give birth. Thus also is it like a lump of foam and so on.

147. And just as a lump of foam, from being in the beginning the size of a ripe jujube fruit, gradually becomes as big as a mountain peak, so the material [body] also, from being in the beginning the size of a foetus in the first stage, gradually [becomes] a fathom high. And in the case of oxen, buffaloes, elephants and so on, it becomes as big as a mountain peak. In that of fishes, turtles, etc. it [reaches] the size of several hundred leagues. Thus also is it like a lump of foam.

148. And just as a lump of foam is [continually] breaking up as soon as it has come into existence and even if it lasts a short while, on reaching the sea it necessarily breaks up, so indeed the material [body] also is continually breaking up in the first state of the foetus, the second state and so on; and, while [continually] breaking up in the meanwhile, on reaching the century in those whose lifespan is a century, it breaks up finally; in the face of death it is converted into minute fragments. Thus also is it like a lump of foam.

149. But just as a bubble is unsubstantial, so also is feeling. And just as that [bubble] leaves nothing behind (*aphala*)⁴² and is ungraspable and cannot be taken to make a plank or a seat but breaks up as soon as it is seized, so also feeling leaves nothing behind and is ungraspable, nor can it be taken as permanent or lasting; but when seized it does not remain as it was. Thus because of its ungraspability feeling is like a bubble. But just as a bubble both arises and ceases in this or that drop of water and has no length of duration, so indeed feeling also arises and ceases and has no length of duration. In the moment of one snapping of the fingers it arises and ceases to the number of a hundred thousand *koṭis*. And just as a bubble [34] arises due to four reasons, the water surface, the drop of water, wetness⁴³ of the water and the air which holds it up by drawing it together as an envelope, so indeed feeling also arises due to four reasons, the physical basis, the object, the flame (*jāla*) of the defilements and the impact of impression. In this way feeling is like a bubble.

150. Perception also is like a mirage in the sense of being unsubstantial, [and] likewise in the sense of being ungraspable. For one cannot grasp it and drink it or wash in it or bathe in it or fill a pot with it. Furthermore, just as a mirage quivers and seems like

the movement of waves, so indeed perception also, divided up as perception of blue, etc. for the purpose of experiencing blue, etc., shakes and quivers. And just as a mirage deceives many and makes them say that a full lake or a full river has been seen, so perception also deceives them and makes them say: 'This is blue, beautiful, pleasant, permanent.' So too in the case of yellow and so on. Thus it is like a mirage by deception also.

151. Formations also are like a plantain stem in the sense of being unsubstantial; likewise in the sense of being ungraspable. For just as one cannot take anything from a plantain stem and bring it away, even as much as a rafter, and what is brought away alters, so also formations cannot be taken as permanent—and even if so taken they alter. And just as a plantain stem is a combination of many sheaths, so also the formations aggregate is a combination of many states. And just as a plantain stem has many characteristics; for one has the appearance of an outer sheath of leaf, but there is another within and another within that; so indeed the formations aggregate also, by combining one characteristic of impression and other characteristics of volition and so on, is called the formations aggregate; thus also the formations aggregate is like a plantain stem.

152. Consciousness also is like an illusion in the sense of being unsubstantial; likewise in the sense of being ungraspable. And just as an illusion is changeable and appears swiftly, so also [is] consciousness. For that is more changeable and appears more swiftly (lightly). For it seems as though a man came and stood and sat down with the same consciousness (*citta*); but there is one consciousness at the time of coming and another at the time of going and so on. Thus is consciousness like an illusion. And an illusion deceives the many and makes them grasp anything at all as gold, silver or pearl; consciousness [35] too deceives the many and makes them take it as though there were coming and going and standing and sitting with the same consciousness. But there is one consciousness at the time of coming and another at the time of going and so on. Thus also is consciousness like an illusion.

153. And in particular internal materiality, however sublime, should be regarded as foul;⁴⁴ feeling should be regarded as painful because of not being free from the three kinds of pain (*tihi dukkhatāhi*);⁴⁵ perception and formations as no-self because unmanageable (*avidheyato*), and consciousness as impermanent because of being subject to rise and fall.

154. (6) "As to good [lit. "accomplishment of benefit"] for one

seeing thus". Good comes to be accomplished for one who sees in the two ways thus, in brief and in detail; and the way of definition should be known according to that, that is to say: firstly, one who sees the five aggregates [as objects] of clinging in brief as an enemy with drawn sword, etc. is not worried by the aggregates. But one who sees materiality, etc. in detail as a lump of foam, etc. is not one who sees a core in the coreless.

155. And in particular, one who sees internal materiality as foul (ugly) fully understands nutriment consisting of material food, he abandons the perversion of [perceiving] beauty in the foul (ugly), he crosses the flood of sense desire, he is loosed from the bond of sense desire, he becomes canker-free as regards the canker of sense desire, he breaks the bodily tie of covetousness, he does not cling by the clinging to sense desire.

156. One who sees feeling as pain fully understands nutriment consisting of impression; he abandons the perversion of [perceiving] pleasure in the painful. He crosses the flood of becoming, he is loosed from the bond of becoming, he becomes canker-free as regards the canker of becoming, he breaks the bodily tie of ill-will. He does not cling by the clinging to rites and rituals.

157. One who sees perception and formations as no-self fully understands nutriment consisting of mental volition, he abandons the perversion of [perceiving] self in no-self, he crosses the flood of views, he is loosed from the bond of views, he becomes canker-free as regards the canker of views. He breaks the bodily tie of belief that "This is truth". He does not cling by the clinging to assertions about the self.

158. One who sees consciousness as impermanent fully understands nutriment consisting of consciousness, he abandons the perversion of [perceiving] permanence in the impermanent, he crosses the flood of ignorance, he is loosed from the bond of ignorance, he becomes canker-free in respect of the canker of ignorance, he breaks the bodily tie of holding to rites and rituals. He does not cling by the clinging to views.

159. Since blessings thus will come
 from seeing them as murderers etcetera,
Therefore the wise should see
 the aggregates as murderers etcetera.

B. ABHIDHAMMA DIVISION

(a) Materiality

160. Now there is the Abhidhamma Division <12.16>. Herein, the description of the materiality aggregate should be understood according to the method elaborated in respect of the Materiality Section (*Rūpakāṇḍa*) as above (see Dhs § 583 f.; Asḷ 296 ff.).

(b) Feeling

(1) Arrangement

161. As regards the description of the feeling aggregate, **ekavidhena** (“in one way”) <15.1> [means] by way of one portion. **Phassasampayutto** (“associated with impression”) [is equivalent to] *phassena sampayutto*. And [that is] all feeling of the four planes.

162. As regards the “with root-cause” (*sahetuka*) <15.3> dyad, that which has a root-cause is feeling of four planes; that which has no root-cause (*ahetuka*) is of the sense sphere. By this means should be understood the feeling stated by the terms beginning with “profitable” <15.5>.

163. Furthermore, this feeling aggregate is shown [to be] of one kind as to association with impression; it is of two kinds as to having root-cause and having no root-cause; it is of three kinds as to rebirth; it is of four kinds as to plane <15.7>.

164. It is of five kinds as to faculty <15.9>. Herein, the pleasure faculty and pain faculty, having the body-sensitivity (*kāyappasāda*) as their basis, are of the sense sphere only. The joy faculty (*somanassindriya*), having the sixth as its basis or having no basis, is of three planes. The grief faculty (*domanassindriya*) has the sixth as its basis and is of the sense sphere. The equanimity faculty (*upekkhindriya*), having the four sensitivities beginning with eye as basis, having the sixth as basis, or having no basis, is of four planes.

165. It is shown to be of six kinds as to basis <15.12>. Herein, the first five kinds of feeling, having the five sensitivities as basis, are of the sense sphere only. The sixth, having no basis or having a basis, is of four planes. It is shown to be of seven kinds with subdivision of that born of mental impression <15.17>; it is of eight kinds with subdivision of that born of bodily impression <15.21>; it is of nine kinds with subdivision of that born of mind consciousness element impression in the sevenfold division <15.26>; it is of

ten kinds with subdivision of that born of mind consciousness element impression in the eightfold division <15.31>.

166. For as concerns these, in the sevenfold division, that which is born of mind impression is subdivided into two, [namely,] that born of mind element impression and that born of mind consciousness element impression. In the eightfold division, together with these, that born of bodily impression is subdivided into two, [namely,] pleasant and painful. In the ninefold division it is stated as in the sevenfold division [but] that born of mind consciousness element impression is subdivided into three kinds beginning with the profitable. In the tenfold division it is as stated in the eightfold division, [but] that born of mind consciousness element impression is also subdivided into the three kinds beginning with the profitable.

167. And here the profitable triad is stated only for the purpose of filling out [the number]. But as regards the sevenfold, eightfold and ninefold divisions, the method is given in the place where it is right [37] to give a method. For as concerns the Abhidhamma, there is no method not given by the Tathāgata in the place where it is right⁴⁶ to give a method.

168. This in the first place is one subsection (*vāra*) in that which has its root in dyads. For when analysing the feeling aggregate in this Abhidhamma chapter, the Master took the triads and inserted them among the dyads <16-19, numbers 2-4>, and he took the dyads and inserted them among the triads <20-21, numbers 5-8>, and he coupled the triads and the dyads together in double succession <21-26, numbers 9-27>. [And in the section concerning] “seven kinds, 24 kinds, 30 kinds, many kinds”, he pointed out the feeling aggregate in all ways as of many kinds.

169. Why? Both on account of the needs of persons (*puggalajjhāsayā*) and on account of elegance of teaching (*desanāvīlāsa*). For, making it suitable to them, he taught [the Law] to those sons of heaven who were sitting in the assembly of deities in order to hear the Law and who were able to penetrate what was explained by taking the triads and inserting them among the dyads. To those who were able to penetrate what was explained in other ways, he taught those ways. This is the “needs of persons” here. But the Fully Enlightened One, owing to the vastness of his scope, is able to teach in whatever way he wishes by inserting the triads among the dyads or the dyads among the triads or by double succession, and by the seven kinds and so on; that is why he taught in these

ways. This is the elegance of his teaching.

170. Herein, the section taught by taking the triads and inserting them among the dyads is called that Rooted in Dyads; the section taught by taking the dyads and inserting them among the triads is called that Rooted in Triads. The section which is taught in progressive series is called the Section of Double Succession. The section at the end beginning “of seven kinds” is called the Multiple Section. These firstly are the four great sections.

171. Herein, in the [section] called Rooted in Dyads, the subsections beginning with the joining of the second dyad⁴⁷ with the first triad come to 950.⁴⁸ [This figure is reached] by joining the nineteen applicable triads which remain after excluding the inapplicable feeling triad, the rapture triad and the visible triad (*vedanāttika*, *pīttika*, *nidassanattika*; see Dhs Mātikā numbers 2, 7 and 21), as regards the triads, together with each applicable dyad as regards the dyads. And all these are stated in the Pāli by abbreviating and showing here and there what needs to be shown. But they should be understood in detail by one who is not bewildered.

172. And in the [section] called Rooted in Triads, the subsections beginning with the joining of the first triad with the second dyad come to 950 subsections. [This figure is reached] by joining the applicable dyads beginning with the [second, namely,] “having root cause” dyad which remain after excluding the inapplicable dyads beginning with the first dyad, as regards the dyads, together with each applicable triad, as regards the triads. [38] And all these are stated in the Pāli by abbreviating and showing here and there what needs to be shown. But they should be understood in detail by one who is not bewildered.

173. In the [section called] “of Double Succession”, the subsections beginning with the joining of the second dyad with the first triad come to nineteen.⁴⁹ [This figure is reached,] making the beginning the second dyad in the twofold division and the first triad in the threefold division, by joining the nineteen applicable triads with [the first] nineteen applicable dyads. Because of progressing by the double succession of dyads and triads, the third great section is called “of Double Succession”.

174. But in the sevenfold description of the Multiple Section, starting from the beginning as regards the nineteen applicable triads, by combining the four planes with each one, nineteen sevenfold subsections are stated. Also, in the 24-fold description, nineteen

subsections are stated by these same triads; likewise in the multiple subsections. The thirtyfold subsection is singlefold. Thus in all they add up to 58 subsections.⁵⁰

175. This in the first place is the commentary of the Pāli here by way of delimitation of sections.

(2) Meaning

176. Now there is the comment on the meaning. Herein, in the first place the sevenfold description <26.14> is clear in meaning.

177. In the 24-fold description, **cakkhusamphassapaccayā vedanākkhandho atthi kusalo** ("There is the feeling aggregate with eye impression as condition which is profitable") <26.23> should be understood as the eight profitable consciousnesses of the sense sphere; **atthi akusalo** ("which is unprofitable") <26.24> should be understood as the twelve unprofitable consciousnesses; **atthi avyākato** ("which is undetermined") <26.25> should be understood according to the 24 consciousnesses, [namely,] the three mind elements, the three root-causeless mind consciousness elements, the eight great resultants and the ten functional of the sense sphere.

[Methods of applying insight]

178. Herein, the eight profitable and the twelve unprofitable are applicable as impulsion (*javana*); functional mind element is applicable as adverting (*āvajjana*); two resultant mind elements as acceptance (*sampañcchana*); three resultant mind consciousness elements as investigation (*santīraṇa*) and registration (*tadārammaṇa*); functional root-causeless mind consciousness element as determining (*voṭṭhapana*); the eight great resultant consciousnesses as registration; and nine functional consciousnesses as impulsion. So also in respect of the ear, nose, tongue and body doors. But in respect of the mind door, **atthi kusalo** ("which is profitable") <26.30> is expounded as the profitable of four planes; **atthi akusalo** ("which is unprofitable") as the twelve unprofitable; **atthi avyākato** ("which is undetermined") is expounded as the 34 consciousnesses (*cit-tuppāda*), [namely,] eleven sense-sphere resultant, ten [39] functional, nine fine-material sphere and immaterial sphere functional and four fruitions of recluseship.

179. Herein, both the profitable of the four planes and the unprofitable are applicable as impulsion. As to the functional, the root-

causeless mind consciousness element [is applicable] as adverting; the eleven resultant consciousnesses as registration; both the functional of three planes and the fruitions of recluship are applicable as impulsion.

180. It is proper to expound these, pausing anywhere in the sevenfold and so on [subsections to do so]. But [since] they are easy to illustrate, pausing [to do so] in the thirtyfold subsection, they have been illustrated pausing [to do so] only in the thirtyfold subsection. For all these consciousnesses are applicable in three ways also in the eye door, [namely,] (1) as decisive-support type (*upani-ssayakoṭi*), (2) as surmounting (*samatikkama*) and (3) as development (*bhāvanā*); likewise in respect of the ear door and the mind door. But in respect of the nose, tongue and body doors, they should be understood as applicable in two ways, [namely,] by surmounting and by development. How?

[Eye]

181. (1) Here a bhikkhu, on seeing a kasiṇa disc (*maṇḍala*) while wandering round the monastery, asks: 'What is this called?' When it is said: 'A kasiṇa disc,' he asks: 'What do they do with it?' They tell him: 'By developing this and arousing the jhānas and then by increasing insight which has the attainment as its basis, they reach Arahatsip.' A clansman who has the inclination, without regarding this as a burdensome matter, thinks: 'I must produce this quality; but it cannot be produced by one who lies down and sleeps. One must apply energy (*virīya*) and purify virtue from the beginning,' and he purifies his virtue. After that, when his virtue is established, having severed the ten obstructions (see Vis 89 f.), he is content through the highest contentment with the three robes; he does the various duties for the teacher and preceptor and, after learning a meditation subject (*kammaṭṭhāna*) and doing the preliminary work on a kasiṇa, he arouses the attainments; he increases insight which has the attainments as basis and he reaches Arahatsip.

182. Herein, all feeling in the preliminary work is of the sense sphere; the feeling in the eight attainments is of the fine material and immaterial spheres; the feeling in the paths and fruitions is supramundane. Thus eye consciousness becomes a powerful condition for the producing of feeling in the four planes and so feeling in the four planes is called "born with eye impression as its con-

dition". Thus in the first place it is applicable as decisive support.
[40]

183. (2) But when a visible datum (*rūpa*) has come into focus (*āpāthagata*) in the eye door, a clansman who is established in laying hold (*pariggaha*)⁵¹ thus: 'Lust (*rāga*) arises in me regarding an agreeable object and resistance (*paṭigha*) regarding a disagreeable object and delusion (*moha*) regarding an unrecognised object; but pride (*māna*) arises in me when bound (*vinibandha*),⁵² [wrong] view (*diṭṭhi*) when held (*parāmaṭṭha*), agitation (*uddhacca*) when distracted, uncertainty (*vicikicchā*) when not attained to a definite conclusion,⁵³ inherent tendencies (*anusaya*) when habit-ridden (*thāmagata*),' knows the arising of defilements in himself. He thinks: 'These defilements by increasing will lead to my harm and undoing. Let me restrain them.' [But reflecting:] 'They cannot be restrained by one who lies down and sleeps; one must apply energy and purify virtue from the beginning,' and by practising as stated above, he reaches Arahatsip.

184. Herein also, all feeling in the preliminary work is of the sense sphere; the feeling in the eight attainments is of the fine material and immaterial spheres; the feeling in the paths and fruitions is supramundane. Thus the feeling in the four planes which takes place through surmounting a defilement arisen regarding a visible datum as object (*rūpārammaṇa*) is called "born with eye impression as its condition". Thus it is applicable as surmounting.

185. (3) But one [bhikkhu], when a visible datum (*rūpa*) has come into focus in the eye door, establishes the laying-hold: 'On what does this visible datum depend?' Thereupon, knowing it to be become (*bhūta*) and dependent (*nissita*), he lays hold [by comprehension] of the four great primaries and derived materiality as "materiality" (*rūpa*) and he lays hold of the states which have that as object as "the immaterial". Thereupon, by laying hold of mentality-materiality (*nāmarūpa*) as accompanied by conditions, and by applying the three characteristics, he comprehends the formations with progressive insight (*vipassanā*) and reaches Arahatsip.

186. Herein also, all feeling in the preliminary work is of the sense sphere; the feeling in the eight attainments is of the fine material and immaterial spheres, the feeling in the paths and fruits is supramundane. This feeling which is produced by thus comprehending a visible datum as object is called "born with eye impression as its condition". Thus it is applicable as development.

[Ear]

187. (1) But another bhikkhu hears: 'By doing the kasiṇa preliminary work, it seems, and arousing the attainments, and by increasing insight which has the attainments as its basis, one reaches Arahatsip.'

188. Herein also, all feeling in the preliminary work is of the sense sphere; the feeling in the eight attainments is of the fine material and immaterial spheres; the feeling in the paths and fruitions is supramundane. Thus ear consciousness [41] becomes a powerful condition for the producing of feeling in the four planes, and so feeling in the four planes is called "born with ear impression as its condition". Thus in the first place it is applicable as decisive support.

189. (2) But when a sound has come into focus in the ear door, all should be understood as stated in respect of the eye door. Then feeling of the four planes which takes place through thus surmounting a defilement arisen regarding a sound as object is called "born with ear impression as its condition". Thus it is applicable as surmounting.

190. (3) But one [bhikkhu], when a sound has come into focus in the ear door, establishes the laying hold thus: 'On what does this sound depend?' and all should be understood as stated in respect of the eye door. Thus this feeling which is produced by thus comprehending a sound as object is called "born with ear impression as its condition". Thus it is applicable as development.

[Nose, Tongue, Body]

191. (2) But when an odour as object has come into focus in the nose door, a flavour in the tongue door or a tangible datum (*photṭhabba*) in the body door, after laying hold thus: 'Lust arises in me regarding an agreeable object,' thus all should be understood as stated in respect of the eye door. The feeling of the four planes which takes place through thus surmounting a defilement arisen regarding an odour, etc. as object is called "born with nose, tongue or body impression [respectively] as its condition". Thus it is applicable as surmounting in respect of three doors.

192. (3) But one [bhikkhu], when an odour, etc. has come into focus in the nose door, etc., establishes the laying-hold thus: 'On what does this odour, this flavour, this tangible datum depend?' and all should be understood as stated in respect of the eye door. Thus feeling which is produced by thus comprehending an odour,

etc. as object is called “born with nose, tongue, body impression [respectively] as its condition”. Thus it is applicable as development.

[Mind]

193. (1) But as regards the mind door, it is applicable in the three ways. For one [bhikkhu] sees birth as terror (*bhayato*), sees old age, sickness and death as terror. Seeing [them] as terror, he thinks: ‘One must be released from birth, old age, sickness and death. But it is not possible for one who lies down and sleeps to be released from birth, etc. One must apply energy and purify virtue from the beginning,’ and, practising as stated in respect of the eye door, he reaches Arahatsip.

194. Herein also, all feeling in the preliminary work is of the sense sphere; the feeling in the eight attainments is of the fine material and immaterial spheres; the feeling in the paths and fruitions is supramundane. Thus birth, old age, sickness and death become a powerful condition for the producing of feeling of the four planes, [42] and so feeling in the four planes is called “born with mind impression as its condition”. Thus in the first place it is applicable as decisive support.

195. (2) But when a mental datum (*dhamma*) has come into focus as object in the mind door, all should be understood as stated in respect of the eye door. The feeling in the four planes which takes place through thus surmounting a defilement arisen regarding a mental datum as object is called “born with mental impression as its condition”. Thus it is applicable as surmounting.

196. (3) But one [bhikkhu], when a mental datum has come into focus as object in the mind door, establishes the laying-hold thus: ‘This mental datum as object, on what does it depend? It depends on the basis (*vatthu*). On what does the basis depend? It depends on the four great primaries.’ He lays hold of the four great primaries and derived materiality as “materiality” and the states which have that as object as “the immaterial”. Thereupon, by laying hold of mentality-materiality as accompanied by conditions and by applying the three characteristics, he comprehends the formations with progressive insight and reaches Arahatsip.

197. Herein also, all feeling in the preliminary work is of the sense sphere; the feeling in the eight attainments is of the fine material and immaterial spheres; the feeling in the paths and fruitions is supramundane. This feeling which is produced by thus compre-

hending a mental datum as object is called “born with mind impression as its condition”. Thus it is applicable as development.

198. But those six [kinds of] feeling stated at the end of each of the 24-fold and succeeding subsections as **cakkhusamphassajā vedanā ... manosamphassajā vedanā** (“feeling born of eye impression ... feeling born of mind impression”) <26.30> are stated by way of association condition (*sampayuttapaccaya*).

This is the description of the feeling aggregate.

(c)–(e) Perception, etc.

199. The perception aggregate and so on should be understood by this means, too. But in the description of the perception aggregate, as regards the triads the “feeling” triad (no. 2) and the “rapture” triad (no. 7) are applicable, and as regards the dyads the “accompanied by pleasure” dyad and so on (nos. 91 and 92).

200. In the description of the formations aggregate, because of the inclusion of impression in the formations aggregate, “associated with consciousness” (*cittasampayutta*) is said instead of saying “associated with impression”. And here, as regards the dyads, the “root-cause” dyad and so on are applicable;⁵⁴ the triads are the same as in the perception aggregate.

201. In the description of the consciousness aggregate, “eye consciousness”, etc. is said instead of saying “the state of being born of eye impression”, etc. For consciousness cannot be described as “born of mind impression”. The rest here is as stated in the perception aggregate. But in respect of the description of these three aggregates, a greater number of triads and dyads are applicable than in respect of the description of the feeling aggregate. The division of the sections should be understood by way of these.

End of Abhidhamma Division

C. QUESTIONNAIRE

202. Now there is the questionnaire (*pañhāpucchaka*). Herein, as regards the asking of the questions, after asking about all that which is and which is not applicable by means of the method beginning with **pañcannaṃ khandhānaṃ kati kusalā kati akusalā kati avyākatā?** (“How many of the five aggregates are profitable, how many are unprofitable, how many are undetermined?”) <61.28>, as regards the answering, only what is applicable should be understood

as brought in by the method beginning with **rūpakkhandho avyākato** (“the materiality aggregate is undetermined”) <62.1>. And wherever, without defining as “one aggregate” or “two aggregates”, the text is laid down by the method beginning with **siyā uppannā siyā anuppannā** (“maybe arisen, maybe unarisen”) (triad 17), there the inclusion of [all] the five aggregates should be understood. The remaining classification of such and such states as “profitable” and so on is stated above in the commentary on the Dhammasaṅgaha (see As!).

203. But as regards the “object” triads (*ārammaṇattika*) (numbers 13,16,19,21) <62.39>, four aggregates have limited objects (*parittārammaṇa*) in one who lusts, who hates, who is deluded, who restrains, who comprehends, who reviews, through being instigated by the 55 states of the sense sphere. They have expanded objects (*mahaggatārammaṇa*) in one who lusts, who hates, who is deluded, who restrains, who establishes the laying hold through being instigated by the 27 fine-material and immaterial states; they have boundless objects (*appamāṇārammaṇa*) in one who reviews through being instigated by paths, fruitions and nibbāna. At the time of reviewing a concept they should not be said to have [such] objects (*na vattabbārammaṇā*) <62.41>.

204. These too, at the time of reviewing the trainees’ (*sekha*) and non-trainees’ (*asekha*) paths <63.5>, have the paths as object (*maggārammaṇa*). They have the path as root-cause (*maggahetuka*) through its being consascent root-cause at the time of the path. They have the path as predominance (*maggādhipati*) through object predominance by giving weight to the path at the time of reviewing. And they have the path as predominance through consascent predominance in one who develops the path with energy (*virīya*) foremost or investigation (*vīmaṃsā*) foremost. They should not be said to have such objects in one who develops [the path] with zeal (*chanda*) foremost or consciousness (*citta*) foremost.

205. They have a past object (*atītārammaṇa*) <63.11> in one who lusts, who hates, who is deluded, who restrains, who establishes the laying hold through being instigated by past aggregates, elements and bases (*āyatana*); they have a future object [44] through being instigated by future [aggregates, etc.]; they have a present object through being instigated by present [aggregates, etc.]. In one reviewing a concept or nibbāna, they should not be said to have [such] objects.

206. Likewise they have an internal object (*ajjhattārammaṇa*) <63.16> in one who lusts, who hates, who is deluded, who restrains, who establishes laying hold through being instigated by his own internal aggregates, elements and bases; they have an external object in one who produces them thus through being instigated by another's aggregates, elements or bases; they also have an external object at the time of reflecting on a concept (*paññatti*) or on nibbāna; they have an internal-external object in one who produces them thus with regard to states at one time internally and at another time externally. At the time of the sphere of nothingness they should be understood as not to be said to have [such] objects.

207. Thus the Blessed One showed the Classification of the Aggregates (*Khandhavibhaṅga*) by bringing in three cycles beginning with the Suttanta Division (*Suttantabhājanīya*). And as regards the three cycles, there is only one way of dividing up [according to plane]; for the materiality aggregate is everywhere of the sense sphere only; the four [mental] aggregates, being of the four planes, are expounded as mixed mundane and supramundane.

*Exposition of the Classification of the Aggregates
in the Commentary to the [Book of] Classification
which Dispels Delusion*

FOOTNOTES TO CHAPTER ONE

1. 5 aggregates: materiality aggregate ... consciousness aggregate.
2. *Bala*, i.e. a force of men in the military sense.
3. See Expositor p. 440 [LSC].
4. Cf. mṭ to Asḷ 297: seven decads of the eye, etc. + three octads originated by temperature, cognizance and nutriment + two kinds of sound (originated by temperature and by cognizance) = 96 [LSC].
5. *Kamma-sammutṭhāna*, *citta-*, *utu-*, *āhāra-*.
6. Or “being battered”.
7. In *ruppatī ti* = “it is molested” the word *iti* is rendered in English by quotation marks, being a particle showing the end of a quotation or speech.
8. *Vāvaṭā*, not in PED; ṭikā to MA iv 178 says *vāvaṭā ti khādanattham gaṇhitum upakkamantā*; Abhp has *vyāvaṭā*.
9. *Patapaṭayamānā*, not in PED.
10. *Abhisamharitvā*, not in PED.
11. *Nikkhepaṇḍassa atīattikabhājaniya-vaṇṇanāyam vuttān'eva*. See Dhs Mātikā triad no. 18 and Asḷ 46.
12. A *koṭi* may be taken as 100,000 or as 10,000,000.
13. *Cuti-pāṭisandhi-antare pavatta-rūpaṃ*.
14. So C^e; E^e, B^e and PTS Vis have *tato pubbe anāgatam pacchā atītam*.
15. So E^e, C^e and B^e; PTS Vis has *tato pubbe anāgatam pacchā atītam*.
16. *Avamata*, pp. of *avamaññati*.
17. See Vis 364 definition of *āpo*.
18. Reading *iṭṭh'etam*. E^e and C^e have *atth'etam*.
19. *Niyyātanaṭṭhāna*; i.e. the place for the phrase rounding off the paragraph.
20. With the words **idaṃ vuccati rūpaṃ dūre**.
21. *Hontam*; ppr. of *hoti*; only feminine form is given in PED.
22. *Heṭṭhā bhindamāno gato*.
23. See above under materiality aggregate, § 26 f.
24. *madayamānaṃ*.
25. Mṭ: “because the sign of earth *kaṣiṇa*, etc. has a unitary nature (*ekabhāva*)” [Ny].
26. For what follows see Vis 474–5.
27. Cf. Vis 475 for this and following paragraphs.

28. I.e. accumulating kamma.
29. *Jāti-unṇa*: see Vis 552; mḥ explains as hair of a kid a day old, etc.
30. According to mḥ the factors are the *jhāna* factors, since it is these which give rise to materiality [LSC].
31. I.e. the *dasaka* minus (i) and (x).
32. I.e. craving.
33. I.e. *aṭṭhaka* + sound [Ny].
34. See section (5).
35. See also Asḷ, comy to Dhs *kusalatika*.
36. *Nāmaggahanañ hi gaṇhanto gaṇhāti*. This implies a curious attitude to names.
37. PTS Vis 478,1 omits *sāsavā pi*.
38. Reading *yasmā* with Vis and C°.
39. Not in PED.
40. *Sabbhāva* — not in PED. E° has *sambhava* ‘because it gives rise to’.
41. See below § 1125 = Vis 259.
42. E° and C° have *abalā* ‘without strength’ [LSC].
43. *Jallaka* not as such in PED.
44. *Subhārammaṇam pi oḷārikam pi ajjhattika-rūpaṃ* — Vis 479 has instead *sūḷāram pi ajjhattikaṃ rūpaṃ* which is followed here.
45. *Dukkhadukkha, vipariṇāmadukkha, saṅkhāradukkha*.
46. See above § 64.
47. *Sahetuka-ahetuka*. “1st dyad” in Dhs *Mātikā* is “*hetu-ahetu*”.
48. I.e. 50 dyads × 19 triads.
49. See Vbh Trsl. §§ 43–61.
50. This confirms the correctness of Vbh (B°) (v.l. to E°), followed by Vbh Trsl. [LSC].
51. Mḥ: “by investigation” [Ny].
52. Mḥ: “With regard to materiality and so on, he is bound by the idea ‘I am’” [Ny].
53. *Asanniṭṭhāgata* = *a + sam + niṭṭhā + gata*.
54. Number 1 and the 27 others as shown in the text (in the Section of Double Succession).

CHAPTER TWO

CLASSIFICATION OF THE BASES

(*Āyatanavibhaṅga*)

A. SUTTANTA DIVISION

208. [45] Now, in the description of the sense bases next to that, showing firstly the Suttanta Division, he said: **Dvādasāyatanāni: cakkhāyatanam rūpāyatanam** <70.1> (“twelve sense bases: eye base, visible-datum base”) and so on.

(a) Definition

209. Herein, firstly according to a method which is not contained in the Pāli:

210. (1) Meaning, (2) character, (3) just so much, (4) order, and (5) in brief and detail, (6) Likewise as to how to be seen — [thus] should be known the definition.

211. 1. Herein, firstly [as to *meaning*] in particular: “It relishes” (*cakkhati*),¹ thus it is an eye (*cakkhu*); the meaning is that it enjoys a visible datum (*rūpa*) and reveals it. “It makes visible” (*rūpayati*),² thus it is a visible datum (*rūpa*); the meaning is that by undergoing an alteration of appearance (colour) it evidences what state is in the mind (lit. heart). “It hears” (*suṇāti*), thus it is an ear (*sota*). “It is emitted” (*sappati*),³ thus it is sound (*sadda*); the meaning is: “it is uttered” (*udāharīyati*).⁴ “It smells” (*ghāyati*), thus it is a nose (*ghāna*). “It is smelt” (*gandhayati*),⁵ thus it is odour (*gandha*); the meaning is: “it betrays (*sūcayati*)⁶ its own basis (*vatthu*)”. “It evokes (*avhayati*) life (*jīvita*)”, thus it is a tongue (*jivhā*). “Beings taste it” (*rasanti*),⁷ thus it is taste (*rasa*); “they enjoy it” is the meaning. “It is the origin (*āya*) of vile (*kucchita*) states subject to cankers”, thus it is a body (*kāya*), “origin” being the place of arising. “It is touched” (*phusiyati*), thus it is tangible datum (*phoṭṭhabba*). “It causes to think” (*manayati*),⁸ thus it is mind (*mano*). “They bear (*dhārayanti*) their own characteristic”; thus they are mental data (*dhammā*).

212. [As to meaning] in general, however, “base” (*āyatana*) should be understood [as such] (a) because of extending (*āyatanato*),⁹ (b)

because of range (*tananato*)¹⁰ of the origins (*āyānaṃ*),¹¹ and (c) because of the leading on (*nayanato*)¹² of what is extended (*āyatassa*).

213. For (a) the states of consciousness and conscious concomitants (*cetasika*) [which possess doors and objects] extend over (*āyatanti*)¹³ each its particular one among such [pairs] as eye and visible datum by means of each one's own function of experiencing, etc.; they are active, exert themselves and strive therein is what is meant.

214. (b) These [pairs] provide the range for (*tanonti*) those states which are origins (*āya*); they give them scope is what is meant.

215. (c) As long as this suffering of the round of rebirths, which has been occurring throughout the beginningless round of rebirths and is extended over (*āyata*) the past,¹⁴ does not recede, so long do they lead on (*nayante*); they cause occurrences of states of consciousness, etc.¹⁵

216. So all these states are called "bases" (*āyatana*) because of extending, because of the range of the origins and because of the leading on of what is extended.

217. Furthermore, "base" should be understood in the sense of abode, [46] mine,¹⁶ meeting-place, birth-place and reason. For accordingly in the world in [such phrases as] "the Lord's *āyatana*", "Vāsudeva's *āyatana*" and so on, it is an abode that is called an *āyatana*; in [such phrases as] "gold *āyatana*", "silver *āyatana*" and so on, it is a mine. But in the Dispensation, in such passages as:

"[And so] in the delightful realm (*āyatana*)

Those flying in the air attend him" (A iii 43)

it is a meeting place; in such phrases as "the southern land is the *āyatana* of cattle", it is a birth-place; in such passages as: "He acquires ability to be a witness of it whenever there is occasion (*āyatana*)" (M i 494), it is a cause.

218. And these various states of consciousness and conscious concomitants dwell [respectively] in the eye and so on because of their dependence thereon; thus the eye and so on are their *abode*. And they are abundant in the eye and so on because of their dependence thereon and because of having them as objects; thus the eye and so on are their *mine*. And the eye and so on are their *meeting-place* because of meeting in one or other of them as basis, door and object. And the eye and so on are their *birth-place* because they arise just there owing to having them as their support and having

them as object. And the eye and so on are their *cause* because these states are absent in the event of their absence.

219. So for these reasons too, these states are called “bases” (*āyatana*) in the sense of abode, mine, meeting-place, birth-place and cause.

220. Therefore in the sense stated “it is an eye and that is a base”, thus it is “eye-base” ... “they are mental data and those are a base”, thus they are “mental-data base”. Thus in the first place should the definition be known here as to meaning.

221. (2) *Character*: here too the definition should be known as to the characteristics of the eye and so on. But these characteristics of theirs should be understood according to the method stated above in the description of the Materiality Section.¹⁷

222. (3) *As to just so much*: because of the state of being so much. This is what is said: since the eye and so on are also mental data (*dhamma*), this being so why is “the twelve bases” said instead of just “mental-data base”? Because of defining door-cum-object for the arising of the consciousness groups. For here, it is precisely because of defining the six consciousness groups by the state of door and the state of object that they come to be divided up in this way; thus they are called the twelve. For only the eye base is the door of arising, and only the visible-data base is the object of the consciousness group which is included in a cognitive series (*vīthi*) of eye-consciousness. [47] Likewise the others in the case of the others. But only the part of the mind base called the life-continuum (*bhavaṅga*) mind is the door of arising, and only the mental-data base which is not common to all is the object of the sixth consciousness group. So they are called “the twelve” because of their defining door-cum-object for the arising of the six consciousness groups. Thus should the definition be known here “as to just so much”.

223. (4) *As to order*: here also, from among “order of arising” and so on stated above,¹⁸ only “order of teaching” is appropriate. For among the internal bases the eye base is taught first, being obvious through having as its object what is visible (*sanidassana*) and accompanied by impact (*sappatigha*). After that, the ear base, etc. which have as their objects what is invisible and accompanied by impact. Or alternatively the eye base and ear base are taught first among the internal bases because of their great helpfulness as causes for the Incomparable of Seeing and for the Incomparable

of Hearing [respectively] (cf. A iii 325). After that the three beginning with the nose base. And the mind base [is taught] last because of its having the resorts of the [other] five as its object. But because of their being the [respective] resorts of the eye base and so on, the visible-data base and so on, among the external [bases, are taught] each next [to its corresponding internal base].

224. Furthermore, this order of theirs should be understood as defining the reasons for the arising of consciousness; and this is said: "Due to eye and to visible data, eye-consciousness arises ... due to mind and mental data, mind-consciousness arises" (M i 111-2). Thus should the definition be known here "as to order".

225. (5) *In brief and in detail*: in brief, the twelve bases are simply mentality-materiality because the mind base and one part of the mental-data base are included in mentality and the rest of the bases in materiality.

226. But in detail, firstly as regards the internal [bases], the eye base, as to kind, is simply eye-sensitivity; but when classified according to condition, destiny (*gati*), group (*nikāya*) and person, it is of infinite variety. Likewise the four beginning with the ear base. The mind base is of 81 kinds according to its classification into profitable, unprofitable, resultant and functional consciousness of three planes; but as to the classification according to basis, progress,¹⁹ etc., it is of infinite variety. The visible-data, odour and flavour bases, as to classification according to origination, are fourfold. The sound base is twofold. But as to classification according to similarity and dissimilarity, they are all of infinite variety. The tangible-data base is of three kinds by way of the earth element, fire element and air element; and as to origination it is of four kinds; as to similarity and dissimilarity it is of many kinds. The mental-data base is of many kinds by way of mental data of three planes as object. Thus should the definition be known in brief and in detail.²⁰ [48]

227. (6) *As to how to be seen*: but here all these²¹ bases should be regarded as having no provenance and no destination. For they do not come from anywhere previous to their rise, nor do they go anywhere after their fall; but rather before their rise they had not obtained their intrinsic nature (*sabhāva*) and after their fall their intrinsic nature is completely broken up; in between what is before and after, they occur without power [being exercisable over them] owing to dependence on conditions. Therefore they should be regarded as having no provenance and no destination.

228. Likewise [they should be regarded] as inactive and unoccupied. For it does not occur to the eye and visible-datum and so on: 'Would that consciousness might arise from our concurrence.' And they are not active nor do they occupy themselves as door, basis and object for the purpose of arousing consciousness; but rather it is the rule (*dharmatā*) that eye-consciousness and so on come into being with the concurrence of eye-visible-datum and so on. Therefore they should be regarded as inactive and unoccupied.

229. Furthermore, the internal [bases] should be regarded as an empty village because they are devoid of lastingness, beauty, pleasure and self; and the external [bases] as village-raiding robbers (see S iv 175) because they raid (impinge) on the internal [bases]. For this is said: 'The eye, bhikkhus, is struck by agreeable and disagreeable visible data.' Furthermore, the internal [bases] should be regarded as the six creatures²² and the external [bases] as their resorts. Thus should the definition be known here "as to how to be seen".

(b) Impermanence, etc.

230. Now in order to point out their aspect to be seen by insight he said: **Cakkhum aniccaṃ** <70.5> ("Eye is impermanent") and so on. Herein, in the first place the eye should be understood as impermanent in the sense of absence after having become.

231. It is also impermanent for four other reasons, [namely,] because of being possessed of rise and fall, because of change (*vipariṇāma*), because of temporariness (*tāvakālika*) and because of exclusion of permanence (*niccapaṭikkhepa*).

232. In itself it is suffering (*dukkha*) in the sense of oppressing. Or because this being arisen reaches presence (*ṭhiti*) and during presence grows old and worn out and on reaching old age breaks up, therefore it is suffering for these four reasons, [namely,] because of constantly oppressing, because of being borne with difficulty (*dukkhama*), because of having suffering as its basis and because of exclusion of pleasure.

233. But it is no-self (*anattā*) in the sense of powerlessness. Or because there is no exercise of power in these three instances, [namely,] "this being arisen, let it not reach presence; having reached presence, let it not grow old; having grown old, let it not break up"; and it is void of this quality of having power exercised over it (*vasavattana*). Therefore it is no-self for these four reasons,

[namely,] because it is void, because it has no owner, because of not behaving as desired (*akāmakāriya*) [and] because of exclusion of self.

234. [49] It is subject to change because of having non-existence as its destiny, because of successively going by way of the transition from existence to existence and because of abandoning its original nature. This is only a synonym for the impermanent.

235. As regards **rūpā aniccā** <70.6> (“*visible data are impermanent*”) and so on, too, the method is the same.

236. Furthermore here, excepting the eye, the states of the three planes are impermanent, but they are not the eye; but the eye is both eye and impermanent. Likewise the remaining states are painful [but are] not the eye; but the eye is both eye and painful. The remaining states are no-self [but are] not the eye; but the eye is both eye and no-self. Also as regards visible data, etc. the method is the same.

237. But what is taught by the Tathāgata in this Suttanta Division? The characteristic of no-self in the twelve bases. For the Fully Enlightened One, when teaching the characteristic of no-self, teaches it by means of the impermanent, or by means of suffering, or by means of [both] the impermanent and suffering.

238. Herein, in the following sutta passage: “Should anyone assert that the eye is self, it would be untenable. The arising and passing away of the eye are obvious. But since its arising and passing away are obvious, he would thus have to conclude that ‘my self arises and passes away’, therefore it is untenable, ... therefore the eye is no-self” (M iii 282), he taught the characteristic of no-self by means of the impermanent.

239. In the following sutta passage he taught the characteristic of no-self by means of suffering: ‘Materiality, bhikkhus, is not the self. If materiality, bhikkhus, were the self, this materiality would not lead to sickness, and one would say of materiality: “Let my material form be thus; let my material form not be thus.” But because, bhikkhus, materiality is not the self, therefore materiality leads to sickness and one cannot say of materiality: “Let my material form be thus; let my material form not be thus”’ (S iii 67).

240. In such passages as: “Materiality, bhikkhus, is impermanent; what is impermanent is painful; what is painful is not self; what is not self, that is not mine, that am I not, that is not my self” (S iii 82), he taught the characteristic of no-self by means of both the

impermanent and suffering.

241. Why? Because of the obviousness of impermanence and suffering. For when a plate or a saucer or whatever it may be falls from the hand and breaks, they say: 'Ah! Impermanence,' thus impermanence is obvious. But as regards the person (*atta bhāva*), when boils and carbuncles and the like have sprung up, or when pierced by splinters and thorns, etc., they say: 'Ah! The pain.' Thus pain is obvious. The characteristic of no-self is unobvious, dark, unclear, difficult to penetrate, difficult to illustrate, [50] difficult to make known.

242. The characteristics of impermanence and pain are made known with or without the arising of the Tathāgatas. The characteristic of no-self is not made known without the arising of the Enlightened Ones; it is made known only on the arising of the Enlightened Ones. For such wanderers and ascetics (*tāpasa*) as the master Sarabhaṅga²³ are mighty and powerful and are able to express "the impermanent and painful": [but] they are unable to express "no-self". For if they were able to express "no-self" in a present assembly there would be penetration of path and fruition in the present assembly. For the making known of the characteristic of no-self is not the province of anyone else; it is the province of the Fully Enlightened Ones only. Thus this characteristic of no-self is unobvious. That is why the Master, when teaching the characteristic of no-self, taught it by means of impermanence or by means of pain or by means of both impermanence and pain. But here it should be understood that he taught it by means of both impermanence and pain.

243. But it is owing to not keeping what in mind, owing to non-penetration of what and owing to concealment by what that these characteristics do not appear? Firstly the characteristic of impermanence does not appear owing to not keeping in mind, not penetrating rise and fall owing to its being concealed by continuity (*santati*). The characteristic of pain does not appear owing to not keeping in mind, not penetrating continuous oppression and owing to its being concealed by the postures (*iriyāpatha*). The characteristic of no-self does not appear owing to not keeping in mind, not penetrating the resolution into the various elements (*nānādhātuvinibbhoga*) owing to its being concealed by compactness. But when continuity is dissected by laying hold of rise and fall, the characteristic of impermanence appears in accordance with its true essen-

tial nature. When the postures are exposed (*ugghāṭita*) by keeping in mind continual oppression, the characteristic of pain appears in accordance with its true essential nature. When resolving of the compact (*ghanavinibbhoga*) is effected by resolution into the various elements, the characteristic of no-self appears in accordance with its true essential nature.

244. And here the following difference should be understood: impermanence and the characteristic of impermanence, pain and the characteristic of pain, no-self and the characteristic of no-self.²⁴

245. Herein, the five aggregates (*pañcakkhandha*) are impermanent. Why? Because they rise and fall and change, or because of their absence after having been. Rise and fall and change are the characteristic of impermanence, or mode of alteration (*ākāravikāra*) (cf. Vis 590) called absence after having been.

246. But those same five aggregates are painful because of the words “what is impermanent is painful” (S iv 1). Why? Because of continual oppression. The mode of being continually oppressed is the characteristic of pain. [51]

247. But those same five aggregates are no-self because of the words “what is painful is no-self” (S iv 1). Why? Because there is no exercising power over them. The mode of insusceptibility to having power exercised over them is the characteristic of no-self.

248. That is why the impermanent, the painful and the no-self are one thing and the characteristics of impermanence, pain and no-self are another. For that which consists of the five aggregates, the twelve bases, the eighteen elements is all impermanent, painful and no-self; the modes of alteration of the kind aforesaid are the characteristics of impermanence, pain and no-self.²⁵

249. But here in brief ten bases are of the sense sphere; two are of three planes. But the procedure of comprehension (*sammasana-cāro*; cf. Vis 607, 609, 611) should be understood to be expounded in respect of all.

End of Suttanta Division

B. ABHIDHAMMA DIVISION

250. In the Abhidhamma Division, instead of stating the bases in pairs thus: “eye base, visible-data base”, as was done above for the purpose of helpfulness to those employing insight, [here] for the

purpose of showing the nature of the internal and external they are stated, without mixing them together,²⁶ thus: **cakkhāyatanam sotāyatanam** <70.18> (“eye base, ear base”) according to the method of defining the internal and the external.

251. In the section containing their description, **tattha katamam cakkhāyatanam?** <70.24> (“Herein, which is the eye base?”), etc. should be understood in the way aforesaid.²⁷ But the meaning of what is said in the description of the mental-data base, [namely:] **Tattha katamā asaṅkhatā dhātu? Rāgakkhayo dosakkhayo mohakkhayo** <72.35> (“Herein, which is the unformed element? It is the destruction of greed, the destruction of hate and the destruction of delusion”) is this: the unformed element is nibbāna, whose nature (*sabhāva*) is unformed. But because greed and so on are destroyed on coming to this (*etaṃ āgama*), it is therefore called “the destruction of greed, the destruction of hate and the destruction of delusion”. This is the agreed commentary of the Teachers.

252. But a contraversialist (*vitaṇḍavādin*) said: ‘There is no independent nibbāna; nibbāna is just the destruction of the defilements.’ He said: ‘Quote a sutta.’ The Jambukhādaka-sutta was quoted thus: “Nibbāna” is said, friend Sāriputta; what, friend, is nibbāna? ‘That which is the destruction of greed, the destruction of hate and the destruction of delusion—that is called nibbāna’ (S iv 251). [Then] he said: ‘By this sutta it should be understood that there is no independent nibbāna; nibbāna is just the destruction of the defilements.’ He should be asked: ‘But how? Is the meaning according to this sutta [literally] so?’ Surely he will say: [52] ‘Yes, there is no meaning apart from the sutta.’²⁸

253. Then he should be told: ‘Now this sutta has been quoted by you; quote the next one to that.’ The sutta next to that [says:] “Arahatship” is said, friend Sāriputta; what, friend, is Arahatship? ‘That which is the destruction of greed, the destruction of hate and the destruction of delusion—that is called Arahatship’ (S iv 251). This is the sutta quoted next to that. But on this being quoted, they said to him: ‘Nibbāna is a mental datum included in the mental-data base; Arahatship is the four [immaterial] aggregates. The General of the Norm [i.e. Sāriputta] who had realised nibbāna and dwelt therein, on being asked about nibbāna and on being asked about Arahatship, said it was just the destruction of the defilements. But how? What, then, are nibbāna and Arahatship, one or multiple? Whether they are one or multiple, what according to you who make

excessively fine distinctions²⁹ is the meaning here? You do not know what is one and what is multiple. Surely when that is known, it is good?' Being thus questioned again and again, being unable to deceive, he said: 'It is because of its being arisen in one who has destroyed greed, etc. that Arahatsip is called the destruction of greed, hate and delusion.'

254. Then they said to him: 'A great work has been done by you! And even one getting you to say that by giving a reward, would have got you to say just that. And just as this [sutta] has been explained by you, so too [you should] discern that. For it is on coming to nibbāna that greed, etc. are destroyed, and so nibbāna is called the destruction of greed, the destruction of hate and the destruction of delusion. And these are just three terms for nibbāna.'

255. If even when this is said he is convinced (*saññattim gacchatī*), it is well. If not, he should be made to work with a plurality of nibbānas. How? This should firstly be asked: 'Is the destruction of greed the destruction of greed only, or is it that of hate and delusion? Is the destruction of hate the destruction of hate only, or is it that of greed and delusion? Is the destruction of delusion the destruction of delusion only, or is it that of greed and hate?' Surely he will say: 'The destruction of greed is the destruction of greed; the destruction of hate is the destruction of hate; the destruction of delusion is the destruction of delusion.' Thereupon he should be told: 'According to your assertion, destruction of greed is one nibbāna, destruction of hate is another nibbāna and destruction of delusion is another nibbāna. In the destruction of the three roots of the unprofitable, three nibbānas come to be; in the destruction of the four clingings, four [nibbānas]; in the destruction of the five hindrances, five; in the destruction of the six groups of craving, six; in the destruction of the seven inherent tendencies, seven; in the destruction of the eight wrongnesses, eight; in the destruction of the nine things rooted in craving, [53] nine; in the destruction of the ten fetters, ten; in the destruction of the 1500 defilements, there being a special nibbāna for each, many nibbānas come to be. But there is no limit to these nibbānas. But instead of taking it thus, [saying rather:] 'It is on coming to nibbāna that greed, etc. are destroyed,' it is the same one nibbāna that is called the destruction of greed, the destruction of hate and the destruction of delusion. Take these three as just three terms for nibbāna.'

256. If when this is said he does not discern it, he should be made to work with grossness.³⁰ How? 'Blind fools and also bears, leopards,

deer, monkeys, etc., being invaded by defilements, fornicate (*vat-thum paṭisevanti*). Then, when their fornicating is over, the defilement subsides. According to your assertion, bears, leopards, deer, monkeys, etc. have [then] reached nibbāna. Gross indeed is your nibbāna, and coarse; the only thing is, you cannot adorn your ear with it.³¹ But instead of taking it thus, [saying rather:] ‘It is on coming to nibbāna that greed, etc. are destroyed,’ it is the same one nibbāna that is called the destruction of greed, the destruction of hate and the destruction of delusion. Take these three as just three terms for nibbāna.’

257. But if even when this is said he does not discern it, he should be made to work with change of lineage (*gotrabhū*). How? He should first be questioned thus: ‘Do you assert that change of lineage exists?’ ‘Yes, I do.’ ‘At that moment of change of lineage, have the defilements been destroyed, are they being destroyed or will they be destroyed?’ ‘They have not been destroyed, they are not being destroyed, but rather they will be destroyed.’ ‘But what does change of lineage make its object?’ ‘Nibbāna.’ ‘In your moment of change of lineage the defilements have not been destroyed, are not being destroyed, but rather they will be destroyed; while the defilements are still undestroyed you make known nibbāna which is the destruction of the defilements; while the inherent tendencies are still unabandoned, you make known nibbāna which is the abandoning of the inherent tendencies. This does not agree. But instead of taking it thus, [saying rather:] “It is on coming to nibbāna that greed, etc. are destroyed,” it is the same one nibbāna that is called the destruction of greed, the destruction of hate and the destruction of delusion. Take these three as just three terms for nibbāna.’

258. But if even when this is said he does not discern it, he should be made to work with the path. How? He should first be questioned thus: ‘Do you assert the path?’ ‘Yes, I do.’ ‘At the moment of the path, have the defilements been destroyed, are they being destroyed or will they be destroyed?’ Knowing, he will say: ‘It is not right to say that they have been destroyed or that they will be destroyed; [54] it is right to say that they are being destroyed.’ ‘If this is so of the path, which is the nibbāna that is the destruction of the defilements? Which are the defilements that are destroyed by the path? Which defilements does the path cause to be destroyed by making which nibbāna as destruction of the defilements its object? Therefore do not take it thus. [Saying rather:] “It is on coming to nibbāna that greed, etc. are destroyed,” it is the same one nibbāna

that is called the destruction of greed, the destruction of hate, the destruction of delusion. These three are just three terms for nibbāna.'

259. This being said, he said: 'You say "on coming to";³² from where have you got this "on coming to"?' 'It is got from the suttas.' 'Quote the sutta.' "'Thus ignorance and craving, on coming to that, are destroyed in that, are abolished in that, nor does anything anywhere ...'" (cf. M iii 220). When this was said, the other speaker became silent (cf. Vis 507 f.).

260. Here also ten bases are of the sense sphere. But two, being of four planes, should be understood as mixed mundane and supra-mundane.

End of Abhidhamma Division

C. QUESTIONNAIRE

261. Here also in the Questionnaire, after asking about all that which is and which is not applicable, the answers are stated only in accordance with what is applicable. And not only here but in all the questionnaires this is the method [adopted].

262. But here the state of indeterminacy (*avyākataṭā*) should be understood as the material state of ten bases. The profitable, etc. state of the two bases should be understood like that of the four [immaterial] aggregates in the Classification of the Aggregates, except that the four aggregates are only accompanied by condition and only formed, but the mental-data base may be without condition and may be unformed; thus it has been handed down.

263. And as regards the object triads, the mental-data base which is without object and called subtle materiality is classed in the portion for those which should not be said [to have such objects]. And this is because of having no object, not because of having as object a mental datum which should not be said to be limited, etc.; this is the difference here. The rest is similar.

264. For here also, like the four aggregates, two bases have limited objects for one who lusts, who hates, who is deluded, who restrains, who comprehends, who reviews on account of the 55 states of the sense sphere; thus all is as stated in respect of the aggregates.

End of the Description of the Classification of the Sense Bases

FOOTNOTES TO CHAPTER TWO

1. Not in PED.
2. Not in PED; *rūpayati* is merely mentioned under *rūpa*.
3. Not in PED.
4. Not in PED.
5. Not in PED.
6. Not in PED.
7. Not in PED.
8. Not in PED; Vis 481 has *munāti* “measures”.
9. Noun from *āyatati*; see below, note 13.
10. Noun from *tanoti*; not in PED but occurs there under *āyatana* in quotation from KhA 82.
11. Genitive plural of *āya*.
12. *Nayana* in direct sense as noun from *neti* is not in PED.
13. Not in PED.
14. *Atīta-āyatam*; C^e and Vis 481 have *atīva āyatam*.
15. All these derivations are in fact word plays.
16. *Ākara* means either “store” (deposit) or “mine”. PED gives “pearl-mining” (see entry for *ratanākara*).
17. *Rūpakandañiddesa*. Dhs § 583 ff. and Asl 296 ff.; owing to this reference, this sentence is different from Vis.
18. See above § 129 and Vis 476.
19. I.e. the four possibilities beginning with painful progress (*paṭipadā*) and sluggish direct knowledge (*abhiññā*).
20. This paragraph differs somewhat from Vis 483–4.
21. *Tāni*; Vis has *saṅkhatāni*.
22. Snake, crocodile, bird, dog, jackal, monkey; see S iv 198.
23. *Sarabhaṅga* (“arrow-breaker”) is probably a proper name referring to the ascetic Sarabhaṅga whose story is told in Jātaka 522 [Ny].
24. The following part of the paragraph is given in brief at Vis 640 f.
25. E^e and C^e have *anicca-dukkhānatta-lakkaṇānī ti suttanta-bhājanīyaṃ* as the last words of this paragraph. The translator’s manuscript follows this reading by adding the words “Suttanta Division” at the end of this paragraph, after which there is another short paragraph before the Abhidhamma Division starts. In B^e, however, this penultimate paragraph ends with ... *lakkaṇānī ti*, while the words *Suttanta-bhājanīya-vannaṇā* appear below the last paragraph, indicating the

- conclusion of this division. As that is the usage in all the chapters of this work, the Burmese reading has been adopted here [Ny].
26. Reading *abhokārato* (*a + vokāra + to*) with E^c; C^c *sabbākārato*.
 27. See Dhs § 596 and Asl (or does this refer to the *Suttantabhājanīya* only?).
 28. Mṭ: this means that the meaning is explicit (*nīto attho*) in just the words of the sutta [LSC].
 29. *Tayā atibahum cuṇṇikaraṇaṃ karontena*.
 30. *Olārikatāya kāretabbo: mṭ* has *oḷārikabhāva-dosāpattiyābodhetabbo, niggahetabbo ...* = “should be made to understand or should be refuted” [Ny].
 31. *Kaṇṇehi piḷanditum na sakkoti*.
 32. *Āgamma* — refers to the repetitions above of “on coming to nibbāna” (*nibbānaṃ āgamma*, etc.).

CHAPTER THREE

CLASSIFICATION OF THE ELEMENTS (*Dhātuvibhaṅga*)

A. SUTTANTA DIVISION

265. [55] Now in the classification of the elements next to that, showing the Suttanta Division in three sestads by compressing all the elements into groups of six, he said: **cha dhātuyo** <82.1> (“*six elements*”) and so on. Herein, **cha** (“*six*”) is the division by number; **dhātuyo** (“*elements*”) is the description of the things so divided.

(a) First Sestad

266. As regards **paṭhavīdhātu** (“*earth element*”) and so on, the meaning of element has the meaning of “*nature*” (*sabhāva*); and the meaning of nature has the meaning of “*voidness*” (*suñña*); and the meaning of voidness has the meaning of “*not a being*” (*nissatta*). Thus it is the element that is only earth in the sense of nature, voidness and not a being that is the earth element. And likewise with regard to the water element, etc. Here the meaning should thus be understood by knowing the composition of the phrases in this way.

267. **Paṭhavīdhātu** (“*earth element*”) is the element of stability (*patiṭṭhāna*). **Āpodhātu** (“*water element*”) is the element of cohesion (*ābandhana*). **Tejodhātu** (“*fire element*”) is the element of cooking (ripening) (*paripācana*). **Vāyodhātu** (“*air element*”) is the element of distension (*vitthambhana*).¹ **Ākāsadhātu** <82.2> (“*space element*”) is the element of the untouched (*asamphuṭṭha*). **Viññāṇadhātu** (“*consciousness element*”) is the element of cognizing (*vijānana*).

Earth Element

268. (1) **Paṭhavīdhātu dv’ayam**² <82.4> (“*The earth element is of two kinds*”) = *paṭhavīdhātu dve ayam*; the meaning is that this earth element is not one only, but by the division into internal and external it becomes two elements. Hence he said: **Atthi ajjhattikā atthi bāhirā** (“*There is the internal and the external*”). Herein, **ajjhattikā** (“*internal*”) is included in the continuity of a being, one’s own internal; **bāhirā** (“*external*”) is included in the continuity of for-

mations, not bound up with the faculties. **Ajjhattam paccattam** <82.6> (“*internal, personal*”): both these are merely terms for “one’s own internal”.

269. Now in order to point it out from the standpoint of the modes of its nature, he said: **kakkhalam** and so on. Herein, **kakkhalam** (“*hard*”) is firm. **Kharigatam**³ (“*rough*”) is harsh. The state of what is hard is **kakkhalattam** (“*hardness*”); **kakkhalabhāvo** (“*hard state*”) is hard nature.

270. **Ajjhattam upādinnam** (“*clung to internally*”): what is clung to [and] called one’s own, personal, internal. “Clung to” is a name for the bodily octad.⁴ For the bodily octad may be originated through kamma or it may not, and with reference to that there is what is clung to and what is not clung to. Thus he said: **ajjhattam upādinnam** in order to point out that by being taken, grasped, held, [56] however, all this is clung to.

271. Now in order to point out that same earth element by the basis, **seyyathīdam kesā lomā** <82.7> (“*that is to say, head-hair, body-hair*”), etc. is said. Herein, **seyyathīdam** (“*that is to say*”) is a particle; its meaning is: which is that which is the internal earth element? Or which is that which is internal, personal, hard? **Kesā lomā** (“*head-hair, body-hair*”) and so on is the pointing-out of the kinds of that internal earth element by way of the basis. This is what is said: the head-hairs, which are internal, clung to, belonging to the bodily octad, having the characteristic of hardness, are a particular portion of this body. The body-hairs ... the dung ... But here, by adding the brain which has been handed down in the text of the Paṭisambhidāmagga but is not stated here, [we have:] the brain, which is internal, clung to, belonging to the bodily octad, having the characteristic of hardness, is a particular portion of this body.

272. Below, as regards **pitta** <83.6> (“*bile*”) and so on in the exposition of **āpodhātu** (“*water element*”) and so on, the same method applies.

273. What is pointed out by this? Bringing to mind of the elements (*dhātumanasikāra*). But what is to be done by one who desires to reach the highest good, namely, Arahatsip, by establishing insight through working on the bringing to mind of the elements? Virtue of the fourfold purity is to be purified. For one who is possessed of virtue succeeds in the development of a meditation subject. The system for its purification should be understood according to the

method stated in the Visuddhimagga (Vis 353 ff.). But after establishing virtue, the ten preliminary obstacles must be cut off by one whose virtue is purified. The system for their cutting-off should be understood according to the method stated in the Visuddhimagga (Vis 90 ff.). The meditation subject must be learnt by one who has cut off the obstacles. Also the sevenfold skill in learning (see Vis 241) and the tenfold skill in bringing to mind (see Vis 243) should be explained by a teacher who is teaching a meditation subject. Also the meditation subject should be freed of difficulties and familiarised by the pupil by his reciting it on many occasions in the teacher's presence. For this is said in the Commentary: "In a bhikkhu who is a beginner and desirous of being freed from old age and death, skill in learning in seven ways is desirable, and skill in bringing to mind in ten ways is desirable".

274. Herein, (1) verbally, (2) mentally, (3) as to colour, (4) as to shape, (5) as to direction, (6) as to location, and (7) as to delimitation (Vis 241)—it is in these seven ways that skill in learning in regard to this bringing to mind of the elements as a meditation subject is desirable. (i) As to progression, (ii) as not too quickly, (iii) as not too slowly, (iv) as to warding off distraction, [57] (v) as to surmounting of concept, (vi) as to progressive deliverance, (vii) as to characteristic, (viii-x) and the three suttantas—it is in these ten ways that skill in bringing to mind is desirable. Both of these will be explained below in respect of the Classification of the Foundations of Mindfulness (*Satipaṭṭhānavibhaṅga*) (see below, §1060 ff.).

275. But one who has learnt the meditation subject in this way should bring to mind the meditation subject, avoiding the eighteen faults of the resting place as stated in the Visuddhimagga, and dwelling in a resting place possessed of the five factors. Himself being possessed of the five factors of endeavour, [he should do so at the time when] he has returned from his alms round, after his meal, and has gone to a secluded spot. And after bringing to mind each portion as regards head-hairs, etc. according to colour, shape, direction, location and delimitation, finally he should conduct the bringing to mind thus:

276. These so-called *kesā* ('head-hairs') grow in the inner skin (*camma*) that envelops the skull. Herein, just as, when *kunṭha* grasses grow on the top of an ant hill, the top of the ant hill does not know: 'Kunṭha grasses grow on me,' nor do the *kunṭha* grasses know: 'We grow on top of an ant hill,' so too the inner skin that

covers the skull does not know: 'Head-hairs grow on me,' nor do the head-hairs know: 'We grow on the inner skin that covers a skull.' These things are devoid of mutual concern and reviewing. So what are called head-hairs are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

277. **Lomā** ("body-hairs") grow on the inner skin that envelops the body. Herein, just as, when *dabba* grasses grow on the square in an empty village, the square in the empty village does not know: 'Dabba grasses grow on me,' nor do the *dabba* grasses know: 'We grow in the square in an empty village,' so too the inner skin that envelops the body does not know: 'Body-hairs grow on me,' nor do the body-hairs know: 'We grow on the inner skin that envelops a body.' These things are devoid of mutual concern [58] and reviewing. So what are called body-hairs are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

278. **Nakhā** ("nails") grow at the tips of the fingers [and toes].⁵ Herein, just as, when children play by piercing *madhuka* fruit kernels with sticks, the sticks do not know: 'Madhuka fruit kernels are put on us,' nor do the *madhuka* fruit kernels know: 'We are put on sticks,' so too the fingers [and toes] do not know: 'Nails grow on our tips,' nor do the nails know: 'We grow on the tips of fingers [and toes].' These things are devoid of mutual concern and reviewing. So what are called nails are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

279. **Dantā** ("teeth") grow in the jaw-bones. Herein, just as, when posts are placed by builders in stone sockets fastening them with some kind of cement (*silesa*),⁶ the sockets do not know: 'Posts are placed in us,' nor do the posts know: 'We are placed in sockets,' so too the jaw-bones do not know: 'Teeth grow in us,' nor do the teeth know: 'We grow in jaw-bones.' These things are devoid of mutual concern and reviewing. So what are called teeth are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

280. **Taco** ("skin") is to be found covering the whole body. Herein, just as, when a big lute is covered with damp ox-hide, the lute does not know: 'I am covered by damp ox-hide,' nor does the damp ox-hide know: 'A lute is covered by me,' so too the body does not

know: 'I am covered by skin,' nor does the skin know: 'A body is covered by me.' These things are devoid of mutual concern and reviewing. So what is called skin is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

281. **Mamsam** ("flesh") is to be found plastered over the framework of bones. Herein, just as, when a wall is plastered with thick clay, the wall does not know: 'I am plastered with thick clay,' nor does the thick clay know: 'A wall is plastered with me,' so too the framework of the bones does not know: 'I am plastered with flesh consisting of 900 pieces of flesh,' nor does the flesh know: 'A framework of bones is plastered with me.' These things are devoid of mutual concern and reviewing. So what is called flesh is a particular portion of this body without volition, indeterminate, void, not a living being, rigid earth element.

282. **Nahārū** ("sinews") are to be found in the interior of the body binding the bones together. Herein, just as, when withies and sticks are bound together with creepers, the withies and sticks do not know: 'We are bound together with creepers,' nor do the creepers know: 'Withies and sticks are bound together by us,' so too the bones do not know: 'We are bound together by sinews,' nor do the sinews know: 'The bones are bound together by us.' These things are devoid of mutual concern [59] and reviewing about each other. So what are called sinews are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

283. [**Atthi** ("bones").] As regards the bones, the heel-bone is to be found holding up the ankle-bone; the ankle-bone is to be found holding up the shin-bone; the shin-bone holding up the thigh-bone; the thigh-bone holding up the hip-bone; the hip-bone holding up the backbone; the backbone holding up the neck-bone; the neck-bone holding up the head-bone; the head-bone rests on the neck-bone; the neck-bone on the backbone; the backbone on the hip-bone; the hip-bone on the thigh-bone; the thigh-bone on the shin-bone; the shin-bone on the ankle-bone; the ankle-bone on the heel-bone. Herein, just as, when bricks and timber and cowdung are built up,⁷ those below do not know: 'We each stand holding up the one above,' nor do those above know: 'We each rest on the one below,' so too the heel-bone does not know: 'I stand holding up the ankle-bone,' nor does the ankle-bone know: 'I stand holding

up the shin-bone,' nor does the shin-bone know: 'I stand holding up the thigh-bone,' nor does the thigh-bone know: 'I stand holding up the hip-bone,' nor does the hip-bone know: 'I stand holding up the backbone,' nor does the backbone know: 'I stand holding up the neck-bone,' nor does the neck-bone know: 'I stand holding up the head-bone,' nor does the head-bone know: 'I rest on the neck-bone,' nor does the neck-bone know: 'I rest on the backbone,' nor does the backbone know: 'I rest on the hip-bone,' nor does the hip-bone know: 'I rest on the thigh-bone,' nor does the thigh-bone know: 'I rest on the shin-bone,' nor does the shin-bone know: 'I rest on the ankle-bone,' nor does the ankle-bone know: 'I rest on the heel-bone.' These things are devoid of mutual concern and reviewing. So what are called bones are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

284. **Atthimiñjam** ('bone-marrow') is to be found inside the various bones. Herein, just as, when boiled bamboo sprouts, etc. are put inside bamboo joints, etc., [60] the bamboo joints do not know: 'Bamboo sprouts, etc. are put in us,' nor do the bamboo sprouts, etc. know: 'We are inside the bamboo joints, etc.,' so too the bones do not know: 'Marrow is inside us,' nor does the marrow know: 'I am inside bones.' These things are devoid of mutual concern and reviewing. So what is called bone-marrow is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

285. **Vakkam** <82.9> ('kidney') is to be found on each side of the heart flesh, being fastened by the stout sinew that starts out with one root from the base of the neck⁸ and, after going a short way, divides into two. Herein, just as, when a pair of mango fruits are bound together by their stalk, the stalk does not know: 'A pair of mango fruits is bound together by me,' nor does the pair of mango fruits know: 'We are bound together by a stalk,' so too the stout kidney sinew does not know: 'Kidneys are bound together by me,' nor do the kidneys know: 'We are bound together by a thick sinew.' These things are devoid of mutual concern and reviewing. So what is called kidney is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

286. **Hadayam** ('heart') is to be found inside the body near the middle of the frame of the ribs. Herein, just as, when a piece of meat is placed near the middle of the frame of an old cart, the

inside of the frame of the old cart does not know: 'A piece of meat is placed near the middle of me,' nor does the piece of meat know: 'I am near the middle of the inside of the frame of an old cart,' so too the inside of the frame of the ribs does not know: 'A heart is near the middle of me,' nor does the heart know: 'I am near the middle of the interior of a frame of ribs.' These things are devoid of mutual concern and reviewing about each other. So what is called heart is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

287. **Yakanam** ("liver") is to be found inside the body near the right side, between the two breasts. Herein, just as, when a twin lump of meat is stuck on the side of a cooking pot, the side of the cooking pot does not know: 'A twin lump of meat is stuck on me,' nor does the twin lump of meat [61] know: 'I am stuck on the side of a cooking pot,' so too the right side between the two breasts does not know: 'Liver is near me,' nor does the liver know: 'I am near the right side between the two breasts.' These things are devoid of mutual concern and reviewing. So what is called liver is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

288. As regards **kilomakam** ("midriff"),⁹ the concealed midriff is to be found surrounding the heart and the kidney. The unconcealed midriff is to be found covering the flesh under the skin in the whole body. Herein, just as, when meat is wrapped in a rag, the meat does not know: 'I am wrapped in a rag,' nor does the rag know: 'Meat is wrapped in me,' so too the heart and kidney and the flesh in the whole body do not know: 'I am concealed by midriff,' nor does the midriff know: 'Heart and kidney and the flesh in a whole body are concealed by me.' These things are devoid of mutual concern and reviewing. So what is called midriff is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

289. **Pihakam** ("spleen") is to be found near the upper side of the belly-lining on the left side of the heart. Herein, just as, when a lump of cowdung is near the upper side of a barn, the upper side of the barn does not know: 'A lump of cowdung is near me,' nor does the lump of cowdung know: 'I am near the upper side of a barn,' so too the upper side of the belly-lining does not know: 'Spleen is near me,' nor does the spleen know: 'I am near the upper side of a belly-lining.' These things are devoid of mutual concern

and reviewing. So what is called spleen is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

290. **Papphāsam** <82.10> (“lights” or “lungs”) are to be found inside the body between the two breasts, hanging above the heart and liver and covering them. Herein, just as, when a bird’s nest is hanging inside an old barn, the interior of the old barn does not know: ‘A bird’s nest is hanging in me,’ nor does the bird’s nest know: ‘I am hanging inside an old barn,’ [62] so too the inside of the body does not know: ‘Lights are hanging in me,’ nor do the lights know: ‘We are hanging inside such a body.’ These things are devoid of mutual concern and reviewing. So what are called lights are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

291. **Antam** (“bowel”) is to be found inside the body extending from the base of the neck¹⁰ [down] to the excrement passage. Herein, just as, when the carcass of a beheaded rat snake¹¹ is coiled up¹² and put into a red trough, the red trough does not know: ‘The carcass of a rat snake has been put in me,’ nor does the carcass of the rat snake know: ‘I am in a red trough,’ so too the inside of the body does not know: ‘A bowel is in me,’ nor does the bowel know: ‘I am inside a body.’ These things are devoid of mutual concern and reviewing about each other. So what is called bowel is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

292. **Antaḡuṇam** (“entrails”)¹³ are to be found in the intervals between the 21 coils of the bowel, binding them together. Herein, just as, when ropes are to be found sewing together a rope-ring for wiping the feet, the rope-ring for wiping the feet does not know: ‘Ropes are to be found sewing me together,’ nor do the ropes know: ‘We are found sewing together a rope-ring for wiping the feet,’ so too the bowels do not know: ‘The entrails are to be found binding me,’ nor do the entrails know: ‘We are to be found binding together a bowel.’ These things are devoid of mutual concern and reviewing. So what are called entrails are a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

293. **Udariyam** (“gorge”) is what is eaten, drunk, chewed and tasted that lies in the stomach. Herein, just as, when a dog’s vomit lies in a dog’s bowl, the dog’s bowl does not know: ‘Dog’s vomit

is lying in me,' nor does the dog's vomit know: 'I am lying in a dog's bowl,' so too the stomach does not know: 'Gorge is lying in me,' nor does the gorge know: 'I am lying in a stomach.' These things are devoid of mutual concern and reviewing about each other. So what is called gorge is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

294. [63] **Karīsam** ("dung") is to be found at the end of the bowel, which resembles a bamboo joint eight finger-breadths long, and is called the receptacle for digested food. Herein, just as, when soft brown clay is packed into a bamboo joint, the bamboo joint does not know: 'Brown clay is in me,' nor does the brown clay know: 'I am in a receptacle for digested food,' so too the receptacle for digested food does not know: 'Dung is in me,' nor does the dung know: 'I am in a receptacle for digested food.' These things are devoid of mutual concern and reviewing. So what is called dung is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

295. **Matthaluṅgam** ("brain") is to be found in the interior of the skull. Herein, just as, when a lump of dough is put inside an old gourd rind, the gourd rind does not know: 'A lump of dough is in me,' nor does the lump of dough know: 'I am in a gourd rind,' so too the inside of the skull does not know: 'Brain is in me,' nor does the brain know: 'I am inside a skull.' These things are devoid of mutual concern and reviewing. So what is called brain is a particular portion of this body, without volition, indeterminate, void, not a living being, rigid earth element.

296. **Yaṃ vā paṇ'aññam pi** ("or whatever other"): by this he points out the earth element existing in the [other] three portions [of materiality] beginning with the water element, calling it "or-whatever" earth according to its characteristic.

297. In the description of the external earth element, **ayo** <82.16> ("iron") is black metal (*kāḷaloha*). **Loha** <82.17> ("metal") is four-fold, [namely,] (1) natural metal (*jātiloha*), (2) false metal (*vijātiloha*), (3) artificial metal (*kittimaloha*) and (4) Pisāca [local] metal.

298. Herein, (1) these are the seven kinds of natural metal: iron, silver, gold, tin, lead, copper, mercury.

(2) False metal is *nāga* metal (*nāgaloha*) and *nāsika* metal.

(3) The three kinds of artificial metal are bronze, alloyed metal (*vaṭṭaloha*) and brass (*ārakūṭa*).

(4) The eight kinds of Pisāca metal are Morakkhaka, Puthuka, Malinaka, Capalaka, Selaka, Aṭaka, Bhallaka and Dūsi metal.¹⁴

Among these, only five¹⁵ [kinds of] natural metal are stated separately in the Pāḷi. But all the rest together with the two other kinds of natural metal, [namely,] copper and mercury, should be understood here as metal.

299. **Tipu** ("tin") is white tin. **Sisaṃ** ("lead") is black tin. **[64] Sajjhaṃ** ("silver") is argent (*rajata*). **Muttā** ("pearls") are sea-pearls. **Maṇi** ("gem"): excepting what has been handed down in the Pāḷi as beryl (*veḷuriya*) and so on, all that which is classed according to water (*jāti*) and brilliance (*rasa*) is "gem". **Veḷuriyo** ("beryl") is a gem the colour of bamboo.¹⁶ **Saṅkho** ("shell") is sea-shell. **Silā** ("marble") is all the [kinds of] marble beginning with black marble, brown marble, white marble. **Pavāḷaṃ** <82.18> ("coral") is just coral. **Rajataṃ** ("argent") is a *kaḥāpana* [silver coin]. **Jātarūpa** ("gold") is a *suvaṇṇa* [gold coin].¹⁷ **Lohitaṅko** ("ruby") is a red gem. **Masāragallaṃ** ("opal")¹⁸ is a variegated gem.

300. As regards **tiṇaṃ** ("foliage") and so on, what is not comprised by heart-wood (*sāra*), even in the case of coconut palms, etc., is **tiṇaṃ** ("foliage"). What comprises heart-wood, even sticks and twigs, is called **kaṭṭha** <82.19> ("wood"). **Sakkharā** ("gravel"): from the size of a bean to the extent of a fist is gravel, but what is below the size of a bean is called sand. **Kaṭhalaṃ** ("potsherd") is any kind of pottery. **Bhūmi** ("soil") is earth. **Pāsāṇo** ("stone"): starting from the size which will not go inside the fist but not reaching the size of an elephant is called a stone. From the size of an elephant upwards is called **pabbata** ("rock").

301. **Yaṃ vā pana** ("or whatever"): by this the remaining earth classed as palmyra kernels and coconuts, etc. is included.

302. **Yā ca ajjhattikā paṭhavīdhātu yā ca bāhirā** <82.23> ("That which is the internal earth element and that which is the external"): by this he points out that the two earth elements are as one earth element only by way of characteristic in the sense of hard.

Water Element

303. (2) In the description of the water element, etc., it should be understood in the way stated above.

304. As regards **āpo āpogataṃ** <83.4> ("water, watery") and so on, **āpo** ("water") is in the sense of cohesion; because of having "gone" (*gata*) to the nature of that water it is **āpogataṃ** ("watery");

lit. "gone to water"). It is **sneha** ("liquid") owing to liquidity; also because of having "gone to" the nature of that liquid it is **sneha-gatam** ("liquid"; lit. "gone to liquid"). **Bandhanattam rūpassa** <83.5> ("the cohesion of materiality") is the cohesive state of materiality due to its not being broken up.

305. Also **pittam semham** <83.6> ("bile, phlegm") and so on should be brought to mind as elements by laying hold of them according to colour, shape, direction, location and delimitation. [65] Herein, this is the method.

306. As regards [the kinds of] **pitta** ("bile"), the unfixed bile, being bound up with the life faculty, is to be found soaking the whole body; the fixed bile is to be found in the bile-container. Herein, just as, when oil has soaked a cake, the cake does not know: 'Oil soaks me,' nor does the oil know: 'I soak a cake,' so too the body does not know: 'Unfixed bile soaks me,' nor does the unfixed bile know: 'I soak a body.' And just as, when a *kosātakī*-creeper bladder is filled with rain water, the *kosātakī*-creeper bladder does not know: 'Rain water is in me,' nor does the rain water know: 'I am in a *kosātakī*-creeper bladder,' so too the bile bladder does not know: 'Fixed bile is in me,' nor does the fixed bile know: 'I am in a bile bladder.' These things are devoid of mutual concern and reviewing. So what is called bile is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

307. **Semham** ("phlegm") is to be found on the surface of the stomach and measures a bowlful. Herein, just as, when a cesspool has a surface of froth, the cesspool does not know: 'A surface of froth is on me,' nor does the surface of froth know: 'I am on a cesspool,' so too the surface of the stomach does not know: 'Phlegm is on me,' nor does the phlegm know: 'I am on the surface of a stomach.' These things are devoid of mutual concern and reviewing. So what is called phlegm is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

308. **Pubbo** ("pus") has no fixed location. It is to be found wherever the blood stagnates and goes bad in a part of the body damaged by wounds caused by stumps and thorns and by burns due to fire, or where boils, carbuncles, etc. appear. Herein, just as, when a tree oozes gum through being struck by an axe, etc., the parts of the tree that have been struck do not know: 'Gum is in us,' nor does

the gum know: 'I am in a part of a tree that has been struck,' so too the parts of the body wounded by splinters, thorns, etc. do not [66] know: 'Pus is in us,' nor does the pus know: 'I am in those places.' These things are devoid of mutual concern and reviewing. So what is called pus is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

309. As regards the [kinds of] **lohitam** ("blood"), the mobile blood, like the bile, is to be found soaking the whole body; the stored blood is to be found filling the lower part of the liver's site to the extent of a bowlful, wetting the kidney, heart, liver and lungs. Herein, the definition of the mobile blood is similar to that of the unfixed bile; but as to the other, just as, when water standing in an old pot wets the clods and stumps below, the clods and stumps do not know: 'We are being wetted with water,' nor does the water know: 'I am wetting clods and stumps,' so too the lower part of the liver's site or the kidney, etc. do not know [respectively]: 'Blood is in me,' or: 'We are being wetted,' nor does the blood know: 'I fill the lower part of a liver's site and am wetting a kidney, etc.' These things are devoid of mutual concern and reviewing. So what is called blood is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

310. **Sedo** ("sweat") is to be found filling the openings of the pores of the head-hairs and body-hairs at such times as when it is hot owing to fires, and it trickles out from them. Herein, just as, when bunches of lily-bud stems and lotus stalks are pulled out of the water, the openings in the bunches of lilies, etc. do not know: 'Water trickles,' nor does the water trickling from the openings in the bunches of lilies, etc. know: 'I am trickling from openings in bunches of lilies, etc.,' so too the openings of the pores of the head-hairs and body-hairs do not know: 'Sweat trickles from us,' nor does the sweat know: 'I trickle from openings of the pores of head-hairs and body-hairs.' These things are devoid of mutual concern and reviewing. So what is called sweat is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

311. **Medo** ("fat") is the thick unguent to be found pervading the whole body of one who is stout, and on the shank flesh, etc. [67] of one who is lean. Herein, just as, when a pile of meat is covered

with a yellow rag, the pile of meat does not know: 'A yellow rag is next to me,' nor does the yellow rag know: 'I am next to a pile of meat,' so too the flesh to be found in the whole body or on the shanks, etc. does not know: 'Fat is next to me,' nor does the fat know: 'I am next to the flesh of a whole body, or on the shanks, etc.' These things are devoid of mutual concern and reviewing. So what is called fat is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

312. **Assu** ("tears") when produced are to be found filling the eye-sockets or trickling out of them. Herein, just as, when the sockets of young palm-kernels are filled with water, the sockets of young palm-kernels do not know: 'Water is in us,' nor does the water in the sockets of the young palm-kernels know: 'I am in sockets of young palm-kernels,' so too eye-sockets do not know: 'Tears are in us,' nor do the tears know: 'We are in eye-sockets.' These things are devoid of mutual concern and reviewing about each other. So what are called tears are a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

313. **Vasā** ("grease") is the melted unguent to be found on the palms and backs of the hands, on the soles and backs of the feet, on the nose and forehead, and on the tips of the shoulders when heated by fire, etc. Herein, just as, when rice-scum¹⁹ has oil put on it, the rice-scum does not know: 'Oil is spread over me,' nor does the oil know: 'I am spread over rice-scum,' so too the place consisting of the palm of the hand, etc. does not know: 'Grease is spread over me,' nor does the grease know: 'I am spread over a place consisting of the palm of a hand, etc.' These things are devoid of mutual concern and reviewing. So what is called grease is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

314. **Khelo** ("spittle") is to be found on the surface of the tongue having descended from the cheeks on both sides, when there is a suitable condition for spittle to arise. Herein, just as, when a hollow in a river-bed is constantly oozing with water, the surface of the hollow does not know: 'Water lies on me,' nor does the water know: 'I lie on the surface of a hollow,' [68] so too the surface of the tongue does not know: 'Spittle that has descended from cheeks on

both sides is on me,' nor does the spittle know: 'I am on the surface of a tongue.' These things are devoid of mutual concern and reviewing . So what is called spittle is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

315. **Siṅhānikā** <83.7> ("snot") is to be found, when produced, filling the nostrils or trickling out of them. Herein, just as, when a bag²⁰ is loaded with rotten curd, the bag does not know: 'Rotten curd is in me,' nor does the rotten curd know: 'I am in a bag,' so too the nostrils do not know: 'Snot is in us,' nor does the snot know: 'I am in nostrils.' These things are devoid of mutual concern and reviewing. So what is called snot is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

316. **Lasikā** ("oil-of-the-joints") is to be found in the 180 joints accomplishing the function of lubricating the joints of the bones. Herein, just as, when an axle is being lubricated with oil, the axle does not know: 'Oil lubricates me,' nor does the oil know: 'I lubricate an axle,' so too the 180 joints do not know: 'Oil-of-the-joints lubricates me,' nor does the oil-of-the-joints know: 'I lubricate 180 joints.' These things are devoid of mutual concern and reviewing. So what is called oil-of-the-joints is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element with the quality of cohesion.

317. **Muttam** ("urine") is to be found inside the bladder. Herein, just as, when a porous pot is put upside-down in a cesspool, the porous pot does not know: 'Cesspool filtrate is in me,' nor does the cesspool filtrate know: 'I am in a porous pot,' so too the bladder does not know: 'Urine is in me,' nor does the urine know: 'I am in a bladder.' These things are devoid of mutual concern and reviewing . So what is called urine is a particular portion of this body, without volition, indeterminate, void, not a living being, soupy water element having the quality of cohesion.

318. **Yaṃ vā pana** ("or whatever other") is said with reference to the water element existing in the remaining three portions [of materiality].

319. [69] In the exposition of the external water element, juice (*rasa*) produced from a root is called **mūlaraso** <83.14> ("root juice"). As regards **khandharaso** ("trunk juice") and so on, the method is the same.

320. **Khīraṃ** <83.15> (“milk”), etc. are obvious. But the definition here is not the same as that given under the training rule about medicine (see VinA iii 709 ff.); it is any kind of milk. So with the rest.

321. **Bhummāni** <83.16> (“of the earth”) are waters to be found in wells. **Antalikkhāni** (“of the sky”) are rain waters which have not reached the earth.

322. **Yaṃ vā pana** (“or whatever other”): here ice-water, the water that destroys the aeon, the water that supports the earth and so on are put in the “or whatever other” clause.

Fire Element

323. (3) In the description of the fire element, **tejo** <83.26> (“fire”) is in the sense of fieriness; fire itself, because of having “gone to” the state of fire, is **tejogataṃ** (“fiery; lit. “gone to fire”). **Usmā** (“warmth”) is a quality of heat (*uṇhākāra*); warmth itself, because of having “gone to” the state of warmth, is **usmāgataṃ** (“warmed”; lit. “gone to warmth”).

324. **Yena ca** <83.23> (“whereby”): by means of which when it has become fiery, is excited (*kuppita*).²¹ **Santappati** <83.28> (“is heated”): this body is consumed. It becomes warm through the state of one-day fever, etc.

325. **Yena ca jīriyati** (“whereby it ages”): whereby this body ages, reaches decline of the faculties, loss of strength, and wrinkledness, greyness, etc.

326. **Yena ca pariḍayhati** (“whereby it burns”): whereby when it is excited this body burns, and that person cries out: ‘I am burning, I am burning!’ and longs for ointment of sandalwood, etc. – ointment mixed with milk and ghee a hundred times washed,²² and for the breeze of a palm-leaf fan.

327. **Yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati** (“whereby what is eaten, drunk, chewed and tasted gets completely digested”): whereby the boiled rice, etc. that is eaten, or the beverage, etc. that is drunk, or the solid food consisting of flour cakes, etc. that is chewed, or the mango fruit, honey, molasses, etc. that is tasted, gets completely cooked. “Is extracted as a juice, etc.” is the meaning.²³

328. And here the first three kinds of fire element are of fourfold origination; the last is originated by kamma only. This in the first

place is the commentary on the words here.

329. The following, however, is the system of bringing to mind. Here, the bhikkhu brings to mind thus: 'That whereby one is warmed' – this is a particular portion of this body, without volition, indeterminate, void, not a living being, it is fire element with the quality of cooking (maturing).

330. He brings to mind thus: 'That whereby one ages,' 'That whereby one is burned,' ... 'That whereby what is eaten, drunk, chewed and tasted becomes completely digested' – this is a particular portion of this body, [70] without volition, indeterminate, void, not a living being, it is fire element with the quality of cooking (maturing).

331. **Yaṃ vā pana** <83.29> ("or whatever"): there is one kind of natural temperature (*utu*) in this body and this is put into the "or whatever" clause.

332. In the description of the external fire element, the fire which burns due to twigs, which has twigs as its fuel, is called **kaṭṭhaggi** <83.35> ("a twig fire"). As regards **sakalikaggi** <83.36> ("a chip fire") and so on, the method is the same. **Sañkāraggi** ("a rubbish fire") is a refuse fire after collecting refuse. **Indaggi** <83.37> ("fire of heaven") is lightning fire. **Aggisantāpo** ("fire-heating") is heating by flames or glowing coals. **Suriyasantāpo** ("sun-heating") is sunshine. **Katthasannicayasantāpo** ("twig-stack warming") is the heating [that takes place] in a stack of twigs. So with the rest.

333. **Yaṃ vā pana** <83.39> ("or whatever"): *peta* fire, the fire that destroys the aeon, hell fire, etc. are here included in the "or whatever" clause.

Air Element

334. (4) In the description of the air element,²⁴ **vāyo** <84.7> ("air") is on account of blowing (*vāyana*); air itself, because of having "gone to" the state of air, is **vāyagataṃ** ("airy"; lit. "gone to air").

335. **Thambhitattam rūpassa** ("the supportedness of materiality"): the supported state of inseparable materiality.

336. **Uddhaṅgamā vātā** <84.8> ("the up-going winds"): winds mounting upwards that cause the occurrence of belching and hiccups, etc.²⁵

337. **Adhogamā vātā** <84.9> ("the down-going winds"): winds descending downwards that expel excrement and urine, etc.

338. **Kucchisayā vātā** (“winds in the belly”): winds outside the bowels.
339. **Koṭṭhāsaya vātā** (“winds in the bowels”): winds inside the bowels.
340. **Aṅgamaṅgānusārino vātā** <84.10> (“winds that course through all the limbs”): winds that produce flexing, extending, etc., and are distributed over the limbs in the whole body by means of the network of veins.
341. **Satthakavātā** (“knife-like winds”): winds that occur as though cutting the joint-ligatures with shears.
342. **Khurakavātā** (“razor-like winds”) are winds [that occur] splitting the heart as though with a razor.
343. **Uppalakavātā**²⁶ (“lotus winds”): winds that cause the bursting of the heart flesh itself.
344. [71] **Assāso** <84.11> (“inhalation”): the wind in the nostrils entering in.
345. **Passāso** (“exhalation”): the wind in the nostrils issuing out.
346. And here all the above [except the last two] are of fourfold origination. Inhalation and exhalation are mind-originated. This is the commentary on the words here.
347. The following, however, is the system of bringing to mind. Here the bhikkhu, by laying hold of the winds classed as “up-going” and so on as up-going and so on, brings them to mind thus: ‘What is called the up-going wind is a particular portion of this body, without volition, indeterminate, void, not a living being, air element with the quality of supporting.’ So with the rest.²⁷
348. **Yaṃ vā pana** (“or whatever”): the winds not included in the rest of the portions of air are here included in the “or whatever” clause.
349. In the exposition of the external air element, **puratthimā vātā** <84.16> (“east winds”) are winds coming from the easterly direction. So in the case of **pacchimā** (“west”), **uttarā** <84.17> (“north”) and **dakkhiṇā** (“south”).
350. Together with dust is **sarajā** (“dusty”). Those which are devoid of dust and clean are **arajā** (“dustless”). **Sītā** <84.18> (“cold”) are those originating in the cold season or originating in cold thunder clouds. **Uṇhā** (“hot”) are those originating in the hot season, originating in hot thunder clouds. **Parittā** (“light”) are slow, tenuous winds. **Adhimattā** (“strong”) are violent winds. **Kālā** (“dark”) are those originating in dark thunder clouds. Some [say]

this is a term for those, struck by which the colour of the skin darkens. **Verambhavātā** (“*high altitude winds*”) are winds blowing above [the height of] a league.

351. **Pakkhavātā** (“*winds of wings*”) are winds originated by the motion of wings, even those of a fly. **Supañnavātā** (“*winds of Supannas*”) are winds of *garuḷas*.²⁸ And these [too] are certainly “*winds of wings*”; but they are taken separately on account of their prominence. **Tālavanāvātā** (“*palm-leaf fan winds*”) are winds originated by palm-leaves, or by any other circular shape. **Vidhūpanavātā** <84.20> (“*fanning winds*”) are winds originated by plant leaves. And these “*palm-leaf winds*” and “*fanning winds*” cause unarisen winds to arise and turn back those arisen.

352. **Yaṃ vā pana** (“*or whatever*”): excepting those handed down in the Pāli, the remaining winds are here included in the “*or whatever*” clause.

Space Element

353. [72] (5) In the description of the space element, “it is not ploughed (*na kassati*) in the sense of not impinging (*appatighaṭṭanaṭṭhena*)” is **ākāsa** <84.29> (“*space*”).²⁹ Space itself, because of having “gone to” the state of space, is **ākāśagataṃ** (“*hollow*”; lit. “*gone to space*”).

354. **Aghaṃ** (“*vacant*”)³⁰ is because of unstrikeability (*aghaṭṭanīyatā*); the vacant itself, because of having “gone to” the state of vacancy, is **aghagataṃ** (“*become vacant*”). **Vivaro** <84.30> (“*open*”) is a gap. That same [gap], because of having “gone to” the open state, is **vivaragataṃ** (“*become open*”). **Asamphuṭṭhaṃ maṃsalohitehi** (“*untouched by flesh and blood*”) is free from flesh and blood. **Kaṇṇacchiddaṃ** <84.31> (“*ear-cavity*”), etc., however, point out the [different] aspects of that [space]. Herein, **kaṇṇacchiddaṃ** (“*ear-cavity*”) is the cavity in the ear, the opening, the space untouched by flesh and blood. So with the rest.

355. **Yena** <84.32> (“*that whereby*”): the opening whereby what is to be swallowed, classed as “eaten”, etc., is swallowed, enters inside. **Yattha** <84.33> (“*wherein*”): in that space called lining inside the belly where the four kinds of what is to be swallowed remain. **Yena** <84.34> (“*whereby*”): the opening whereby all that has gone bad and become repellent goes out. That [space] from the belly-lining as far as the excrement passage, [consisting of] the cavity

measuring a span and four finger-breadths and untouched by, free from, flesh and blood, should be understood as space element.

356. **Yam vā pana** <84.35> (“*or whatever*”): gap in the skin, gap in the flesh, gap in a sinew, gap in a bone, gap in a body-hair – all this is here included in the “*or whatever*” clause.

357. In the description of the external space element, **asam-phuṭṭham catūhi mahābhūtehi** <85.1> (“*untouched by the four great primaries*”) should be understood as what is freed from the four great primaries beginning with a break in a wall, the break in a doorway. By this is described that space whereby, when doing preliminary work on it, fourfold or fivefold jhāna arises.

Consciousness Element

358. (6) In the description of the consciousness element, the element which is called eye-consciousness is **cakkhuvīññāṇadhātu** <85.7> (“*eye-consciousness element*”). So with the rest.

359. So, when these six elements are laid hold of, the eighteen elements are laid hold of. How? By taking the earth, fire and air elements in the first place the tangible-datum element is taken. By the taking of the water element [and] space element the mental-data element [is taken]. By taking the consciousness element, the mind element is taken because of its occurrence before and after that.³¹ Eye-consciousness and so on have been handed down in the suttas too. The remaining nine should be brought in [73] and shown. For by the taking of the eye-consciousness element, the eye element which is its support and the visible-datum element which is its object are taken too. By the taking of ear-consciousness element and so on thus, the eighteen beginning with ear element are taken as well.

360. Among these, the laying hold of the material is [done] with ten elements; the laying hold of the immaterial with seven; laying hold [done] with the mental-datum base may be of the material or the immaterial. Consequently the laying hold of the material is [done] with ten and a half elements and the laying hold of the immaterial with seven and a half; thus is the laying hold of the material and immaterial expounded.

361. The material and the immaterial are the five aggregates – that is the truth of suffering. The prior craving which originates that is the truth of origination. The non-occurrence of both is the truth of cessation. The path which understands that is the truth of the

path. Thus it should be understood that this starting-point (*nigamaṇa*) for a bhikkhu who has done his laying to heart³² by way of the eighteen elements is brought to its conclusion (*matthaka*), and is explained as far as Arahatship as a meditation subject on the four truths.

(b) Second Sestad

362. Now, showing the second sestad, he said: **Aparā pi cha dhātuyo** <85.11> (“*a further six elements*”) and so on. Herein, [by] **sukhadhātu dukkhadhātu** (“*[bodily] pleasure element, [bodily] pain element*”) pleasure and pain which have body-sensitivity as basis are shown as a pair of opposites; for bodily pleasure is the opposite of bodily pain, and bodily pain of bodily pleasure. Bodily pain pervades the same field as is pervaded by bodily pleasure; bodily pleasure pervades the same field as is pervaded by bodily pain.

363. **Somanassadhātu domanassadhātu** <85.12> (“*mental-pleasure element, mental-pain element*”): this is likewise expounded as a pair. For mental pleasure is the opposite of mental pain, and mental pain of mental pleasure. Mental pain pervades the same field as is pervaded by mental pleasure; mental pleasure pervades the same field as is pervaded by mental pain.

364. **Upekkhā ca dhātu avijjā ca dhātu** (“*equanimity element and ignorance element*”): these are made a pair, however, because of their similarity. For both these resemble each other because of their obscurity.

365. Herein, by taking the bodily-pleasure and bodily-pain elements, the body-consciousness element associated therewith, the body element which is its basis and the tangible-data element which is its object are taken. By taking the mental-pleasure and mental-pain elements, the mind-consciousness element associated therewith is taken. By taking the ignorance element, the mental-data element is taken. By taking the equanimity element, the eye-, ear-, nose- and tongue-consciousness elements [74] and the mind element, and the eye element, visible-data element, etc. which are the basis and object [respectively] of these, are taken. Thus the eighteen elements are taken.

366. Now all should be understood according to the method stated above beginning: “Among these the laying-hold of the material is done with ten”. Thus [what forms] the starting point for one [kind of] bhikkhu is brought to its conclusion and explained as far as Arahatship.

367. **Tattha katamā sukhadhātu? Yaṃ kāyikaṃ sātamaṃ** <85.14> (“*Herein, which is the bodily-pleasure element? That which is bodily satisfaction*”) and so on [should be understood] according to the method stated above.

(c) Third Sestad

368. As regards **kāmo** <86.4> (“*sense desire*”) in the third sestad, there are two [kinds of] sense desire, [namely,] sense desire as basis (*vatthu-kāmā*) and sense desire as defilement (*kilesa-kāmā*). Herein, with reference to sense desire as defilement, it is the element which is associated with sense desire that is the sense-desire element; this is a name for thought of sense desire (*kāma-vitakka*). With reference to sense desire as basis, sense desire itself³³ as an element is the sense-desire element; this is a name for mental data of the sense sphere.

369. The element which is associated with ill will is **vyāpāda-dhātu** (“*ill-will element*”); this is a name for thought of ill will (*vyāpāda-vitakka*). Ill will itself as an element is the ill-will element; this is a name for the annoyance (*paṭigha*) which has the ten bases for irritation (*āghāta-vatthu*).

370. The element which is associated with cruelty is the **vihimsādhātu** <86.5> (“*cruelty element*”). This is a name for thought of cruelty (*vihimsā-vitakka*). Cruelty itself as an element is the cruelty element; this is a name for persecution of other beings. But, because this has not been handed down above,³⁴ it should be understood as to classification of meaning and so on [as follows]:

371. “They persecute beings by means of that” or “That is the persecution of beings” is cruelty. It has persecuting as its characteristic, or opposition to compassion as its characteristic. Its nature is causing anguish in the continuity of others, or its nature is the destroying of compassion in one’s own continuity; its manifestation is the sphere of pain (*dukkhāyatana*); its proximate cause is annoyance.

372. “Renunciation” (*nekkhamma*) is what non-greed (*alobha*) is called because of renouncing greed (*lobhā nikkhantattā*); and [it is what] the first jhāna [is called] because of renouncing the hindrances; and [it is what] all that is profitable [is called] because of renouncing all that is unprofitable. The element which is associated with renunciation is the **nekkhamma-dhātu** (“*renunciation element*”); this is a name for thought of renunciation (*nekkhamma-vitakka*). Ren-

unciation itself as an element is the renunciation element; this is a name for all that is profitable.

373. The element which is associated with non-ill-will is the **avyāpādadhātu** (“non-ill-will element”); this is a name for thought of non-ill-will. Non-ill-will itself as an element is the non-ill-will element; this is a name for amity (*mettā*).

374. The element which is associated with non-cruelty is the **avihimsādhātu** (“non-cruelty element”); this is a name for thought of non-cruelty. Non-cruelty itself as an element is the non-cruelty element: this is a name for compassion (*karuṇā*).

375. Now in order to point to that same meaning, he began the classification of words thus: **Tattha katamā kāmādhātu** <86.7> (“Herein, which is the sense-desire element?”).

376. Herein, **paṭisaṃyutto** <86.8> (“associated with”) is associated by means of union. **Takko vitakko** (“thought, applied thought”) and so on have the meaning aforesaid (see Dhs§7, Asl 114 ff.; also M iii 73).

377. **Vihetheti** <86.28>: damages, makes to suffer. **Heṭhanā** (“harassing”): damaging, making to suffer by striking with the hand, etc. **Vihethanā** <86.29> (“persecuting”) is severe harassing. “They harm by means of that” is **himsanā** (“harming”); severe harming is **vihimsanā** (“practising cruelty”). **Rosanā** (“fury”) is striking; **virosanā** (“infuriation”) is severe striking. Or, throughout, each word is strengthened by the prefix. “They injure by means of that” is **upaghāto** (“hurt”); the hurting of others is **parūpaghāto** (“hurting others”).

378. “They are friendly by means of that” is **metti** (“friendship”). The quality of befriending is **mettāyanā** (“befriending”). The state of one who is gone³⁵ to amity, who is possessed of amity, is **mettāyitattam** (“friendliness”). The deliverance of mind in one who is delivered from ill will is **cetovimutti** (“mind deliverance”). And here, by the first three, amity that has reached access (*upacāra*) and that has reached full absorption (*appanā*) is expounded; by the last, only that which has reached full absorption.

379. “They are compassionate by means of that” is **karuṇā** <87.3> (“compassion”). The quality of being compassionate is **karuṇāyanā** (“the being compassionate”). The state of one who is gone³⁶ to compassion, who is possessed of compassion, is **karuṇāyitattam** (“compassionateness”). The deliverance of mind in one who is delivered from cruelty is **cetovimutti** <87.4> (“mind deliverance”). Here

also the division of access and full absorption should be understood according to the above method. And in both cases in regard to the final phrase (i.e. "mind deliverance"), **mettā** and **karuṇā** ("amity" and "compassion") are stated for the purpose of differentiating the mind deliverance.

380. And here, thought of sense desire arises in respect of beings (*satta*) and in respect of formations (*saṅkhāra*). Arisen in respect of either, it is the implementation of a course of action (*kamma-pathabheda*).³⁷ Ill will, however, only implements a course of action in respect of beings; not the other [i.e. formations]. So also with cruelty.

381. And here the exposition is twofold, [namely,] "all-inclusive" (*sabbasaṅgāhika*) and "unmixed" (*asambhinna*). For by taking the sense-desire element, the ill-will and cruelty elements are taken; but these are shown as two by deriving each from the sense-desire element. This in the first place is the all-inclusive exposition here. But leaving out the ill-will and cruelty elements, all the rest is the sense-desire element; thus this is the unmixed exposition. Also by taking the renunciation element, the non-ill-will and non-cruelty elements are taken too. But both these are shown deriving each from the renunciation element; this is also the all-inclusive exposition here. [76] Leaving out the non-ill-will and non-cruelty elements, the rest is renunciation element; thus this is the unmixed sense-desire element. And by these six elements being taken, the eighteen elements are taken too. For the eighteen elements are to be obtained by deriving each of all these from the sense-desire element; thus there come to be the eighteen elements by way of the three sestads. But instead of taking them thus, making them eighteen each by way of the method stated in each [of the three] sestads, by compressing together all these [three] octodecads they should be understood as eighteen only.

382. Accordingly in this Suttanta Division, sixteen elements are of the sense sphere and two are of three planes; thus should the way of comprehension be understood as expounded here.

End of Suttanta Division

B. ABHIDHAMMA DIVISION

383. As regards the Abhidhamma Division, he said: **Atthārasa dhātuyo: cakkhudhātu rūpadhātu** <87.8> ("eighteen elements: eye

element, visible-datum element'), etc., showing all the elements according to suitability.

(a) Definition

384. Herein in the first place, as regards the section of the summary:

- (1) As to meaning, (2) character, etcetera,
 (3) order, (4) just so much, and (5) reckoning,
 Then³⁸ (6) conditions and (7) how to be seen –
 thus should be known the definition.

385. Herein, (1) *as to meaning*: the definition of eye, etc. should be understood first individually as to meaning, according to the method beginning: "It relishes", thus it is 'eye'; 'it makes visible', thus it is 'visible datum'; the consciousness of the eye is 'eye-consciousness'" and so on.³⁹

386. In general, "(i) it sorts out (*vidahati*), (ii) it assort [well] (*dhīyate*), (iii) a sorting out (*vidhāna*), (iv) it is sorted out (*vidhīyate*) by means of that,⁴⁰ or it causes to be sorted (*dhīyati*)" is "sort" (*dhātu* = "element").

387. (i) For mundane sorts (elements), being defined according to their instrumentality action (*kāraṇa*) and state (*bhāva*), sort out (*vidahanti*) the suffering of the round of rebirths with its many aspects, as the gold and silver "sorts" (ores) [sort out actual] gold and silver, etc. [77] (ii) They assort [well] (*dhīyante*) with living beings, as a burden does with burden-bearers; they are borne is the meaning. (iii) And they are only the mere sorting-out (*vidhāna*) of suffering because no power is exercisable over them. (iv) And by means of them as instruments (*kāraṇa*), the suffering of the round of rebirths is continually sorted out (*anuvīdhīyati*) by beings. (v) That [suffering], being sorted out (*vihita*) in this way, is caused to be sorted (*dhīyati*) into those [sorts = elements]; it is caused to be placed (*thapīyati*) in them, is the meaning. Accordingly each thing (*dhamma*) among eye and so on is called a "sort" (*dhātu* = "element") according to the meaning stated above beginning thus: "It sorts out, it assort [well]", according as is appropriate.

388. Furthermore, while the self of the sectarians does not exist in its own nature (*sabhāvato*), not so these; but these are elements (*dhātu*) since they carry (*dhārenti*) their own nature (*sabhāva*). And as in the world the variously coloured orpiment, cinnabar, etc.,

being constituents of stones, are called elements, so also these elements are like those ones, for they are the variously "coloured" constituents of knowledge and the knowable. Or, just as [the term] "elements" is used for the juice, blood, etc. which are the constituents of the collection known as the "body" [when they are] distinguished from each other by dissimilarity of characteristic, so also [the term] "elements" should be understood as used for the constituents of the person called "the five aggregates". For these [things], the eye and so on, are distinguished from each other by dissimilarity of characteristic.

389. Furthermore "element" is a term for the soulless (*nijjīva*). And accordingly the Blessed One taught the elements for the purpose of abolishing the perception of soul in [passages such as:] 'This man, bhikkhus, has six elements' (M iii 239), etc. Therefore the definition should be understood here firstly as to meaning in the aforesaid sense, thus: "It is an eye, and that is an element, thus it is eye element ... mind-consciousness, and that is an element, thus it is mind-consciousness element".

390. (2) *As to character, etcetera*. Here also the definition should be understood as to the characteristic, etc. of the eye and so on. But these characteristics, etc. of theirs should be understood according to the method in the Classification of the Aggregates (*Khandhavibhāṅga*).

391. (3) *"As to order"*. Here also only order of teaching, out of those beginning with order of arising as aforesaid (see above, § 129), is appropriate. It is set forth by successive definition of cause and fruit. For the pair eye element and visible-datum element are the cause (*hetu*) and eye-consciousness element is the fruit (*phala*). So the definition should be understood throughout as to order.⁴¹

392. (4) *"As to just so much"* (*tāvatvato*) = *tāvabhāvato*. This is what is said. In various places in the Suttas and the Abhidhamma the following and other elements are met with: radiance element, beauty element, sphere-of-boundless-space element, sphere-of-boundless-consciousness element, sphere-of-nothingness element, [78] sphere-of-neither-perception-nor-non-perception element, cessation-of-perception-and-feeling element; sense-desire element, ill-will element, cruelty element, renunciation element, non-ill-will element, non-cruelty element, bodily-pleasure element, bodily-pain element, joy element, grief element, equanimity element, ignorance element; initiating element, launching element, furthering element

(S v 66); inferior element, medium element, superior element; earth element, water element, fire element, air element, space element, consciousness element; formed element, unformed element; the world of many elements, of various elements. This being so, why is the classification made according to these eighteen only instead of making it according to all [those]? Because of the inclusion therein of all elements which exist from the standpoint of [real] nature (*sabhāva*).

393. For the visible-datum element itself is the radiance element, but the beauty element is bound up with the visible-datum element, etc. Why? Because of being the sign of the beautiful (*subhanimitattā*). For the sign of the beautiful is the beauty element and that does not exist apart from visible data and so on. Or such visible data, etc. which are objects due to profitable [kamma-] result are themselves the beauty element; that is thus simply visible data, etc. As regards the sphere-of-boundless-space element, etc., consciousness (*citta*) is mind-consciousness element, the rest are mental-datum element.

394. But the cessation-of-perception-and-feeling element has no nature [of its own]. For this is simply the cessation of two elements. The sense-desire element is either just the mental-datum element, according as he said: 'Herein, which is the sense-desire element? It is the thought, applied thought associated with sense desire, wrong thinking' (Vbh 86); or it is the eighteen elements, according as he said: 'Making the Avīci Hell the lower limit and making the Paranimitavasavatti deities the upper limit, the aggregates, elements, bases, materiality, feeling, perception, formations and consciousness that belong here, are in this interval, are included here—these are called the sense-desire element' (Vbh 86).

395. The renunciation element is the mental-datum element. Also because of the passage: "Also all profitable states are the renunciation element" (Vbh 86) it is the mind-consciousness element too.

396. The ill-will, cruelty, non-ill-will, non-cruelty, bodily-pleasure, bodily-pain, joy, grief, equanimity, ignorance, initiating, launching and furthering elements are mental-data element too.

397. The inferior, medium and superior elements are the eighteen elements themselves. For inferior eye, etc. are the inferior element, and medium and superior eye, etc. are the medium and superior elements. But speaking non-metaphorically,⁴² [79] the unprofitable mental-data element and mind-consciousness element are the infe-

rior element; both these [elements] when mundane profitable or indeterminate and the eye element, etc. are the medium element; but the supramundane mental-data element and mind-consciousness element are the superior element.

398. The earth, fire and air elements are the tangible-data element only. The water element and the space element are the mental-data element only. The consciousness element is a term summarising the seven consciousness elements beginning with eye-consciousness.

399. Seventeen elements and one part of the mental-data element are formed element. But the unformed element is one part of the mental-data element.

400. But the world of many elements, of various elements, is just what is divided up into the eighteen elements. Thus they are stated as eighteen because of the inclusion therein of all elements which exist from the standpoint of [real] nature.

401. Furthermore they are stated as eighteen for the purpose of abolishing the [wrong] perception of those who perceive a soul (*jīva*) in consciousness which has the nature of cognizing. For there are beings who perceive a soul in consciousness which has the nature of cognizing. In making evident to them consciousness' multiplicity since it is divided up into eye-, ear-, nose-, tongue-, body-consciousness [elements], mind and mind-consciousness elements,⁴³ and its impermanence which is due to its dependence on eye-cum-visible-data, etc. as conditions, the eighteen elements have been expounded by the Blessed One who was desirous of abolishing the long-inherent perception of a soul.

402. What is more, the inclinations of those who are teachable in this way [have to be considered]; and in accordance with the inclinations of beings who are teachable by a teaching, which is neither too brief nor too long, eighteen have been set forth.

For in such wise, by methods brief and long,
He taught the Law, so that the dark departs
From the hearts of beings capable of learning,
Dissolved as soon as touched by the Good Law's fire.

Thus should the definition be understood here "as to just so much".

403. (5) *As to reckoning*. In the first place, the eye element is reckoned as one thing according to kind (*jātito*), namely, eye-sensitivity. Likewise the ear, nose, tongue, body, visible-data, sound, odour and flavour elements are reckoned as ear-sensitivity, etc. But

the tangible-data element is reckoned as three things, namely, earth, fire and air. The eye-consciousness element is reckoned as two things, namely, profitable and unprofitable [kamma-] result. [80] Likewise the ear-, nose-, tongue- and body-consciousness elements. The mind element is reckoned as three things, namely, (1) five-door adverting, and (2) profitable and (3) unprofitable [kamma-] resultant receiving. The mental-data element is reckoned as twenty things, namely, the three immaterial aggregates, the sixteen kinds of subtle materiality and the unformed element. The mind-consciousness element is reckoned as 76 things, namely, the remaining profitable, unprofitable and indeterminate consciousnesses. Thus should the definition be understood here as to reckoning.

404. (6) *Condition*. The definition should be understood as to condition by the eye element, etc. [acting as condition] for the eye-consciousness element, etc. But this state of condition will be cleared up in the section of the description.⁴⁴

405. (7) *To be seen*. The meaning is that here also the definition should be understood as to how to be regarded. For all formed elements are to be regarded as isolated (*vivitta*) from the past and future, as void of any lastingness, beauty, pleasure or self, and as dependent on conditions.

406. In particular, however, the eye element should be regarded as the surface of a drum, the visible-data element as the drum stick and the eye-consciousness element as the sound. Likewise the eye element should be regarded as the surface of a mirror, the visible-data element as the face and the eye-consciousness element as the image of the face. Or alternatively, the eye element should be regarded as sugar-cane or sesamum, the visible-data element as the [sugar-cane] mill or the [sesamum] wheel-rod,⁴⁵ and the eye-consciousness element as the sugar-cane juice or [sesamum] oil. Likewise the eye element [should be regarded] as the lower fire-stick (*adharāraṇī*), the visible-data element as the upper fire-stick (*uttarāraṇī*) and the eye-consciousness element as the fire. So with the ear, etc.

407. But the mind element should be regarded as the forerunner and follower⁴⁶ of eye-consciousness, etc. as that arises. As regards the mental-data element, the feeling aggregate should be regarded as a dart and as a stake, the perception and formations aggregates as a disease owing to their connection with the dart and the stake of feeling; or the perception of ordinary man as an empty fist because

of producing pain through [disappointed] desire or as a forest deer [with a scarecrow] because of grasping the sign incorrectly; and the formations aggregate [should be regarded] as the men who throw [one] into a pit of coals because of throwing [one] into rebirth-linking, or as thieves pursued by the king's men because of being pursued by the pain of birth; or as the seeds of a poison tree because of being the root-cause of the continuity of the aggregates which carries all kinds of harm. And materiality (*rūpa*) should be regarded as a razor-wheel⁴⁷ because it is the sign of various kinds of danger. But the unformed element should be regarded as the deathless, as peace, as safety. Why? Because of its being opposed to all harm.

408. The mind-consciousness element [81] should be regarded as a forest monkey because it proceeds by releasing the object it has grasped and grasping another, or as a wild horse because of difficulty in taming, or as a stick thrown into the air because of its falling as it pleases, or as a theatrical dancer because of its connection with the various defilements beginning with greed and hate.

(b) Description

409. In the section of the description, **cakkhuñ ca paṭicca rūpe ca** <87.22> (“*due to eye and visible data*”) means “due to this pair and to the other functional mind element and to the three associated aggregates”. For the eye is the support-condition (*nissayapaccaya*) for the eye-consciousness element, the visible datum is the object-condition (*ārammaṇapaccaya*), the functional mind element⁴⁸ is the disappearance-condition (*vigatapaccaya*); the three immaterial aggregates are the conascence-condition (*sahajātapaccaya*). Therefore this eye-consciousness element arises due to these four. So also in the case of **sotañ ca paṭicca** <87.35> (“*due to ear*”) and so on.

410. **Niruddhasamanantarā** <88.38> (“*next to the eye element after it has arisen and ceased*”): next to its cessation. **Tajjā manodhātu** <88.41> (“*appropriate mind element*”): mind element produced in respect of that object and which is twofold as profitable and unprofitable result, and has the function of acceptance. **Sabbadhammesu vā pana paṭthamasamannāhāro** <89.1> (“*or the first attention in respect of all mental data*”). The first attention when all these mental data beginning with eye-consciousness are arising. Or the meaning to be understood here is this: “It is the first attention in respect of all the mental data called objects of eye-consciousness element and so on”. Functional mind element with the function of five-door

advertising should be understood as taken by this.

411. **Manodhātuyā pi uppajjitvā niruddhasamanantarā** <89.37> (“next to the mind element after it has arisen and ceased also”): here the word **pi** (“also”) has the meaning of an abbreviation. Therefore the meaning here should be understood as: “[Next] to the mind element and to the mind-consciousness element also”. All the three following should be understood as expounded by that, [namely:] “The resultant mind-consciousness element with the function of investigation (*santīraṇa*) which arises next to the mind element, after that has arisen and ceased; the mind-consciousness element with the function of impulsion (*javana*) which arises next to that, after that has arisen and ceased; the functional mind-consciousness element with the function of determining (*voṭṭhapana*) which arises next to that, after that has arisen and ceased” (cf. Vis 458 ff.).

412. **Manañ ca paṭicca** <90.7> (“due to mind”): the life-continuum mind (*bhavaṅga-mano*). **Dhamme ca** <90.8> (“and mental data”): a mental datum of the four planes as object. **Uppajjati mano-viññānam** (“there arises mind-consciousness element”):⁴⁹ impulsion together with advertence (*sahāvajjanakam javanam*) is produced.

413. But in this place, they included what is called the “taking by the hand” question (*hatthagahitapañhā*). The Elder Mahā-dhammarakkhita, it seems, took the Elder, the Dīghabhāṇaka Abhaya, by the hand and said: ‘In the place where “due to” (*paṭicca*) [82] has been handed down, advertence (*āvajjana*) should not be separated [from the phrase “due to”]; it should be made to depend on the life-continuum (*bhavaṅganissitam*) only.’ Therefore “mind” (*mano*) is here life-continuum together with advertence (*sahāvajjanakam bhavaṅgam*); and mind-consciousness is impulsion mind-consciousness.⁵⁰

414. But in this Abhidhamma Division, sixteen elements being of the sense sphere and two elements being of four planes, they are expounded as mixed mundane and supramundane.

End of Abhidhamma Division

C. QUESTIONNAIRE

415. In the Questionnaire, the profitable, etc. state of the eighteen elements should be understood in accordance with the same method as stated above.

416. But as regards the object triads, **cha dhātuyo parittārammaṇā** <92.1> (“six elements have a limited object”); this, however, is said with reference to the occurrence of the five beginning with visible data as object. But the limitedness of object, etc. of the mental-data element and mind-consciousness element stated as **dve dhātuyo** <92.2> (“two elements”) should be understood according to the method stated in respect of the mind base and mental-data base.

417. Accordingly in this Questionnaire also, sixteen elements being of the sense sphere and two being of four planes, they are expounded as mixed mundane and supramundane.

Thus this *Dhātuvibhaṅga* also is taught classifying it in triple succession.

End of the Description of the Classification of the Elements

FOOTNOTES TO CHAPTER THREE

1. Not in this sense in PED; cf. Vis Trsl. p.383 n.
2. According to mṭ (B^c) Vbh reads *dve 'yan* while VbhA has *dvayan* [LSC].
3. Not in PED; = *kharagata*.
4. “Clung to” = “kamma-originated”. For the bodily octad, see above, Chapter One n.31.
5. *Aṅguli* means both “finger” and “toe”.
6. Not in this sense in PED.
7. Reading *sañcayesu* with E^c, C^c and Vis 355. *Ñāṇamoli* appears to have had a text with *sañjavesu* [LSC].
8. *Galavāṭaka*: see below, Classification of the Foundations of Mindfulness, n.14.
9. See below, Classification of the Foundations of Mindfulness, n.25.
10. *Galavāṭaka*: as above, n.8.
11. *Dhamani* (*mahādhammani* at AA) — not in this sense in PED.
12. *Obhujitvā* not in PED.
13. Or “mesentery” if preferred.
14. The meaning, and possibly reading, of some of these terms is obscure. Those under (4) are possibly names of districts or tribes. [*Vekantaka* must be mercury cf. Skt *vaikṛṇṭa*. Anuṭ says that it is a metal capable of cutting all other metals and derives it from *vikantati* = *chindati* (“cuts”). According to anuṭ, false metal appears solid, but when heated and struck it either shatters or cannot be worked. Again according to anuṭ “alloyed metal” is an alloy of lead and copper (LSC).]
15. This counts *loha* as a “kind” instead of as a “class” as the word is used here in the commentary.
16. The colour, if yellow-brown, would suggest topaz rather than beryl.
17. See PED under *nikkhā*.
18. The usual rendering is “cats-eye” but would not “opal” be more likely from the description? [See BHSD s.v. *musāragalva* (LSC).]
19. *Ācāma*: not in PED in this sense.
20. *Sippikā* cannot mean “oyster” (see PED) here; but cf. below, Classification of the Foundations of Mindfulness §1139 under *siṅghāṇikā*, and the simile given there.

21. Meaning as given in PED does not fit here. [C^c has *kuppitena*, E^c *kupitena*, here and below (LSC).]
22. Vis 350 has “ghee 100 times washed and for *gosīsa* sandalwood ointment, etc.”
23. Mṭ: ‘*Juice, etc.* is juice (taste), blood, fat, flesh, sinew; bone and bone-marrow. Some have rejected sinew and declared semen to be the seventh element’ [LSC].
24. Air should in all this context be taken as motion or driving force rather than what moves or is moved.
25. Or of vomiting and retching.
26. Not in PED.
27. Cf. Vis 363.
28. *Supanna* and *garuḷa* are a kind of winged demon or deva.
29. See Asḷ 325.
30. The meaning of “darkness” as suggested by PED cannot apply here very well, and would seem to be suggested by the context in M sutta 123 rather than by the word itself. It is not clear why the commentarial explanation of *a + ghan* is rejected here, but *ghan* is accepted for darkness. [CPD takes as “sky” (LSC).]
31. I.e. as “functional mind element with the function of adverting” and “resultant mind element with the function of accepting”. See below, § 410.
32. *Abhinivittassa* (pp of *abhinivisati*); not in this sense in PED. See MA i 250; Vis 436.
33. I.e. the object desired.
34. I.e. in Dhs.
35. *Ayita* (pp of *eti?*); not in PED.
36. Ibid.
37. Is *bheda* (and *bhindati*) here to be taken in the sense of *vācabheda* = “speech utterance”?
38. *Atha*; Vis 484 has *aṭṭha*.
39. Cf. above, § 211 ff.
40. I.e. “pigeon-holed”, classed, categorised. For all these, see Vis Trsl. p.552 n.
41. Vis text has *evaṃ sabbattha* only.
42. Or “impersonally” (*nippariyāyena*).
43. E^c and C^c read *cakkhu-sota-ghāna-jivhā-kāyaviññāna-manoviññānadhātubhedena*. Vis reads *cakkhu-sota-ghāna-jivhā-kāyamanodhātu-manoviññānadhātubhedena*. See mḥṭ (C^c) ii 515.
44. See below, § 409 ff.; this heading is given a long paragraph at Vis 488–9.

45. See mhṭ (C*) ii 515.
46. I.e. functional mind element (5-door adverting) and resultant mind element (acceptance).
47. For information about the razor-wheel, see the story given below, Classification of the Minor Bases.
48. 5-door adverting.
49. Text has *uppajjati cittaṃ mano ... manoviññāṇadhātu*.
50. The point of this discussion is to dissociate advertence from impulsion and associate it with life-continuum because it is one of the four conditions of eye-, etc. consciousness.

CHAPTER FOUR

CLASSIFICATION OF THE TRUTHS (*Saccavibhaṅga*)

A. SUTTANTA DIVISION

(a) Definition

418. [83] Now in the classification of the truths next to that, *cattāri* <99.1> (“four”) is the division by number. *Ariyasaccāni* is the description of the things so divided. But as regards *dukkham ariyasaccam* (“the Noble Truth of Suffering”) and so on in the section of the exposition,

- (1) As to class, and (2) derivation,¹
- (3) division by character etcetera,
- (4) As to meaning, (5) tracing out the meaning, and likewise (6) neither less nor more,
- (7) As to order, (8) as to knowledge’s function in the Noble Truths,²
- (9) As to division of the contents,
- (10) as to simile, and (11) tetrad,
- (12) As to void, (13) singlefold and so on,
- (14) similar and dissimilar –

Thus should be known the definition
by those wise in teaching’s order.

419. Herein, (1) *as to class*. The meanings of the Four Truths beginning with [the Truth of] Suffering are classed as four in each case which are “true, not untrue, not otherwise” (D iii 273) and must be comprehended by those comprehending suffering, etc., according as it is said: ‘Suffering’s meaning of oppressing, meaning of being formed, meaning of burning, meaning of changing: these are suffering’s four meanings which are true, not untrue, not otherwise ... Origin’s meaning of accumulation, meaning of source, meaning of bondage, meaning of obstructing ... Cessation’s meaning of escape, meaning of seclusion, meaning of being unformed, meaning of deathlessness ... The path’s meaning of outlet, meaning of root-cause, meaning of seeing, meaning of predominance, these are the path’s four meanings which are true, not untrue, not otherwise’ (Ps ii 104; cf. i 19, etc.). Likewise [with the passage beginning thus:]

“Suffering’s meaning of oppressing, meaning of being formed, meaning of burning, meaning of changing, meaning of comprehension” and so on (Ps i 118). So suffering and so on should be understood according to the meanings thus analysed as four in each case. This in the first place should be understood as the definition “as to class”.

420. [84] (2) *As to derivation*, and (3) *division by character, etc.*, here, however, firstly as to “derivation” [of the word *dukkha* = “pain” or “suffering”], the word *du* is met with in the sense of vile, for they call a vile child a *dupputta*. The word *kha*, however, is met with in the sense of empty, for they call empty space *kha*. And this first truth is vile because it is the haunt of many dangers, and it is empty because it is devoid of the lastingness, beauty, pleasure and self which are conceived by foolish people; therefore it is called suffering (*dukkha*) because of vileness and emptiness.

421. [*Samudaya* = “origination”:] the word *saṃ* denotes connection as in the words *samāgamo* (concourse, coming together), *sametaṃ* (consorting, meeting together), etc. The word *u* denotes rising up as in the words *uppannaṃ* (arisen, uprisen), *uditam* (ascended, gone up), etc. The word *ayo* denotes reason. And this second truth is the reason for the arising of suffering, when there is the concurrence of the remaining conditions. So it is called the “origin of suffering” (*dukkhasamudaya*) because it is the reason for the arising of suffering, when there is the concurrence [of other conditions].

422. [*Nirodha* = “cessation”:] because, however, the word *ni* denotes absence, and the word *rodha* [denotes] prison,³ therefore the third truth is the absence here of the constraint (*rodha*) of suffering which is reckoned as the prison of the round of rebirths because of being void of all destiny [through rebirth]. Or, when that [cessation] has been achieved, there comes to be the absence of the constraint of suffering which is reckoned as the prison of the round of rebirths and, because of opposition to that [prison], it is called *dukkhanirodha*. Or it is [called] *dukkhanirodha* because it is the condition for the cessation consisting of non-arising.

423. [*Dukkhanirodha-gāminī paṭipadā* = “the way leading to the cessation of suffering”] the fourth truth, however, because it goes (leads) to the cessation of suffering owing to being directed thereto by having that [cessation] as its object, and [because] it is the way for attaining the cessation of suffering, is therefore called *dukkhanirodha-gāminī paṭipadā*.

424. But because the Noble Ones, the Buddhas and so on penetrate them, they are therefore called Noble Truths, according as it is said: 'Four, bhikkhus, are these Noble Truths. What are the four? ... These, bhikkhus, are the four Noble Truths' (S v 433). 'The Noble Ones penetrate them, therefore they are called Noble Truths' (S v 425, etc.). Moreover the Noble Truths are the Truths of the Noble Ones, according as it is said: 'In the world, bhikkhus, with its deities, its Māras and its Brahmas, in this generation with its recluses and brāhmins, with its princes and men, the Tathāgata is the Noble One, therefore they are called Noble Truths' (S v 435). Or alternatively they are called Noble Truths because of the nobleness implied by their discovery, according as it is said: 'Due, bhikkhus, to the correct discovery of these four Noble Truths, the Tathāgata is called Accomplished, Fully Enlightened and Noble'⁴ (S v 433). [85] Moreover the Noble Truths are the truths which are noble; noble means true, not untrue, not deceptive, according as it is said: 'These four Noble Truths, bhikkhus, are true, not untrue, not otherwise, therefore they are called Noble Truths' (S v 435). Thus should the definition be understood here "as to derivation".

425. (3) *How as to division by character, etc.?* Here the Truth of Suffering has the characteristic of afflicting, its function is burning, it manifests itself as occurrence. The Truth of Origin has the characteristic of producing, its function is preventing interruption, it manifests itself as obstructing; the Truth of Cessation has the characteristic of peace, its function is deathlessness, it manifests itself as the signless; the Truth of the Path has the characteristic of outlet, its function is to abandon the defilements, it manifests itself as emergence. Moreover they have the characteristics [respectively] of occurrence and making occur, and non-occurrence and making not occur. Likewise they have the characteristics of the formed, craving, the unformed and seeing; thus should the definition be understood here "as to characteristic, etc."

426. (4) *As to meaning* and (5) *tracing out the meaning*. Here, however, firstly "as to meaning", what is the meaning of Truth? It is that which, for those who examine it with the eye of understanding, is not equivocal like an illusion, deceptive like a mirage or undiscoverable like the self of the ford-makers,⁵ but is rather the domain of noble knowledge as the true, unequivocal and real state which has the [respective] aspects of affliction, production, peace and outlet. It is this true, unequivocal and real state that should

be understood as the meaning of truth, like the characteristic of fire, like the nature of the world, according as it is said: 'This suffering, bhikkhus, is true, it is not untrue, it is not otherwise' (S v 430), and so on, in detail. Furthermore:

There is no pain but is affliction,
And naught that is not pain afflicts:
This certainty that it afflicts
Is what is reckoned here as truth.

No other source of pain than craving,
Nor aught that source provides but pain:
This certainty in causing pain
Is why it is considered truth.

There is no peace except nibbāna,
Nibbāna cannot but be peace:
This certainty that it is peace
Is what is reckoned here as truth.

No outlet other than the path,
Nor fails the path to be the outlet:
Its status as the very outlet
Has made it recognised as truth.

This real infallibility,
Which is their true essential core,
Is what the wise declare to be
Truth's meaning common to all four.⁶

[86] Thus should the definition be understood "as to meaning".

427. *How as to tracing out the meaning?* Here this word truth (*sacca*) is met with in various meanings, that is to say, in such passages as: 'Let him speak truth and not be angry' (Dh 224), it is verbal truth. In such passages as: 'Ascetics and brāhmins base themselves on truth' (J v 491), it is the truth of refraining [from lying]. In such passages as: 'Why do they declare diverse truths, the clever talkers that hold forth?' (Sn 885) it is truth as views. And in such passages as: 'Truth is one, there is no second' (Sn 884) it is, as truth in the highest sense, both nibbāna and the path. In such passages as: 'Of the four truths, how many are profitable?' (Vbh

112), it is the Noble Truth. And here too, this is applicable as Noble Truth. Thus should the definition be understood “as to tracing out the meaning”.

428. (6) *As to neither less nor more.* But why are exactly four Noble Truths stated, neither less nor more? Because no other exists and because none can be eliminated. For there is none additional to these nor can one of them be eliminated, according as it is said: ‘Here, bhikkhus, that a recluse or brāhman should come [and say:] “This is not the truth of suffering, the truth of suffering is another. I shall set aside this truth of suffering and make known another truth of suffering”—that is not possible’ (Yam i 174, 177; Vin ii 284?) and so on; and according as it is said: ‘That any recluse or brāhman, bhikkhus, should say thus: “This is not the first Noble Truth of Suffering that is taught by the recluse Gotama; rejecting this first Noble Truth of Suffering, I shall make known another first Noble Truth of Suffering”—that is not possible’ (S v 428) and so on. Furthermore the Blessed One, when announcing occurrence, announced it as having a cause, and [he announced] non-occurrence as having a means [thereto]. Thus, as occurrence and non-occurrence and the cause of each, they are stated as four at most. Likewise they are stated as four as “to be fully understood, to be abandoned, to be realised and to be developed”; and as “the basis for craving, craving, cessation of craving and the means for the cessation of craving”; and as “attachment, delight in attachment, eradication of attachment and the means for the eradication of attachment”. Thus should the definition be understood here “as to neither less nor more”.

429. (7) “As to order”. This too is only order of teaching. And here the Truth of Suffering is stated first as easy to understand because of its grossness and because of its being common to all beings. [87] The Truth of Origin is stated next for the purpose of showing its cause. Then the Truth of Cessation [is stated] for the purpose of making it known that with the cessation of the cause there is the cessation of the fruit. The Truth of the Path [comes] last for the purpose of showing the means to achieve that. Or alternatively he announced the Truth of Suffering first for the purpose of inspiring a sense of urgency in beings who are entangled in the enjoyment of the pleasure of becoming; and next to that the Truth of Origin for the purpose of making it known that [suffering] does not come as something not made and that it is not due to

creation by a lord creator, etc. but that it is due to this [cause]. After that, cessation for the purpose of instilling comfort by showing the escape for those seeking escape from suffering and whose minds are distressed by suffering with its cause; and, after that, the path leading to cessation for the purpose of attaining cessation. Thus should the definition be understood here “as to order”.

430. (8) *As to knowledge's function in the Noble Truths*, the meaning is that the definition should be understood as to the function of knowledge of the truths. For knowledge of the truths is twofold, namely, knowledge of discovery and knowledge of penetration (cf. S v 431 ff.). Herein, knowledge of discovery is mundane and occurs in respect of cessation and the path due to hearsay, etc.; knowledge of penetration is supramundane and it penetrates the four truths as its function by making cessation its object, according as it is said: ‘He who sees suffering, bhikkhus, sees also the origin of suffering, sees also the cessation of suffering, sees also the way leading to the cessation of suffering’ (S v 437), and it should be said thus of all [four truths].⁷ But when this knowledge is mundane, occurring as the overcoming of obsessions, the knowledge of suffering puts a stop to the personality view; the knowledge of arising puts a stop to the annihilation view; the knowledge of cessation puts a stop to the eternity view; and the path knowledge puts a stop to the moral-inefficacy-of-action view. Or alternatively, the knowledge of suffering puts a stop to mistaken theory about the fruit,⁸ which is called [seeing] lastingness, beauty, pleasure and self in the aggregates which are devoid of lastingness, beauty, pleasure and self; and as knowledge of arising it puts a stop to mistaken theory about cause which occurs as finding a reason where there is none, such as: “The world occurs due to a creator, a [first] cause, time, nature (individual essence)”, etc.;⁹ as knowledge of cessation it puts a stop to mistaken theory about cessation which consists in taking final deliverance to be in the immaterial world or in a World Apex and so on;¹⁰ as path knowledge [88] it puts a stop to mistaken theory about the means which occurs in taking to be the way of purification what is not the way of purification, and which consists in devotion to indulgence in sense desire and self-mortification. Hence this is said:

“And while, about the world, the world’s arising,
 the world’s cessation, and the means thereto,
 A man’s confused, so long is he unable
 to recognise [and understand] the Truths”.

Thus should the definition be understood here “as to the function of knowledge”.

431. (9) *As to division of the content.* Excepting craving and states without cankers, all the remaining states are included in the Truth of Suffering. The 36 modes of behaviour of craving (Vbh 392, 396) are included in the Truth of Origin. The Truth of Cessation is unmixed. In the Truth of the Path, included under the heading of Right View are the [fourth] road to power consisting of investigation; the understanding faculty, the understanding power and the enlightenment factor of investigation of states. By the term Right Thinking [are included] the three kinds of applied thought beginning with thoughts of renunciation. By the term Right Speech are included the four kinds of good verbal conduct. By the term Right Action [are included] the three kinds of bodily conduct. Under the heading Right Livelihood [are included] fewness of wishes and contentment; or because all these [three, i.e. Right Speech, Right Action and Right Livelihood] constitute the virtue which is loved by the Noble Ones and because they should be accepted by the hand of faith, the faith faculty, the faith power and the [first] road to power consisting of zeal [are included] due to the presence of these [three]. By the term Right Effort [are included] the fourfold right effort, the energy faculty, the energy power and the energy enlightenment factor. By the term Right Mindfulness [are included] the fourfold foundation of mindfulness, the mindfulness faculty, the mindfulness power and the mindfulness enlightenment factor. By the term Right Concentration [are included] the three kinds of concentration beginning with that possessed of applied and sustained thought, concentration of consciousness, the concentration faculty, the concentration power and the enlightenment factors of rapture, tranquillity, concentration and equanimity. Thus should the definition be understood here “as to division of content”.

432. (10) *As to simile.* The Truth of Suffering should be regarded as a burden, the Truth of Origin as the taking up of the burden, the Truth of Cessation as the putting down of the burden and the Truth of the Path as the means for putting down the burden (see S iii 25). And the Truth of Suffering is like a disease, the Truth of Origin is like the cause of the disease, the Truth of Cessation is like the cure of the disease and the Truth of the Path is like the medicine. Or the Truth of Suffering is like a famine, the Truth of Origin is like a drought, the Truth of Cessation is like plenty [89] and the Truth of the Path is like timely rain. Furthermore these

truths should be understood as to simile by applying the following: the enemy, the cause of enmity, the abolition of the enmity and the means to abolish the enmity; the poison tree, the tree's root, the cutting of the root and the means to cut the root; fear, the cause of fear, freedom from fear and the means to attain it; the hither bank, the great flood, the further shore and the effort to reach it. Thus should the definition be understood here "as to simile".

433. (11) *As to tetrad*. And here (i) there is suffering which is not the Noble Truth, (ii) there is Noble Truth which is not suffering, (iii) there is what is both suffering and Noble Truth, and (iv) there is what is neither suffering nor Noble Truth. So also with Origin and so on.

434. Herein, (i) states associated with the path and the fruits of recluseship are suffering as suffering of the formations because of the words "what is impermanent is suffering" (S ii 53, iii 22), but they are not the Noble Truth. (ii) Cessation is Noble Truth but not suffering. (iii) But the other two Noble Truths may be suffering because of impermanence but not in the real sense of that for the full understanding of which the life of purity is lived under the Blessed One. But in all aspects the five aggregates [as objects] of clinging, except for craving, are both suffering and the Noble Truth. (iv) The states associated with the path and the fruits of recluseship are neither suffering in the real sense of that for the full understanding of which the life of purity is lived under the Blessed One, nor are they the Noble Truth. Thus by applying this as appropriate in regard to Origin, etc. also, the definition should be understood here "as to tetrad".

435. (12) *As to void, singlefold and so on*. Here firstly "as to void": in the ultimate sense all the truths should be understood as void because of absence of any one who feels, who does, who is extinguished and who goes. Hence this is said:

"For there is suffering but none who suffers,
Doing exists although there is no doer;
While there is peace no person is at peace;
A path exists but none who goes thereby"

or alternatively:

Void of permanence, beauty, bliss and self
 Is the first pair; and void of self the deathless;
 And void of permanence, and of bliss and self
 Is the path – in such wise are they void.

[90] Or three are void of cessation and cessation is void of the other three. Or the cause is here void of the result because of the absence of suffering in the origin and of cessation in the path, and it is not gravid with its fruit as is the *Pakati* (primal nature) of those who assert the existence of *Pakati*.¹¹ And the result is void of the cause owing to the absence of Inherence (*asamavāya*) of suffering in the origin and of cessation in the path; the result of a cause does not have its cause inherent in it like the dyads, etc. of those who assert Inherence (*samavāyavādino*).¹² Hence this is said.

“Here are three void of cessation,
 Peace is void, too, of these three;
 The cause is void of its effect,
 The effect is void, too, of its cause”.

Thus in the first place should the definition be understood “as to void”.¹³

436. (13) *As to singlefold and so on.* And here all *suffering* is of one kind as a state of occurrence (*pavatti*); it is of two kinds as mentality-materiality; it is of three kinds as divided into the rebirth-process-becoming in the sense world, the fine-material world and the immaterial world; it is of four kinds as divided into four nutriments; it is of five kinds as divided into the five aggregates [as objects] of clinging.

437. Also *origin* is of one kind as making occur; it is of two kinds as associated and not associated with [wrong] view; it is of three kinds as craving for sense desire, for becoming and for non-becoming; it is of four kinds as abandonable by the four paths; it is of six kinds as divided into the six groups of craving.

439. Also the *path* is of one kind as what should be developed; it is of two kinds as divided into tranquillity and insight,¹⁴ or as divided into seeing and developing; it is of three kinds as divided into the three groups [of virtue, concentration and understanding], for this (path), because it is a part of them, is included by the three groups, which are comprehensive, as a city is by a kingdom, accord-

ing as is said: 'The three groups, friend Visākha, are not included in the Noble Eightfold Path, but the Noble Eightfold Path is included in the three groups. What is Right Speech, friend Visākha, what is Right Action, what is Right Livelihood — these things are included in the virtue group. What is Right Effort, what is Right Mindfulness, what is Right Concentration — these things are included in the concentration group; what is Right View, what is Right Thinking — these things [91] are included in the understanding group' (M i 301). For here the three beginning with Right Speech are virtue and therefore they are included in the virtue group as being of the same kind. For although in the text the description is given in the locative case as "in the virtue group", still [the meaning] should be understood according to the instrumental case [that is, "by the virtue group"].

440. But as regards the three beginning with Right Effort, concentration cannot of its own nature fix itself by one-pointedness on the object, but with energy accomplishing its function of exerting, and mindfulness accomplishing its function of non-superficiality (*apilāpana-kicca*) it can. Herein, this is the simile. Just as when three friends, [thinking:] 'We will celebrate the festival,' enter a park and one, seeing a champak tree in full blossom, cannot reach [the flowers] by raising his hand; then the second bends down so that he may climb on his back. [But] although standing on the other's back, he still cannot pick them because of his unsteadiness; then the third offers his shoulder [as support]. [And then], standing on the back of the one and supporting himself on the other's shoulder, he picks as many flowers as he will and, adorning himself, he enjoys the festival. And so it is with this. Like the three friends who enter the park together are the three states beginning with Right Effort which are born together. Like the champak tree in full blossom is the object. Like him who cannot pick the flowers by raising his arm is concentration which cannot of its own nature fix itself by one-pointedness on the object. Like the companion who bends down giving his back [to mount upon] is effort. Like the friend who stands giving his shoulder [for support] is mindfulness. Just as, standing on the back of one and supporting himself on the other's shoulder, he can pick as many flowers as he will, so indeed, when energy accomplishes its function of exerting and when mindfulness accomplishes its function of non-superficiality, with the help so obtained concentration can fix itself by one-pointedness on the object. There-

fore here only concentration is included in the concentration group as being of the same kind; but effort and mindfulness are included because of their action [of assisting].

441. Also as regards Right View and Right Thinking, understanding cannot of its own nature determine an object as "impermanent, painful, no-self", but with applied thought giving [assistance] by repeatedly beating [upon the object] it can. How? Just as a money-changer, having had a coin placed in his hand [92] and being desirous of looking at it on all sides equally, cannot turn it over with the power of his eye only, but by turning it over with his fingers he is able to look at it on all sides; likewise understanding cannot of its own nature determine an object as impermanent, etc., but with applied thought with its characteristic of focussing the mind and its function of striking and threshing, as it were beating and turning over, it can take what is given and determine it. Therefore Right View only is included here in the understanding group as being of the same kind, but Right Thinking is included because of its action [of assisting].

442. Thus the path is included by these three groups. Hence it was said that it is of three kinds as divided into the three groups. It is of four kinds as the path of Stream Entry and so on.

443. Moreover all the truths are of one kind because of being not untrue or because they should be directly known; they are of two kinds as mundane and supramundane or as formed and unformed; they are of three kinds as to be abandoned by seeing and development, not to be abandoned and neither to be abandoned nor not to be abandoned; they are of four kinds as divided into what should be fully understood and so on. Thus should the definition be understood here "as to singlefold and so on".

444. (14) *As to similar and dissimilar.* All the truths are similar to each other because they are not untrue, are void of self and are difficult to penetrate, according as it is said: 'What do you think, Ānanda, which is more difficult to do, the more difficult to perform, that one should shoot an arrow through a narrow keyhole from a distance time after time without missing, or that one should penetrate the tip of a hair split a hundred times with the tip [of a similar hair]?' 'This, venerable sir, is the more difficult to do, the more difficult to perform: that one should penetrate the tip of a hair split a hundred times with the tip [of a similar hair].' 'A more difficult thing to penetrate than that, Ānanda, do they penetrate

who penetrate correctly thus: "This is the way leading to the cessation of suffering" (S v 454). They are dissimilar in the determining of their own characteristics.

445. And the first two are similar because they are profound because hard to grasp, since they are mundane and since they are accompanied by cankers. They are dissimilar [93] as being divided into fruit and cause and as being respectively to be fully understood and to be abandoned. Also the last two are similar because they are hard to grasp because profound, since they are supramundane and since they are without cankers. They are dissimilar as being divided into object and what has an object and as being respectively to be realised and to be developed. And the first and third are similar as coming under the heading of result;¹⁵ they are dissimilar as being formed and unformed. Also the second and fourth are similar as coming under the heading of cause; they are dissimilar as being entirely profitable and entirely unprofitable. And the first and fourth are similar as being formed; they are dissimilar as being mundane and supramundane. Also the second and third are similar as being the state of neither the trainer nor the non-trainer; they are dissimilar as being with object and without object.

"And so the man who can discern
 should recognise in suchlike ways
 The likeness and unlikeness, too,
 in [all the fourfold] Noble Truths".

(b) Suffering

446. Now, in order to point out by classifying the suffering and so on set forth in brief, the section of the description is begun thus: **Tattha katamaṃ dukkhaṃ ariyasaccaṃ? Jāti pi dukkhā** ("Herein, which is the Noble Truth of Suffering? Birth is suffering"). Herein, birth should be understood, the meaning of suffering in birth should be understood, old age and death ... sorrow ... lamentation ... pain ... grief ... woe ... association with the unloved ... dissociation from the loved should be understood, the meaning of suffering in dissociation from the loved should be understood, wishes should be understood, the meaning of suffering in wishes should be understood; aggregates should be understood, the meaning of suffering in the aggregates should be understood. Herein, this is the list (*mātikā*) for the purpose of expounding the Noble

Truth of Suffering; for this suffering is manifold and of various kinds, that is to say: the suffering as suffering, the suffering in change, the suffering in formations, concealed suffering, exposed suffering, figurative suffering (*pariyāya*), literal suffering.

447. Herein, bodily and mental painful feeling are called “suffering as suffering” because of their individual essence, because of their name and because of painfulness. [Bodily and mental] pleasant feeling are called “suffering in change” because of being the cause of the arising of pain through their change. Indifferent feeling and the remaining formations of the three planes are called “suffering in formations” because of being oppressed by rise and fall. But there is likewise oppression even in the paths and fruitions, therefore these states should be understood to be called “suffering of the formations”, by their being included¹⁶ in the Truth of Suffering.

448. Such bodily and mental afflictions as earache, toothache, fever born of lust, fever born of hate, etc. [94] are called “concealed suffering” because they can only be known by questioning, and because the attack is not openly evident: they are also called “unevident suffering”. Affliction produced by the 32 tortures and so on is called “exposed suffering” because it can be known without questioning, and because the attack is openly evident. It is also called “evident suffering”. Except for suffering as suffering, the rest have come down in the *Dukkhasaccavibhaṅga* (Vbh 99). Also all beginning with birth are called “figurative suffering” because they are the basis of one or another kind of suffering, but it is “suffering as suffering” that is called “literal suffering”.

449. Herein, the Noble Truth of Suffering should be expounded by making those terms “figurative suffering” and “literal suffering” the foundation. And this Noble Truth of Suffering has come down in the Pāli in brief and in detail. In a place where it has come down in brief it is right to expound it either in brief or in detail; but in the place where it has come down in detail it is right to expound it in detail only, not in brief. Since it has come down in this place in detail it should only be expounded in detail. Therefore taking the words in the section dealing with the description, beginning: “Herein, which is the Noble Truth of Suffering? Birth is suffering”, it was said [above] that “birth should be understood, the meaning of suffering in birth should be understood”.

(1) Birth

450. Herein, firstly birth and so on should be understood by means of the classification of words, namely, **Tattha katamā jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti** <99.10> (“*Herein, which is birth? That which in the various orders of beings is the birth of such and such beings, their coming to birth*”). Herein, this is the commentary on the meaning.

451. **Tesam tesam sattānam** (“*of such and such beings*”): this is a general designation in brief for the many kinds of beings. For there is no end of beings to be reached by one speaking even for a whole day thus: “That which is the birth of Devadatta; that which is the birth of Somadatta”; nor is any other meaning implied. But there is no being not included by these two words; nor is there any other meaning not implied. Hence **yā tesam tesam sattānam** is said. **Tamhi tamhi** (“*in the various*”): this is the general designation for the many [different] orders by way of destiny and birth (cf. MA i 215). **Sattanikāye** (“*orders of beings*”) = *sattānam nikāye*; “multitude of beings”, “collection of beings” is the meaning.

452. **Jāti** (“*birth*”)—this word *jāti* has many meanings. Thus in the passage: “[He recollects ...] one birth (*jāti*), two births” (M i 22, etc.), it has come down as becoming. In the passage [95]: “Visākhā, there is a kind (*jāti*) of ascetics called Nigaṇṭhas (Jains)” (A i 206) it is group. In the passage *tirī nāma tiṇajāti nābhiyā uggantvā nābham āhacca thitā* (A iii 240) it is a concept. In the passage: “Birth (*jāti*) is included in two aggregates” (Dhk 15), it is a characteristic of the formed. In the passage: “His birth is due to the first consciousness arisen, the first consciousness manifested, in the mother’s womb” (Vin i 93), it is rebirth-linking. In the passage: “One who is not rejected and despised on account of clan” (A iii 152), it is clan. In the passage: “Sister, since I was born with the noble birth” (M ii 103), it is the noble virtue. Here, however, this is appropriate in respect of the aggregates of first production with their modes.¹⁷ Therefore **jāti** <99.11> is by way of being born; here it is the peculiarity of their nature. **Sañjāti** <99.12> (“*coming to birth*”) is by the act of coming to birth; the word has been augmented by a prefix. **Okkanti** (“*descent [in the womb]*”) is by descending.

453. Or alternatively “birth”¹⁸ is in the sense of being born; that applies to those whose [sense] bases are as yet incomplete. “Coming

to birth” is in the sense of the act of coming to birth; that applies¹⁹ to those whose [sense] bases are complete. “Descent” is in the sense of descending; it applies to those born in an egg or in a womb. For they descend into the eggshell or the abdomen;²⁰ they take rebirth as though descending and entering. **Abhinibbatti** (“reproduction”) is in the sense of reproducing. That applies to those born in putrescence (moisture) or apparitionally. For these are reproduced as soon as they become manifest. This in the first place is the conventional explanation.

454. Now comes explanation in the highest sense. For in the highest sense it is the aggregates that become manifest, not beings. And herein, **khandhānam** (“of the aggregates”) is to be understood as the taking of one [aggregate] in the single-constituent existence, of four in the four-constituent existence and of five in the five-constituent existence. **Pātubhāvo** (“manifestation”) is arising. **Āyatanānam** (“of the bases”): here there should be understood the inclusion of the bases as they arise in this or that [existence]. **Paṭilābho** (“obtaining”) is manifestation in continuity; for these are called “obtained” only when they become manifest.

455. **Ayaṃ vuccati jāti** <99.13> (“this is called birth”): it is this known as birth that is explained. But this has the characteristic of first reproduction here or there in existence: its nature is assigning; its manifestation is appearing here [in this existence] from a past existence; or its manifestation is the variedness of suffering by means of result.

456. Now “meaning of suffering in birth should be understood” [was said above]: for this birth is not itself suffering. But by being the basis for the arising of suffering [96] it is called suffering. But of what suffering is it the basis? The suffering of the states of woe made evident by the Blessed One by means of simile in such places as the *Bālapaṇḍitasutta* (M iii 165 ff.), and the suffering which arises in a state of bliss [and] in the human world, and is classed as rooted in the descent into the womb, etc. in the human world – it is the basis for all that.

457. Herein, this suffering classed as “rooted in descent into the womb and so on” is this: for when this being is born (cf. Vis 500 f. and 598) in the mother’s womb, he is not born inside a blue or [red] or white lotus, etc., but on the contrary, like a worm in rotting fish, rotting curds, cesspools, etc., he is born in a part of the belly which is below the receptacle for undigested food (stomach); above

the receptacle for digested food (rectum), between the belly-lining and the backbone, which is very cramped, quite dark, pervaded by the supremely fetid draughts of impurity,²¹ redolent of various smells of ordure and exceptionally loathsome. And, on being reborn there, for ten months he undergoes excessive suffering being cooked like a pudding in a bag by the heat produced in the mother's womb and steamed like a dumpling of dough, with no bending and stretching, etc.; so this firstly is the suffering which is rooted in the descent into the womb.

458. But when the mother suddenly stumbles or moves or sits down or gets up or turns round, the extreme suffering he undergoes by being dragged back and forth and jolted up and down, like a kid fallen into the hands of a drunkard, or like a snake's young fallen into the hands of a snake-charmer; and also the sharp pain he undergoes, as though he had appeared in the cold hells, when his mother drinks cold water, and as though deluged by a rain of embers when she swallows hot rice-gruel, rice, etc., and as though come to the torture of the "lye-pickling" (see *M i* 87) when she swallows what is salt or acid, etc.—this is the suffering rooted in gestation.

459. But when his mother has a miscarriage, the pain that arises in him through the cutting and splitting in the place where the pain arises which is unfit to be seen by friends, intimates and companions—this is the suffering rooted in miscarriage.

460. The pain that arises in him when the mother gives birth, through his being turned upside down by the kamma-produced winds and flung into the most fearful passage from the womb, [97] like a hellish chasm, and dragged out through the extremely narrow mouth of the womb like an elephant through a keyhole, like a denizen of hell being crushed to powder by colliding rocks—this is the suffering rooted in parturition.

461. But the pain that arises in him after he is born, and his body which is as delicate as a tender wound is taken in the hands, bathed, washed, rubbed with cloths and so on, and which pain is like being pierced with needle points and gashed with razor blades, etc.—this is the suffering which is rooted in venturing outside the mother's womb.

462. The pain that arises after that during the course of existence in one who kills himself, in one who devotes himself to the practice of [self-] torture and mortification according to the vows of the

naked ascetics, in him who, through anger, does not eat, who hangs himself—this is the suffering rooted in self-violence.

463. But that which arises in one who undergoes flogging, imprisonment, etc. at the hands of others is the suffering rooted in others' violence.

Thus this birth is the basis of all this suffering.

464. Hence this is said:

If no being were born into the hells
The pain unbearable of burning fires
And all the rest, where would it find a footing?
So birth is what the Sage here says is "pain".

Animals suffer many kinds of pain
Through being flogged with whips and goads and sticks;
Yet, without birth among them, how should pain
There come to be? Birth therefore is pain.

Among the Peta pain is manifold
Through hunger, thirst, wind, sun and what not too;
But since for one not born there this is not,
Painful is birth, the Sage has therefore said.

In the world-interspace intensely dark,
Intolerably cold, among the demons
Is pain that would not be were there no birth there;
So, whence this birth thence there comes pain as well.

[98] And the frightful pain a being feels on coming out
After he has dwelt for long within the mother's womb,
That's like the hell of excrement—this too would not exist
Were there no birth. Accordingly this birth is suffering".

Why many words? Is it not that whatever pain there is
Anywhere here exists no more at all at any time
Without rebirth? And that is why the greatest of the sages
Has stated birth as first of all the things that make up suffering.

(2) Old Age

465. In the description of old age, **jarā** <99.15> (“old age”) is the peculiarity of its nature. **Jiraṇatā** <99.16> (“ageing”)²² is the description of its action (*ākāra*). **Khaṇḍiccam** (“decay”) and so on are three²³ descriptions of function in respect of the passing of time; the last two are descriptions of the normal [process].

466. For this is indicated as to nature by the word “old age”. Hence this is the peculiarity of its nature. [It is indicated] as to action by this [word] “ageing”; hence this is the description of its action. It is indicated as to the function of causing the decayed state of the teeth and nails with the passage of time by [the word] “decay”, as to the function of causing the grey state of the head-hairs and body-hairs by this [word] **pāliccam** (“greyness”), and as to the function of causing a wrinkled state of the skin after the withering of the flesh by this [word] **valittacatā** (“wrinkledness”). Hence these three words beginning with “decay” are three descriptions of function in respect of the passing of time.

467. By these are shown evident old age which has become evident through the visibility of these alterations. For just as the track taken by water or wind or fire is evident from the damaged and broken state, or the burnt state, of the grass, trees, etc., and yet that track taken is not the water, etc. itself, so indeed the track taken by old age is evident through the function of decay, etc. of the teeth, etc. and is apprehendable by opening the eyes. But the decay, etc. are not old age, for old age cannot be cognised by the eye.

468. **Āyuno saṃhāni indriyānaṃ paripāko** (“decline of life, weakening of the faculties”): by these words, however, it is indicated by means of the normal [process], known as the using-up of the lifespan and the weakening of the faculties of the eye, etc., that has become manifest with the passage of time. Hence these last two are to be understood as the descriptions of its normal [process]. Herein, because the lifespan of one who has reached old age is dwindling, therefore old age is called “the decline of life” as a metaphorical use of the fruit [for the cause]. And because [99] the eye and other faculties of one who has reached old age, which at the time of youth were quite steady and easily able to grasp each its own object even when subtle, are [now] weakened, unsteady, clouded and unable to grasp each its own object even when coarse, therefore it is also called “the weakening of the faculties” as a metaphorical use of the fruit [for the cause].

469. But this old age thus described is twofold, namely, evident and concealed. Herein, the old age in material things is called "evident old age" because of the visibility of the decayed state, etc. of the teeth, etc. But old age in immaterial things is called "concealed old age" because of the invisibility of such alteration. Herein, this broken, etc. state is seen; it is just appearance (*vaṇṇa*) because of the easy recognisability of such teeth, etc. Having seen that with the eye and thought about it in the mind door, he knows old age thus: 'These teeth have been affected by old age,' like the knowing of the presence of water below on seeing cow's horns, etc. tied up at a water hole.²⁴

470. Again it is twofold thus, namely, "steady" and "in waves" (*avīci savīci*). Herein, because of the difficulty in perceiving difference in colour, etc. from one time to another, old age like that of gems, gold, silver, coral, the moon, the sun, etc., and like that of breathing things in the slow decad, etc., and like non-breathing things among flowers, fruits, buds, etc., is called "steady old age"; old age that progresses without interval is the meaning. Because of the ease in perceiving difference in colour, etc. from one time to another, old age in things other than the afore-mentioned is called "old age in waves".

471. Herein, "old age in waves" should be understood as follows as "clung to" and "not clung to" (*upādinnānupādinnaka*). For in young children first the milk-teeth grow, but they are not lasting. But when they have fallen out, teeth grow again. At first they are white, but when affected by the breath of old age they become black. The head-hairs at first are coppery and black and white; but the skin is reddish. As they grow, the whiteness of the white and the blackness of the black become manifest. But when affected by the breath of old age, it acquires lines. And every harvest is white at the time of sowing, then green, but affected by the breath of old age it becomes brown. It is appropriate to illustrate this with the mango shoot, too.

472. **Ayaṃ vuccati jarā** <99.17> ("this is called ageing"): it is this known as ageing that is spoken about. But [100] this ageing has the characteristic of ripening of the aggregates; its nature is leading on to death; it manifests itself as the destruction of youth.

473. "The meaning of suffering in old age should be understood". But here this is not itself suffering. But it is called suffering as being the basis for suffering. For what suffering? For both bodily suffering

and for the suffering of grief. For the person of one who is aged is weak like an aged cart. Great suffering arises in one struggling to stand or to walk or to sit; grief arises in one when his wife and children are not as considerate as before. Thus it should be understood as suffering through being the basis for these two kinds of suffering.

474. Furthermore:

“With leadenness in all one’s limbs,
with all one’s faculties declining,
With vanishing of youthfulness,
with undermining of one’s strength,

With loss of memory, and so on,
with growing unattractiveness
To one’s own wife and family,
and then with dotage coming on,

The pain that mortals undergo,
alike of body and of mind –
Since ageing causes all of this,
old age is thus called suffering”.

(3) Death

475. In the description of death, **cuti** <99.19> (“*passing*”) is by way of what has the nature of passing away; this is a general term for the passing away of the single, fourfold or fivefold aggregate [states]. **Cavanatā** <99.20> (“*passingness*”) is the indication of characteristic by a word expressing the abstract. **Bhedo** (“*break-up*”) is the indication of the appearance of dissolution of the aggregates [at the time] of passing. **Antaradhānaṃ** (“*disappearance*”) is the indication of the absence of any form of persistence [at the time] of the passing of the aggregates which are broken up like a broken pot. **Maccu-maraṇaṃ** (“*dying*”): death which is called dying;²⁵ by this is refuted the idea of death as annihilation.²⁶ “Time is known as the ender; the action of that” is [the meaning of] **kālakiriya** (“*completing their time*”) and up to this point death is indicated conventionally.

476. Now, in order to indicate the highest sense, he said **khandhānaṃ bhedo** <99.21> (“*break-up of the aggregates*”) and so on. For in the highest sense it is only the aggregates that break up,

[but] no being of any kind dies. But according to common usage, when the aggregates break up, [it is said that] “a being is dying”, and when they are broken up, that “he is dead”. And here the “break-up of the aggregates” refers to the four- and five-constituent [existences] and **kalebarassa nikkhepo** (“*laying-down of the corpse*”) to the single-constituent [existence]. Or, the break-up of the aggregates is by way of four-constituent [existence] [101] and the laying-down of the corpse should be understood as the other two. Why? Because of the production in two kinds of existence, of the corpse called the material body. Or because among those [deities] of the Four Kings and so on, the aggregates break up but nothing is laid down, therefore “break-up of the aggregates” refers to these, and “laying-down of the corpse” to humans and so on. And here death is called the “laying-down of the corpse” because it causes the laying-down of the corpse.

477. **Jivitindriyassa upacchedo** (“*the cutting-off of the life faculty*”): by this is meant only the death of what is bound up with the faculties; he shows that there is no death of what is not bound up with the faculties. But to say that “the crop is dead”, “the tree is dead” is merely conventional usage; but as to meaning, such expressions only show the state of destruction and passing away of the crop, etc. **Idaṃ vuccati maraṇaṃ** <99.22> (“*this is called death*”): all this is spoken of by the name of death.

478. Furthermore, this division too should be known, namely, momentary death (*khaṇika-maraṇa*), conventional death (*sammuti-maraṇa*) and death as cutting-off (*samuccheda-maraṇa*). Herein, “momentary death” is the break-up of the material and immaterial states during the course [of an existence]. “Tissa is dead”, “Phussa is dead”; this is called “conventional death”. The completing of his time (*kālakiriya*) without liability to rebirth-linking by one who has destroyed the cankers is called “death by cutting-off”. But in this instance it is conventional death that is intended. Death which is destruction of birth,²⁷ death by violence, death by natural cause, death by exhaustion of the lifespan, death by exhaustion of merit are names for it.

479. It has the characteristic of passing (*cuti*). Its nature is disjunction. It manifests itself as absence (*vippavāsa*) [from the destiny (in which there was rebirth)²⁸].

480. “The meaning of suffering of death should be understood”; but here this too is not itself suffering; but it is called suffering

through being the basis for suffering. The feelings belonging to the physical body which end in death burn²⁹ the physical body like a lighted grass torch held against the wind. At the time of the appearance of the sign of hell, etc., great grief arises. Accordingly it should be understood as suffering through being the basis of these two kinds of suffering.

481. Furthermore:

“The mental pain that comes alike
without distinction when they die,
To evil men who see the sign
of evil deeds etcetera, [102]

And to good men who cannot bear
to part from what is dear to them,
And then the pain born of the body,
which severs joints and sinews, bonds and so on,

Unbearable, with no relief,
that comes alike to all whose vitals
Death attacks—since death itself
is basis for this suffering.
Herein resides the reason wherefore
death is known as suffering”.

(4) Birth, Old Age and Death

482. Furthermore these, namely, birth, ageing and death, are like murderous enemies who go about seeking an opportunity. For it is just as when three enemies of a man are going about looking for an opportunity. One might say: ‘I shall speak the praises of such and such a forest and I shall go there with him; there will be no difficulty for me in this.’ The second might say: ‘When you have gone there with him I shall strike him and weaken him; there will be no difficulty for me in this.’ The third might say: ‘When he has been weakened by your striking him, my responsibility will be to cut off his head with a sharp knife.’ Having said this they might do so. Herein, it should be understood that like the time when the first enemy, after speaking the praises of the forest, goes there with him, is the function of birth which is causing him to be reborn anywhere after he has been ejected [by death] from the circle of his companions³⁰ and relatives. Like the second’s action of weakening him by striking him is the function of ageing which is the cause of his dependence on others and of being bed-ridden, by attacking the

aggregates that have been born. Like the third's cutting off his head with a sharp knife is the function of death which is the arrival of the destruction of life.

483. Furthermore, the suffering of birth should be regarded as the entry into a great wilderness full of dangers; the suffering of ageing should be regarded as the weakness of one who is deprived of food and drink there; the suffering of death should be regarded as the accomplishment³¹ of his ruin and disaster by wild beasts, etc. when he is weak and is struck down and attacked while changing his posture.

(5) Sorrow

484. In the description of sorrow, "it ruins"³² is "ruin"; it rejects and destroys welfare, is the meaning. The ruin of relatives is "relative-ruin"; the destruction, the annihilation of relatives by robbers, disease, wars (*bhaya*) and so on, is the meaning; by means of that. **Ñātiviyasanena** <99.24> ("by relative-ruin"). **[103] Phutṭhassa** ("of one affected"): of one engulfed by, overwhelmed by, possessed of, is the meaning. So with the rest; but this is the difference: ruin of property is "property-ruin"; the destruction, the annihilation of property by kings, robbers and so on, is the meaning. The disease itself as ruin is "disease-ruin"; for the disease ruins, annihilates health and thus it is ruin. The ruin of virtue is "virtue-ruin"; this is a name for bad conduct. "The view which has arisen ruining the Right View is itself the ruin" is "view-ruin". And here the first two are unaccomplished (*anipphannāni*): the last three are accomplished, [and] are afflicted by the three characteristics. The first three are neither profitable nor unprofitable, but the pair, namely, virtue- and view-ruin, are unprofitable. **Aññatar-aññatarena** <100.1> ("by any kind"): by any at all among those included, or by any kind of ruin of friends and companions.

485. **Samannāgatassa** <100.2> ("of one possessed"): of one not escaping from the pursuit by. **Aññataraññatarena dukkhadhammena** ("by any kind of state of suffering"): by any cause for the arising of suffering as sorrow. **Soko** ("sorrow"): sorrow is by way of what has sorrowing. This is the particular nature of the sorrow arisen through those reasons. **Socanā** ("sorrowing") is the act of sorrowing. **Socitattam** ("sorrowfulness") is the state of the sorrowful. **Anto-soko** ("inner sorrow") is sorrow within. The next word is [the same] augmented by a prefix, for that arises as though he were dried up (*sukkhāpento*), greatly dried up (*parisukkhāpento*) within, thus **anto-**

soko ('inner sorrow'), **antoparisoko** <100.4> ('inner great sorrow') are said. **Cetaso pariijhāyanā** ('heart-burning') is the act of burning of the mind; for sorrow when it arises burns, consumes the mind like fire and makes one say: 'My mind is on fire. I cannot think of anything.' A suffering mind (*dukkhito mano*) is grieving (*dummano*): the state of that is **domanassam** ('grief'). Sorrow itself in the sense of entering, in being a dart, is **sokasallam** ('dart of sorrow').

486. **Ayam vuccati soko** <100.5> ('this is called sorrow'): it is this sorrow that is spoken of [here]. But although as regards meaning it is the same as grief, [104] nevertheless it has the characteristic of inner consuming (*nijjhāna*). Its nature is completely to consume the mind (*cetoso pariniijhāyana*).³³ It manifests itself as continual sorrowing.

487. "The meaning of the suffering of sorrow should be understood"; but here this is called suffering both because its nature is suffering and because it is a basis for suffering. For what suffering? For both bodily suffering and for the suffering of mental pain (*domanassa*) at the moment of impulsion. For instigated by sorrow, a great boil springs up in the heart and ripens and bursts; or black blood comes forth from the mouth, and great bodily pain arises. In one thinking: 'So many of my relatives have been destroyed, so much of my property!' great grief arises. Accordingly this also should be understood as suffering through its being the basis for these two kinds of suffering.

488. Furthermore:

"Sorrow like a [poisoned] arrow³⁴
penetrates the hearts of beings,
And like a spear hot from the fire
most grievously it keeps on burning.
And since it brings on many kinds
of suffering such as disease,
Old age and death, this too has thus
acquired the name of suffering".

(6) Lamentation

489. In the description of lamentation, "by means of that they mourn (*devanti*) and cry out, continuously pointing out (*ādissa ādissa*): 'My daughter! My son!'" is **ādevo** <100.11> ('wail'). "By means of that they mourn continuously announcing (*parikittetvā*

parikittetvā) this or that praise” – this is **paridevo** (“lament”). The two pairs of words following that are stated merely as showing the action and state of the first pair. **Vācā** <100.12> (“speech”) is words. **Palāpo** (“chatter”) is empty, meaningless words. Chatter which is ugly by being half-spoken (*upadḍhabhaṇita*) and spoken otherwise (*aññabhaṇita*) is **vippalāpo** (“chattering”). **Lālappo** <100.13> (“calling”) is calling again and again. **Lālappanā** (“act of calling out”) is the act of calling out. **Lālappittam** (“state of calling out”) is the state of one calling out.

490. **Ayam vuccati paridevo** (“this is called lamentation”); it is this lamentation that is spoken of here. It has the characteristic of calling out. Its nature is proclaiming virtues and faults. It manifests itself as excitement.

491. “The meaning of the suffering of lamentation should be understood”; but here this is not itself painful. But since it is the basis for bodily pain and mental pain, it is called suffering. For one who laments strikes his own trunk (*khandha*) with his fists; he beats and pounds his breast [105] with both hands, he dashes his head against a wall. Hence great bodily pain arises in him. He thinks: ‘So many of my relatives have come to destruction, loss and are no more!’ and so on. Hence great grief arises in him. Accordingly this also should be understood as suffering through its being the basis for these two kinds of suffering.

492. Furthermore:

“Struck by sorrow’s dart a man laments,
Yet thus makes worse the pain born of dry throat
And lips and palate, and unbearable –
So the Blessed One called lamentation pain”.

(7) Pain

493. The descriptions of bodily pain and mental pain (grief), because they have been commented upon in respect of the Dhammasaṅgaha (Dhs 5413 ff.; Asl 41 and 257), are clear. Their characteristic and so on are stated there too.

494. “The meaning of the suffering of bodily pain should be understood and the meaning of the suffering of mental pain should be understood”; but here they are called suffering because both of these are themselves suffering and because they are the basis for bodily and mental pain. For in one who is afflicted with the pain

due to cutting off of the hands and feet and of the ears and nose and is lying in the refuge for the helpless with an unclean pot in front of him, there arises great bodily pain when maggots come out from the openings of his wounds. And, on seeing crowds enjoying a festival and wearing cloth dyed in many colours and beautiful ornaments, great mental pain arises in him. Thus firstly should bodily pain be understood as the basis for the two kinds of pain. 495. Furthermore:

“This pain of body that afflicts
produces further pain of mind as well,
And that accordingly is why
this specially is known as suffering”.

496. Those who are seized with mental pain, however, tear their hair³⁵ and thump their breasts and twist and writhe, they throw themselves over cliffs,³⁶ use the knife, swallow poison, hang themselves with ropes, enter into fires; remorseful and with burning mind, they think on this or that misfortune. Thus should mental pain be understood as the basis for both kinds of pain.

497. Furthermore:

“And then since grief afflicts the mind
and brings oppression of the body too—
Thus ‘mental pain is suffering’
is what is said by those who have no grief”.

[106] (8) Woe

498. In the exposition of woe, *āyāso* (“trouble”) is in the sense of being troubled; this is a name for mental weariness which occurs in the act of sinking and foundering. *Upāyāso* <100.22> (“woe”) is great trouble. *Āyāsītattam* (“troubledness”) is the state of being troubled. *Upāyāsītattam* (“woefulness”) is the state of being woeful.

499. *Ayam vuccati upāyāso* (“this is called woe”): it is this woe that is being spoken of here. It has the characteristic of frustration.³⁷ Its nature is moaning. It manifests itself as dejection.

500. “The meaning of the suffering of woe should be understood”: but here this also is not itself suffering,³⁸ but it is called suffering because of being the basis for both kinds of suffering. In those whose sons and brother have been deprived of their position and put to death by an angry king, and who [themselves] have been

threatened by an order; who then in great dejection and through fear have gone into the forest to hide where it is painful to stand, painful to lie down and painful to sit – in them great bodily pain arises. And great grief arises in them when they think: ‘So many of our relatives, so much property, have been destroyed!’ Accordingly it should be understood as suffering through its being the basis for these two kinds of suffering.

501. Furthermore:

“Because with burning of the mind
likewise with bodily dejection too,
Woe produces such great suffering,
it is itself, therefore, called suffering”.

502. And here sorrow should be regarded as like the cooking of oil and so on³⁹ in a pot over a slow fire; lamentation is like its boiling over from the pot when cooked over a quick fire; and woe is like what remains in the pot after it has boiled over and is unable to boil over [any more], cooking in the pot till it dries up.

(9) Association with the Unloved

503. In the description of association with the unloved, **yassa** <100.30> (“*which are to him*”) = *ye assa*. **Aniṭṭhā** (“*unwanted*”), unsought after; or whether sought after or not sought after, this is a name for an object that is disagreeable. “They do not go, do not enter, in the mind” is **akantā** (“*undesired*”). “They are not fixed in the mind or they do not augment the mind” is **amanāpaṃ** (“*disagreeable*”). **Rūpā** (“*visible data*”) and so on is the description of their nature. “They desire, they want, harm” is **anattakāmā** <100.32> (“*which desire one’s harm*”). “They desire, they want, misfortune” is **ahitakāmā** (“*which desire one’s misfortune*”). “They desire, they want, unhappiness and painful life” is **aphāsukāmā** (“*which desire one’s unhappiness*”). [107] “They do not want the surcease, the freedom from fear, the standstill (*vivaṭṭa*) of the four bonds; [a continuing life-] process (*vaṭṭa*) accompanied by fear is what they desire and want for them” is **ayogakkhemakāmā** (“*do not desire one’s surcease of bondage*”).

504. Furthermore they desire one’s harm because of not desiring the good called increase of faith, etc. and because of desiring the harm called the diminution of these; and they desire one’s misfor-

tune because of not desiring the welfare which is the means to faith, etc. and because of desiring diminution of faith, etc.; and they desire one's unhappiness because of not desiring one's happy life and because of desiring one's unhappy life; and they do not desire one's surcease from bondage because of not desiring any kind of freedom from fear and because of desiring fear; thus should the meaning be regarded here.

505. **Saṅgati** ("adding"): junction together by going. **Samāgamo** ("addition"): junction together by coming. **Samodhānam** ("combining"): state of being together in standing or sitting and so on. **Missībhāvo** ("admixture"): the putting together of all functions. This is the construction by way of beings. But by way of formations, what applies should be taken.

506. **Ayaṃ vuccati** <100.34> ("this is called"): it is this association with the unloved which is spoken of here. It has the characteristic of meeting with the undesirable. Its nature is causing mental distress. It manifests itself as a state of ill-being.

507. It is no one thing as to meaning. It is called suffering because it is the basis for the two kinds of suffering for those who are entirely associated with what is unloved. For the disagreeable bases which have come into combination arouse bodily pain though piercing, cutting, bursting, etc., and pain in the mind through producing anguish.

508. Hence this is said:

“At first, on seeing unloved things,
suffering invades the mind,
And after, by their direct touch,
there's suffering of body, too.
And so, as basis for both kinds
of suffering, the Greatest Sage
Has said that meeting the unloved
is recognised as suffering”.

(10) Dissociation from the Loved

509. The description of dissociation should be understood in the opposite sense.

Mātā vā <100.38> ("or mothers") and so on is said here, however, in order to point out what is in conformity with desiring welfare. Herein, because "they are cherished" (*mamāyati*) they are

[called] **mātā** (“mothers”); [108] because “they are loved” (*piyāyati*) they are [called] **pitā** <100.39> (“fathers”); because “they are associated with” (*bhajati*) they are [called] **bhātā** (“brothers”); likewise **bhagini** (“sisters”); because “they feel amity” (*mettāyanti*) they are [called] **mittā** (“friends”), or because “they measure” (*minanti*) they are “friends”; “they are included in all secrets” is the meaning. Because “they are with me (*amā*) in the sense of association in the execution of functions”, they are **amaccā** (“companions”); because “they know (*jānanti*) that ‘this is our own’” or because “they are known” (*ñāyanti*), they are **ñāti** (“kin”); because “they are tied by blood” they are **sālohitā** (“blood relatives”); thus should these words be understood as to meaning.

510. **Ayaṃ vuccati** <100.41> (“this is called”): it is this dissociation from the loved that is spoken of here. It has the characteristic of dissociation from an agreeable basis. Its nature is arousing sorrow. It manifests itself as loss.

511. It is no one thing as to meaning. It is called suffering because it is the basis for the two kinds of suffering for those who are entirely dissociated from what is loved. For when agreeable bases are dissociated they arouse bodily suffering through the drying and withering of the body, and also mental suffering because of the sorrowing thus: ‘What we had, we [now] have not.’

512. Hence this is said:

“When parted from their kin and wealth
fools are wounded and pierced by sorrow’s dart,
And hence it is that separation
is also recognised as suffering”.

(11) One’s Wish

513. In the description of one’s wish, **jātidhammānaṃ** <101.3> (“beings subject to birth”) means to [beings] whose state is birth, who have the nature of birth. **icchā uppajjati** (“there arises the wish”): there arises the craving. **Aho vata** (“Ah!”) is the aspiration. **Na kho pan’etaṃ icchāya pattaṃ** <101.5> (“but this is not to be had by wishing”): this non-subjection to birth which exists in the pious who have abandoned arising, and this non-coming of birth which exists in those who have attained extinction, wished for thus: **Aho vata mayaṃ jātidhammā assāma, na ca vata no jāti āgaccheyya** (“Ah, would that we were not subject to birth and that

*birth might not come to us.''), is not to be had by wishing because it is not to be had without developing the path by one who wishes, and because it is to be had through developing the path by one who does not wish. **Idam pi** ('also this') = *etam pi*; the word **pi** ('also') is on account of the remainder below. **Yam p'icchaṃ** <101.6> ('one's wish'): because there is something whereby one who wishes for an unobtainable thing (*vatthu*) does not obtain it, the wishing for the unobtainable thing should be understood as suffering. [109] The same also with regard to **jarādhamaṇaṃ** ('to those subject to old age'). Thus here it is the wish itself regarding unobtainable things that is called **yam p'icchaṃ na labbhati tam pi dukkhaṃ** ('also this not obtaining one's wish is pain').*

514. It has the characteristic of wishing for something unobtainable. Its nature is seeking it. It manifests itself as not getting it.

515. It is called suffering because it is the basis for the two kinds of suffering. For someone is honoured [by saying:] 'He will be king,' and, followed by a disordered crowd, he goes into a mountain wilderness or a forest jungle. Then the king, knowing he has done so, dispatches a strong force. When his following has been captured by the king's men and he has himself been wounded, he flees and enters inside a tree or a rock. Then a great rainstorm arises. There is a gloomy period of rain which is quite dark. Then creatures such as black ants, etc. seize him on all sides. Hence there arises in him great bodily suffering. In one thinking: 'Owing to me alone, so many of my relatives and so much of my property have been destroyed,' great suffering arises. Accordingly, this wish should be understood as suffering because of its being the basis for the two kinds of suffering.

516. Furthermore:

"Pain that consists of anguish comes
to beings come into this world,
And this because they cannot get
the things they have aspired to.
And since the cause thereof is longing
for the unobtainable,
The Conqueror has therefore said
that not to get one's wish is pain".

(12) The Five Aggregates [as Objects] of Clinging

517. In the description of the aggregates [as objects] of clinging, **saṅkhittena** (“*in short*”) is said with reference to the [manner] of teaching. For suffering cannot be summed up in short as so many hundred kinds of suffering, or so many thousand kinds of suffering, or so many hundred thousand kinds of suffering; but it can be by the [manner of] teaching. Therefore he spoke thus, summing up the teaching in short [in this way:] ‘There is no other suffering at all, but in short the five aggregates [as objects] of clinging are suffering.’ **Seyyathīdam** <101.17> (“*that is to say*”) is a particle; its meaning is “which are these?”.

518. The meaning of **rūpūpādānakkhandho** (“*the materiality aggregate [as object] of clinging*”) and so on is explained in the Classification of the Aggregates.

519. But here “the meaning of suffering of the aggregates should be understood” as follows:

[110] “All suffering that follows birth
 here listed, and all that as well
 Not listed, would not come to be
 without these [aggregates of clinging].
 Therefore these aggregates of clinging
 have been described in short as pain
 By him, the greatest of the sages,
 who taught the end of suffering”.

520. For birth and so on thus oppress the pentad of aggregates of clinging in many ways as fire does fuel, as the shooting does the target, as gadflies and flies, etc. do a cow’s body, as reapers do a field, as village raiders do a village, and they are generated in the aggregates like grass, creepers, etc. on the ground, like flowers, fruits and shoots on the trees. And for the aggregates [as objects] of clinging the initial pain is birth, the medial pain is ageing and the final pain is death.

521. The pain of burning in one who is the victim of the pain next to death, is *sorrow*. The pain consisting in the calling out of one who is unable to bear it is *lamentation*. Next, the pain consisting of affliction of the body due to the contact of undesirable tangible data called the disturbance of the elements, is *pain*. The pain which

oppresses the mind because of the arising of resistance to that [last-named pain] in ordinary people who are oppressed by it is *grief*. The pain consisting in brooding⁴⁰ in those who are dejected by increase of sorrow, etc. is *woe*. The pain consisting in the frustration of wishes in those whose hopes are destroyed is *not obtaining one's wish*. Thus the aggregates [as objects] of clinging, on their various aspects being examined, are themselves suffering.

522. Since it is impossible to tell it [all] without remainder by showing each kind even [doing so] for many aeons, the Blessed One therefore said: 'In short the five aggregates [as objects] of clinging are suffering,' in order to show that all that suffering is in any of the five aggregates [as objects] of clinging in the same way as the taste of the water in the whole of the ocean is to be found in a single drop of water.

The explanation of the Truth of Suffering is ended.

(c) Origination

523. In the description of the origin, **yāyaṃ taṇhā** <101.23> ("that craving which") = *yā ayaṃ taṇhā*. **Ponobbhavikā** ("produces further becoming"): it is a making become again, thus it is "further becoming" (*punabbhavo*); further becoming is its habit, thus it "produces further becoming" (*punabbhavikā*). Furthermore, [111] it gives further becoming, it conduces to further becoming, it causes rebirth in becoming again and again, thus it "produces further becoming". Also there is that which gives further becoming and that which does not; there is that which conduces to further becoming and that which does not; and there is that which is the ripening of the essentials of existence when rebirth-linking has been given; [this latter kind] may give further becoming or may not, it may conduce to further becoming or may not, yet it gets the name of "producing further becoming".

524. **Nandirāgasahagatā** ("accompanied by delight and greed"): accompanied by the greed for delight called delighting. What is meant is that delight combined with greed are one as to meaning. **Tatra tatrābhinandinī** ("delighting in this and that"): wherever there is a person⁴¹ there is delighting in this and that. Or delighting here and there in the objects consisting of visible data and so on; delighting in visible data, delighting in sounds, odours, flavours, tangible data, mental data, is the meaning. **Seyyathidam** <101.24> ("that is

to say") is a particle; its meaning is "which is that?".

525. **Kāmatanḥā** ("craving for sense desire"): sense-desire craving is craving regarding sense desire; this is a term for greed in respect of the five cords of sense desire. Craving regarding existence is **bhavatanḥā** ("craving for existence"); this is a term for greed for fine-material and immaterial existence accompanied by the eternity view which has arisen through aspiring to existence and for attachment to jhāna. Craving regarding non-existence is **vibhavatanḥā** <101.25> ("craving for non-existence"); it is a term for greed accompanied by the annihilation view.

526. Now he said **sā kho pan'esā** <101.26> ("but this") and so on in order to show in detail the basis for this craving. Herein, **uppajjati** ("arise") means that it is born. **Nivisati** <101.27> ("dwell") means: [where does it] become established by occurring again and again?

527. **Yaṃ loke piyarūpaṃ sātārūpaṃ** <101.28> ("that which in the world is dear and agreeable"); that which in the world has a pleasant nature and a sweet nature.

528. As regards **cakkhum loke** <101.31> ("the eye in the world") and so on: beings in the world who are attached to the eye by fondness and who are well-favoured [as to their eyes], according as they grasp the sign (reflection) in a mirror and so on, imagine their own eye to be like a jewelled window opened in the golden divine palace of the pure fivefold [colour-] sensitivity.⁴² They imagine the ear like a silver tube or like a chain string (*pāmaṅgasuttakaṃ*). [112] They imagine the nose, which has got the name "long nose" (*tuṅganāsā ti laddhavohāraṃ*), like a sheath of green palmyra plaited and placed [there] (*vaṭṭetvā ṭhapita-haritālavaṭṭim viya*). They imagine the tongue like a sheet of red wool, like a soft, wet, sweet candy.⁴³ They imagine the body like a sāla tree sapling and like a golden arched gateway. They imagine the mind as magnificent and unlike others' minds.

529. They imagine a visible datum like the golden colour of Kaṇikāra flowers, etc.; sound like the voice of an amorous⁴⁴ karavīka bird or kokila bird, or a softly-blown jewelled flute. And of the odours and the other [two sense-] objects obtained by themselves, which are of fourfold origination, they imagine: 'Who else has such as these?' To those who imagine them thus, the eye and so on are both dear and agreeable. Then for them, both unarisen craving in regard thereto arises, and arisen craving by occurring

again and again dwells there. That is why the Blessed One said: **Cakkhum loke piyarūpaṃ satarūpaṃ ettha sā taṇhā uppajjamānā uppajjati** (“*the eye is dear and agreeable in the world; it is there that craving arises when it does so*”) and so on. Herein, **uppajjamānā** (“*when it does so*”) means “if it arises, then it arises here”. So throughout.

The explanation of the Truth of Origination.

(d) Cessation

530. In the description of the Truth of Cessation, [the passage] **yo tassā yeva taṇhāya** <103.9> (“*that which is [the cessation] of that same craving*”) can here also be expressed by saying: “That which is [the cessation] of that same suffering”, because suffering ceases through the cessation of [its] origination, not otherwise, according as it is said:

“And just as when the rot remains unharmed and sound,
A tree, although cut down, will yet grow up again,
So when the tendency to craving is not killed,
Then ever and again is suffering produced” (Dh 338).

531. Therefore in teaching the cessation of suffering, he spoke thus in order to teach it by the cessation of its origin. For the Tathāgatas behave like lions: when they make suffering cease and when they teach the cessation of suffering, they deal with the cause, not the fruit. But sectarians behave like dogs: when they cause suffering to cease and teach the cessation of suffering, [113] they deal with the fruit, both by devotion to self-mortification and by the teaching thereof, not the cause.⁴⁵ Thus behaving like a lion the Master said: ‘That which is of that same’ and so on, concerning himself with the cause. Herein, **tassā yeva** (“*of that same*”): of that same [craving] which was explained above by arising and dwelling.

532. **Asesavirāgaṇirodho**: (“*fading away without remainder and cessation*”) and so on are all merely synonyms for nibbāna. For on coming to nibbāna, craving fades away without remainder and ceases, therefore it is called “the fading away without remainder” and cessation of that same craving. And on coming to nibbāna, craving is given up, relinquished, let go of, is not adhered to, therefore nibbāna is called **cāgo paṭinissaggo mutti anālayo** (“*giving up, relinquishment, letting go, non-adherence*”).

533. For nibbāna is one only. But the names for it are merely so many synonyms for nibbāna as names which are all the opposite of the names of formed things, that is to say, fading away without remainder and cessation, giving up, relinquishment, letting go, non-adherence, destruction of greed, destruction of hate, destruction of delusion, destruction of craving, non-arising, non-process, the signless, the desireless, the effortless, non-rebirth, non-appearance, no-destiny, the unborn, the unageing, the unailing, the deathless, the sorrowless, non-lamentation, non-woe, the undefiled, and so on.

534. Now when craving is cut off by the path and has also reached non-occurrence on coming to nibbāna, in order to show its absence in those same bases where its arising had been shown he said **sā kho pan'esā** <103.11> ("but this") and so on.

535. Herein, just as a man, on seeing a bitter gourd creeper growing in a field, would seek for its root, starting from the tip, and would cut it off, and it would gradually wither and come to non-occurrence, and after that it might be said that the bitter gourd had been made to cease and was abandoned in that field, so indeed like the bitter gourd in the field is craving in the eye, etc. On having its root cut by the Noble Path it would go to non-occurrence on coming to Nibbāna. And being thus gone, like the bitter gourd in the field, it would not reappear in those bases.

536. And just as, after bringing robbers from the forest they might execute them at the city's southern gate, and after that, in the forest, the robbers would be said to be dead or killed, so indeed, like the robbers in the forest is the craving which is in the eye and so on. Like the robbers at the southern gate, because of being made to cease on the coming to nibbāna, is craving ceased in nibbāna. But being thus ceased, [114] like the robbers in the forest, it does not reappear in those bases. Hence, showing its cessation just there, he said **cakkhum loke piyarūpaṃ satarūpaṃ etth'esā taṇhā pahīyamānā pahīyati nirujjhamānā nirujjhati** <103.16> ("the eye is dear and agreeable in the world; it is here that that craving is abandoned when it is so, ceases when it does so"). The rest here is clear in meaning.

The explanation of the Truth of Cessation.

(e) The Eightfold Path

537. In the description of the Truth of the Path, **ayam eva** <104.36>

(“*this*”) is the making certain for the purpose of rejecting other paths. **Ariyo** (“*Noble*”): it is noble because of being distant (*ārakattā*) from those defilements which are destroyed by the respective paths, because of making the noble state, and because of making obtainable the noble fruition. Because it has eight factors it is **aṭṭhaṅgiko** (“*eightfold*”). This consists only of its factors like the four-constituent army or the fivefold music. There is none apart from the factors. “It is traced out (*maggīyati*) by those seeking nibbāna, or it traces out (*maggati*) nibbāna, or it goes killing (*mārento gacchati*) the defilements”, therefore it is called “path” (*maggo*) (cf. MA i 105). **Seyyathidam** (“*that is to say*”) means “which is that?”

538. Now, showing that the path consists only of its factors and that there is none apart from the factors, he said **sammā-ditṭhi ... sammā-samādhi** (“*Right View ... Right Concentration*”).

539. Herein, Right View has the characteristic of seeing rightly; Right Thinking has the characteristic of focussing rightly; Right Speech has the characteristic of laying hold rightly;⁴⁶ Right Action has the characteristic of arousing rightly; Right Livelihood has the characteristic of cleansing rightly; Right Effort has the characteristic of exerting rightly; Right Mindfulness has the characteristic of establishing rightly; Right Concentration has the characteristic of concentrating rightly.

540. And each among these has three functions, that is to say: Right View, firstly, abandons wrong view together with the other defilements which are opposed to it, it makes cessation its object, and it sees associated states as non-delusion by destroying the delusion that conceals them. Right Thinking and the rest likewise abandon wrong thinking, etc., they make cessation their object, but here in particular Right Thinking [115] focuses conascent states. Right Speech lays hold rightly. Right Action rightly originates. Right Livelihood rightly cleanses. Right Effort rightly exerts. Right Mindfulness rightly establishes. Right Concentration rightly places.

541. Furthermore, this Right View in the prior stage (*pubbabhāge*) is of multiple moment and multiple object. At the time of the path it is of a single moment and single object. But as to function it has the four names beginning with “knowledge regarding suffering”. Also Right Thinking and so on in the prior stage are of multiple moment and multiple object; at the time of the path, they are of single moment and single object. Among these, Right Thinking as

regards its function has the three names beginning with thinking of renunciation. The three beginning with Right Speech as abstentions and volitions in the prior stage are of multiple moment and multiple object; but at the moment of the path they are abstentions only. The pair consisting of Right Effort and Right Mindfulness have each, as regards function, four names as the [four] right efforts and the [four] foundations of mindfulness. But Right Concentration both in the prior stage and at the moment of the path is only Right Concentration.

542. Accordingly Right View is taught first among these eight states by the Blessed One because of its great helpfulness to the meditator (*yogin*) who is practising for the attainment of nibbāna. For this is called the light of understanding and the weapon of understanding. Therefore by means of this Right View [which is] called in the prior stage insight knowledge, by destroying the darkness of ignorance and slaying the robbers which are the defilements, the meditator reaches nibbāna in safety. Hence it was said above: "Right View is taught first because of its great helpfulness to the meditator who is practising for the attainment of nibbāna".

543. But Right Thinking is of great help to that; that is why it is stated next. For just as when a money-changer looks at a *kaḥāpana* (coin) with his eye, taking it in his hand and turning it over and over, he knows whether it is false or genuine, so in the prior stage the meditator, by thinking again and again with applied thought and looking with insight knowledge, knows that: 'These states are of the sense sphere, these states are of the fine-material sphere,' etc.

544. Or, just as, when a big tree trunk has been given, and a man, taking one end [of it], turns it over and over, the carpenter [can then] trim [the trunk] with an adze and complete his work⁴⁷—so when applied thought thinks over [those states] again and again, the meditator [can] divide up the given states by means of understanding thus: 'These states are of the fine-material sphere,' etc., and he completes his work. [116] Hence it was said above: "But Right Thinking is of great help to that; that is why it is stated next".

545. And just as to Right View, so this is also helpful to Right Speech: according as is said: 'Having first, householder, made use of applied thought and sustained thought, afterwards he utters speech' (S iv 293; cf. M i 301). Therefore Right Speech is stated next to that.

546. But because in the world they undertake action by first arranging with speech: 'We will do this and this,' therefore Right Action is stated next to Right Speech because speech is helpful to bodily action.

547. But because it is in one who, by abandoning the fourfold bad conduct in speech and the threefold bad conduct in body, fulfils good conduct of both, that the virtue which has livelihood as eighth is fulfilled, not in any other, therefore Right Livelihood is stated next to both of those.

548. Right Effort is stated next to that in order to show that it is not right that one whose livelihood is purified should dwell in sleep and idleness deriving⁴⁸ contentment merely to the extent that: 'My livelihood is purified,' but rather that energy should be initiated in all the postures.

549. Thereupon, Right Mindfulness is taught next to that for the purpose of showing that mindfulness should be well-established in the four bases beginning with the body by one who has initiated energy.

550. But because mindfulness which is well-established thus, in seeking out the behaviour (*gati*) of states that are and are not helpful to concentration, is able to place the mind right on the object consisting of singleness, therefore Right Concentration should be understood as taught next to Right Mindfulness.

(1) Right View

551. In the description of Right View, by **dukkhe ñāṇam** <104.40> ('*knowledge concerning suffering*') and so on are pointed out the four truths as meditation subject. Herein, the first two are process [of existence], the last two standstill. Among these the bhikkhu's laying to heart⁴⁹ of the meditation subject is in the process; there is no laying to heart in the standstill. For the meditator works on his meditation subject by learning it from a teacher in brief thus: 'The first two truths consist of the five aggregates as suffering and craving as the origination of suffering,' and in detail in the way beginning thus: 'Which are the five aggregates?' and he goes over it verbally again and again. But as regards the other two truths, he does his work by hearing: 'The Truth of Cessation is agreeable, desirable, pleasing, the Truth of the Path is agreeable, desirable, pleasing.' Doing his work thus, he penetrates the four truths with

a single penetration. He achieves them with a single achievement. [117] He penetrates suffering with the penetration of full understanding, origination with the penetration of abandoning, cessation with the penetration of realisation, and the path with the penetration of development. He achieves suffering with the achievement of full understanding, origination with the achievement of abandoning, cessation with the achievement of realisation and the path with the achievement of development. Thus for him there comes to be in the prior stage penetration by learning, questioning, hearing, remembering and comprehending in regard to two truths; and penetration by hearing only in regard to two.

552. In the later stage there comes to be penetration as function in regard to three, and penetration as object in regard to cessation. Herein, all penetration knowledge is supramundane; knowledge of hearing, remembering and comprehending is mundane of the sense sphere. But there comes to be reviewing (*paccavekkhaṇā*) for one who has reached the truths. But this one is a beginner, therefore that is not stated here. For this bhikkhu there is no concern, ratiocination, bringing to mind and reviewing thus: 'I am fully understanding suffering, I am abandoning origination, I am realising cessation, I am developing the path' before laying hold; but there is since laying hold. But in the later stage suffering has just been penetrated ... the path has just been developed.

553. Herein, two truths are profound because of being difficult to see, and two are difficult to see on account of being profound. For the Truth of Suffering is evident once it arises because one has to say: 'Ah, the pain!' in respect of encounters with stumps and thorns, etc.; and origination is evident once it arises as desire to chew, desire to eat and so on. But as to the penetration of their characteristics, both are profound; accordingly these are profound because of being difficult to see. But the work for seeing the other two is like extending the hand for the purpose of seizing the summit of existence, like extending the foot for the purpose of seizing [the hell called] Avīci, like the placing (*paṭipādanam*) end to end of a hair split a hundred times. Accordingly these are difficult to see because of being profound. Thus this passage "knowledge concerning suffering", etc. is stated with reference to the arising of knowledge in the prior stage by learning, etc. in regard to the four truths which are profound because difficult to see and difficult to see because profound. But at the moment of penetration the knowledge is only one.

(2) Right Thinking

554. In the description of Right Thinking, “escaped from sense desire” is **nekkhamma-saṅkappo** <104.44> (“*thinking of renunciation*”); “escaped from ill will” is **avyāpāda-saṅkappo** (“*thinking of non-ill-will*”); “escaped from cruelty” is **avihimsā-saṅkappo** (“*thinking of non-cruelty*”). Herein, applied thought of renunciation [118] arises destroying and cutting away the foundation of applied thought of sense desire; likewise applied thought of non-ill-will for applied thought of ill will and applied thought of non-cruelty for applied thought of cruelty. Applied thought of renunciation arises as the opposite of applied thought of sense desire, and applied thought of non-ill-will and non-cruelty [as the respective opposites] of applied thought of ill will and cruelty.

555. Herein the meditator, for the purpose of destroying the foundation of applied thought of sense desire, comprehends either the applied thought of sense desire or any other formation. Then at the moment of insight, thinking which is associated with insight arises in him effecting the destroying and the cutting-away of the foundation of applied thought of sense desire through substitution by opposite qualities. Pursuing insight, he reaches the path. Then, at the moment of the path, thinking which is associated with the path arises in him effecting the destroying and the cutting-away of the foundation of applied thought of sense desire through cutting off. For the purpose of destroying the foundation of ill will, he comprehends either applied thought of ill will or any other formation; and for the purpose of destroying the foundation of applied thought of cruelty [he comprehends] either applied thought of cruelty or any other formation. [And repeating:] “Then at the moment of insight” and so on, all should be construed as before.

556. But among the 38 objects classified in the Pāli there is no single meditation subject which is not opposed to the three beginning with applied thought of sense desire. But it is the first jhāna in the foul, firstly, that is particularly opposed to applied thought of sense desire, and the triad and tetrad of jhānas in amity which are opposed to applied thought of ill will, and the triad and tetrad of jhānas in compassion which are opposed to applied thought of cruelty.

557. Therefore, in one who has entered upon jhāna by doing preliminary work on the foul, at the time of attainment thinking which is associated with jhāna arises and is opposed to applied

thought of sense desire by suppressing it. In one who is establishing insight by making the jhāna the basis for it, at the moment of insight thinking which is associated with insight arises and is opposed to applied thought of sense desire by substitution by opposite qualities. In one who attains the path by pursuing insight, at the moment of the path thinking which is associated with the path arises and is opposed to applied thought of sense desire by cutting off. Being thus arisen it should be understood to be called thinking of renunciation. But [saying:] “In one who has entered upon jhāna by doing the preliminary work on amity; in one who has entered upon jhāna by doing the preliminary work on compassion” and so on, all should be construed as before. Being thus arisen it should be understood to be called thinking of non-ill-will, [119] to be called thinking of non-cruelty.

558. Thus these, namely, thinking of renunciation and so on, are multiple in the prior stage because of the multiplicity of arising through insight and jhāna. But at the moment of the path, profitable thinking arises singly fulfilling the path factor by accomplishing non-arising because of cutting away the foundation of the unprofitable thinking which had arisen in these three instances. This is Right Thinking.

(3) Right Speech

559. In the description of Right Speech also, because there is abstaining from false speech by one consciousness and from malicious speech by another and so on, therefore these four abstentions are multiple in the prior stage. But at the moment of the path, the profitable abstention called Right Speech arises singly, fulfilling the path factor by accomplishing non-arising because of cutting away the foundation of the fourfold unprofitable volition connected with bad conduct which is called wrong speech.

This is Right Speech.

(4) Right Action

560. In the description of Right Action also, because there is abstaining from killing living things by one consciousness, and from taking what is not given by another, and from misconduct by another, therefore these three abstentions are multiple in the prior stage. But at the moment of the path, the profitable abstention

called Right Action arises singly fulfilling the path factor by accomplishing non-arising because of cutting away the foundation of the threefold unprofitable volition connected with bad conduct which is called wrong action.

This is Right Action.

(5) Right Livelihood

561. In the description of Right Livelihood, **idha** <105.9> (“*here*”) means “in this dispensation”. **Ariyasāvako** (“*the noble disciple*”) means the disciple of the Noble Enlightened One. **Micchā-ājīvaṃ pahāya** (“*abandoning wrong livelihood*”) means abandoning bad livelihood. **Sammā-ājīvena** (“*by right livelihood*”) means by the profitable livelihood taught by the Enlightened One. **Jīvitam kappeti** <105.10> (“*makes his living*”): makes the process of life proceed.

562. And also because there is abstaining from transgressing in the body door by one consciousness and from transgression in the speech door by another, therefore this arises in multiple moments in the prior stage. But at the moment of the path, profitable abstention called Right Livelihood arises singly, fulfilling the path factor by accomplishing non-arising because of cutting away the foundation of the volition connected with the bad conduct of wrong livelihood which has arisen through the seven courses of action in the two doors.

This is Right Livelihood.

(6) Right Effort

563. The description of Right Effort will be explained by the word-by-word commentary [below] in respect of the Classification of Right Effort. This too takes place in multiple consciousnesses in the prior stage. For he makes the effort for the non-arising [120] of unarisen evil, unprofitable states with one consciousness, for the abandoning of those arisen with another, and for the arising of unarisen profitable states with another, and for the maintaining of those arisen with another. But at the moment of the path there is a single consciousness; for it is the single energy associated with the path that acquires four names in the sense of accomplishing four functions.

(7) Right Mindfulness

564. The description of Right Mindfulness also will be explained by the word-by-word commentary [below] in respect of the Classification of the Foundations of Mindfulness. And this also takes place in multiple consciousnesses in the prior stage. For he lays hold of the body with one consciousness and with others feeling, etc. At the moment of the path there is a single consciousness; for it is the single mindfulness associated with the path that acquires four names in the sense of accomplishing four functions.

(8) Right Concentration

565. In the explanation of Right Concentration, the four jhānas are multiple in the prior stage, and also at the moment of the path; they are multiple in the prior stage as attainments, and in the path as multiple paths. For in one the first path is of the first jhāna; and also the second path and so on are of the first jhāna, or the second [path] and so on are of other jhānas. In another, the first path is of one jhāna out of the second and so on, and the second [path] and so on is of one jhāna out of the second and so on or of the first jhāna. Thus the four paths are either alike or unlike or partially alike according to jhāna.

566. This is the distinction according to determining by the jhāna which is the basis [for insight]. According to determining by the jhāna which is the basis [for insight], firstly, in an obtainer of the first jhāna who is employing insight after emerging from the first jhāna, the path which arises is of the first jhāna. But here the path factors and the enlightenment factors are complete. That which arises in one employing insight after emerging from the second jhāna is of the second jhāna. Here the path factors are seven.⁵⁰ That which arises in one employing insight after emerging from the third jhāna is of the third jhāna; but here the path factors are seven and the enlightenment factors six.⁵¹ So also from one emerging from the fourth jhāna up to one emerging from the sphere of neither-perception-nor-non-perception.

567. It has been said (As! 230) that in the immaterial [existence] fourfold and fivefold jhāna arises, and that is in this case supra-mundane; it is not mundane. How? In this case as regards the first

jhāna and so on, on emerging from which he obtains the Stream Entry path and, by developing the immaterial attainment, is reborn in the immaterial existence, the three [remaining] paths that arise in him there are of that jhāna only. [121] Thus it is only the jhāna which is the basis [for insight] that determines. But some elders say: 'It is the aggregates which have become the object of insight, which determine.' Others say: 'It is the inclination of the person that determines.' Again others say: 'It is insight leading to emergence that determines.' The discernment of their assertions should be understood according to the method stated above in the commentary on the division [dealing with] the word "supramundane", in the Section on the Arising of Consciousness (*CittuppādaKaṇḍa*) (see Asl 230 f.).

568. **Ayaṃ vuccati sammā samādhi** ("this is called Right Concentration"): that which in these four jhānas is one-pointedness, this in the prior stage is called mundane, and in the later stage supramundane Right Concentration. In this way the Lord taught the truth of the path as mundane and supramundane.

569. Herein, in the mundane path all the path factors have as object some one among the six objects according to suitability. But in the supramundane path, it is the eye of understanding in the Noble One who proceeds by penetration of the four Truths, that has nibbāna as object and destroys the inherent tendency to ignorance, which is Right View. It is the mind's focusing on the state of nibbāna in one who is thus possessed of Right View, that is associated with that and destroys the threefold wrong thinking, which is Right Thinking. It is the abstinence from wrong speech in one who sees thus and thinks thus, that is associated with that and destroys the fourfold bad conduct of speech, which is Right Speech. It is the abstinence from the threefold wrong bodily conduct in one who abstains [from wrong speech] thus, that is associated with that and cuts off wrong action, which is Right Action. It is the abstention from wrong livelihood that has become the cleansing of this speech and this action of his and is associated with them, and cuts off deceit (*kuhanā*), etc., which is Right Livelihood. It is the initiation of energy in this one who is becoming established in the plane of virtue called Right Speech, Action and Livelihood, that is in conformity therewith and associated therewith, that cuts off idleness and accomplishes respectively the non-arousing, abandoning, arousing and maintenance of the unarisen and arisen unprof-

itable and profitable [states], which is Right Effort. It is the non-bewilderment of mind in one thus striving that is associated with that and shakes off⁵² wrong mindfulness and accomplishes the contemplation of the body, etc. in the body, etc., which is Right Mindfulness. It is the one-pointedness of mind in one whose mental protection is well supplied thus with unsurpassed mindfulness, that is associated with that and destroys wrong concentration, which is Right Concentration. [122] This is the supramundane eightfold path. This together with the mundane path is known as the Way Leading to the Cessation of Suffering.

570. But this path is both vision and conduct (*vijjā c'eva caraṇāṇca*) because of the inclusion of Right View and Thinking by vision and of the remaining states by conduct.⁵³ Also it is both tranquillity (*samatha*) and insight (*vipassanā*) because of the inclusion of those two by the vehicle of insight and of the remaining states by the vehicle of tranquillity. [And because of the inclusion] of these two by the understanding group, and of the three that come next by the virtue group, and of the remainder by the concentration group; and, because of inclusion in the trainings of the higher understanding, the higher virtue and the higher consciousness, it is the trio of groups and trio of trainings, endowed with which the noble disciple, like a traveller endowed with eyes capable of seeing and with feet capable of walking, being endowed with vision and conduct, avoiding the two extremes, namely, avoiding by means of the vehicle of insight the extreme of devotion to indulgence in sensual pleasure, and by means of the vehicle of tranquillity indulgence in self-mortification, and having entered upon the middle way, destroying the delusion group by means of the understanding group, the hate group by means of the conduct group and the greed group by means of the concentration group, having reached the three successes, namely, the success of understanding by means of the training in the higher understanding, the success of conduct by means of the training in the higher conduct and the success of concentration by means of the training in the higher consciousness, he realises the deathless nibbāna. He is one who has alighted on the noble plane which is good in the beginning, middle and end, is adorned with the treasure of the 37 states that partake of enlightenment and is called certainty of rightness.

B. ABHIDHAMMA DIVISION

571. Now there is the Abhidhamma Division. Herein, instead of saying “Noble Truths”, **cattāri saccāni** <106.3> (“four truths”) is said in order to show origination reckoned as conditions comprehensively. For when “Noble Truths” is said, “the remaining defilements, the remaining unprofitable states, the three roots of the profitable accompanied by cankers, and the remaining profitable states accompanied by cankers” <see Vbh 106.8> are not included. Nor is it only craving that originates suffering; but also these remaining defilements and so on, as conditions, originate [it] as well. Accordingly, instead of saying “Noble Truths”, “four truths” is said in order to show origination reckoned as conditions comprehensively, namely, that “these conditions originate suffering”.

572. [123] And in the description, instead of describing suffering as the first of these, the origination of suffering is described [first] for the purpose of easy description of that suffering. For when this has been described, the description of the Truth of Suffering as “the remaining defilements” and so on is easy. And here also the Truth of Cessation is described thus: “The abandoning of craving” <see Vbh 106.14>, “the abandoning of craving and of the remaining defilements” <see Vbh 107.32> [and so on] as abandoning in five ways in accordance [respectively] with [the five ways in which] origination is stated.

573. But here the Truth of the Path is described merely by showing the heading of the method of teaching analysed in the Dhamma-saṅgaṇi (see Dhs§277, etc.), namely, by way of the path of Stream Entry of the first jhāna (i.e. the description is representative, not exhaustive). Herein, the division of the method should be understood. We shall explain that below.⁵⁴ But because not only the eightfold path is the way, but, since it is said: “But previously his bodily acts, verbal acts and livelihood have been purified” (M iii 289; Kvu 601), the fivefold path is taught as the way too, according to personal bent, therefore it is in order to show that method that the section on the fivefold path is set forth. And because not only the eightfold and fivefold paths are the way, but also the more than fifty associated states are the way too, therefore the all-inclusive third section is taught in order to point that out. Here [the sentence] **avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā** <107.20> (“the remaining states associated with the way lead-

ing to the cessation of suffering') is omitted; the rest is similar throughout.

574. Herein, as regards the five constituents of the eightfold section beginning with (i) **taṇhāya ca** (ii) **avasesānañ ca kilesānaṃ pahānaṃ** <107.32> ('the abandoning of (i) craving and (ii) the remaining defilements'): firstly in respect of the first constituent [i.e. "craving"] in the laying to heart of *jhāna*⁵⁵ in the Stream Entry path the five sections, namely, (1) Simple Way, (2) Simple Void, (3) Void Way, (4) Simple Desireless and (5) Desireless Way (see Dhs §§ 339-359), being each counted twice on account of the [jhāna] tetrad and [jhāna] pentad methods, there are ten methods. So also in the case of the rest; thus in the twenty layings to heart (cf. Dhs § 358). There are thus two hundred methods. These being multiplied fourfold by the four predominances (*adhipati*) are eight hundred; and the two (hundred) simple plus eight (hundred) with the predominances make one thousand methods. And as in respect of the path of Stream Entry so also in respect of the other [three] paths, thus there are four thousand methods. And as in respect of the first portion (*koṭṭhāsa*) there are four, so also in respect of the others; thus in respect of the five portions in the eightfold section there are twenty thousand methods. Likewise in the fivefold section and the all-inclusive section; thus in all [124] sixty thousand methods have been classified by the Master. But the text is an exposition in brief. Thus should this Abhidhamma Division be understood as set forth with three main sections, fifteen constituents and adorned with sixty thousand methods.

End of Abhidhamma Division

C. QUESTIONNAIRE

575. In the Questionnaire the profitable state, etc. of the four truths should be understood according to the method stated in the Classification of the Aggregates. But as to the object triads, the Truth of Origination has a limited object in one who is savouring (*assādentassa*) states of the sense sphere; in one savouring expanded (*mahaggata*) states it has an expanded object; in one savouring a concept it should not be said to have such an object.⁵⁶ The Truth of Suffering which has arisen on account of states of the sense sphere has a limited object; at the time of arising on being instigated by fine-material or immaterial states it has an expanded object; at

the time of reflecting on the nine supramundane states it has an unlimited object; at the time of reflecting on a concept it should not be said to have such an object. The Truth of the Path by way of conascent root-cause always has the path as root-cause; by making energy or investigation foremost at the time of developing the path, it has the path as predominant; at the time of predominance of one out of zeal or consciousness, it should not be said to be so. The Truth of Suffering, at the time of the Noble Ones' reflecting on the path, has the path as object; at the time of their reflecting on the path and giving it weight, it has the path as predominant; at the time of reflecting on the remaining states it should not be said to be so.

576. **Dve saccāni** <114.36> ("*two truths*") are the Truths of Origination and Suffering: for they, at the time of arising instigated by states divided up as past and so on, have a past and so on object. The Truth of Origination in one savouring states divided up as internal, etc. has an internal, etc. object. The Truth of Suffering at the time of the sphere of nothingness should also be understood as not to be said to have such an object.

577. Thus in this Questionnaire two truths are mundane and two are supramundane. And as in this, so also in the former two [divisions]. For in the three beginning with the Suttanta Division, the truths are expounded by the Fully Enlightened One as mundane and supramundane.

Thus this Classification of the Truths is also taught classifying it by showing three cycles.

End of Classification of the Truths

FOOTNOTES TO CHAPTER FOUR

1. *Nibbacana* = “word-derivation”; not in PED.
2. *Kamato ariyasaccesu, yaṃ nāṇaṃ tassa kiccato*. Vis text has *kamato jāti-ādīnaṃ nicchayā nāṇakiccato*, owing to different arrangement of material.
3. *Cāraka*, not in PED.
4. The word *ariyo* is omitted in S; cf. SA iii 299.
5. This refers to non-Buddhist religious teachers [Ny].
6. The verses in the original manuscript have been replaced by the version in the translator’s “Path of Purification” (*Visuddhimagga*) [Ny].
7. Here Vis adds a sentence referring to Vis Chapter XXII which is omitted in this work.
8. “The fruit of the Arising, which is Suffering” (Mṭ) [Ny].
9. Cf. Vis Trsl. 584–5 nn. According to mṭ the *etc.* refers to those who say: ‘The world occurs due to atoms (*anu*).’ Anuṭ points out that this refers to the Ājīvakavāda not to the Kaṇḍavāda (i.e. Vaiśeṣika) because for the latter the manifestation and dissolution of the world is due to the *saṃyoga* and *viyoga* of atoms due to the wish of the Creator. In other words the cause is the Creator not atoms. However, the early Vaiśeṣika may well have been non-theistic [LSC].
10. According to mṭ the *and so* refers to ‘those who hold the doctrines of “nibbāna here and now”, of union (*salokatā*) with Brahmā, and of the establishment in its own state of the Self which is separated from the modalities (i.e. the three *guṇas*) of the unmanifest primal ground (first cause) ... “separated from the modalities” means dissassociated from the nine modalities of the self: intellect, happiness, suffering, hatred, effort, dhamma, not-dhamma and saṅkhāras — this is the doctrine of Kaṇḍabhakkhu.’ Cf. Vaiśeṣika-sūtra III, 2,4 and its commentaries. Desire has been omitted from the list; it should precede hatred. Anuṭ comments that the unmanifest (state) of the primal ground is its non-transformation (*aparīṇāma*) into *mahat* and so on or its non-differentiation. ‘The followers of Kapila (i.e. Sāṃkhya) say that liberation is when the primal ground is not manifest (does not occur) in the aforesaid way. This occurs when as a result of knowing the difference between primal nature (i.e. *prakṛti*) and man (*puruṣa*) the confusion of self with happiness, suffering and delusion is prevented’ [LSC].

11. Mṭ expands the explanation: the point is that Sāṃkhya thought the primal nature is pregnant with the unseparated modifications (*vikāra*) of the great one (*mahanta*), the non-specific, the faculties, and the specific elements, all of which are established in the primal nature itself. Anuṭ knows and explains these technical terms of Sāṃkhya: the great one = great intellect (*mahābuddhi*); the non-specific is I-making (*ahamkāra*) plus the five subtle objects (*tammattā*); the eleven faculties are the five sense organs, speech, hand, foot, organs of excretion (*pāyu?*), sexual organs (*upattha*) and mind; the specific elements are the five gross elements [LSC].
12. Mṭ: Inherence is the connection of what does not occur separately which brings about the notion of knowing the presence in the threads of cloth, in potsherds of a water-pot, in grasses of a mat, in two atoms (*aṇu*) of a dyad and so on. Through that Inherence the dyad which is the result inheres in the two atoms which are the causes as if they were a unity. The triad (*tiaṇuka*) in the three atoms and so on (up to the masses of great earth, great water, great fire, great air) — the result is inherent in its own causes, so say those who assert Inherence. For those who speak thus, a single result of great magnitude inheres in causes without magnitude, i.e. is pregnant with causes contained within itself; not void is what is meant. Anuṭ refers to the three causes of later Vaiśeṣika: (in the case of cloth) the shuttle (*turi*), loom, pegs, etc. are the material cause (*upādāna-kāraṇa*); the weaver is the efficient cause (*nimittakāraṇa*) and the threads are the inherent cause [LSC].
13. The point of this section is to deny the applicability of each of the two main explanations of causality in Indian philosophy. The Sāṃkhya exemplifies the emanationist view which sees the world as the product of transformations through a series of stages of a primal substance. Hence the product of a cause is always similar to the cause itself. Vaiśeṣika exemplifies the aggregationist view which sees the world as the product of combinations of different substantial entities. Here the product is necessarily intimately related to its cause. Buddhagosa (or his sources) is applying the principle of the middle way and treating both of these as extremes to be avoided [LSC].
14. Mṭ: They say that *insight* is Right View and Right Thinking and *tranquillity* (*samatha*) is the remainder; for them the

meaning is that virtue is included by including tranquillity since virtue is helpful to tranquillity. Alternatively it should be understood that the path obtained by the two vehicles (*yāna*) is spoken of as *tranquillity and insight* with reference to the way of arrival. Anuṭ: *By the two vehicles*: by the two vehicles of tranquillity and insight. Although at the path moment tranquillity and insight can only be coupled together (*yuganaddha*), just as in the case of such designations [of the path] as void, so also the path can have the designations of tranquillity and insight due to the way of arrival — hence *with reference to the way of arrival*. Or the meaning here should be understood as that the path is insight for one in whom the wisdom faculty is in excess, tranquillity for others [LSC].

15. *Paṭhamatatiyaṃ cāpi sabhāgāni phalāpadesato*. Compare Vis 508 on *nirodha*: “(Q.8) Since it *is* when the path is, then it is not uncreated. — (A) That is not so, because it is not arousable by the path; it is only reachable, not arousable by the path; that is why it is uncreated” (Vis Trsl. p.580).
16. Reading *dukkhasaccapariyāpannattena* with C^e [LSC].
17. *Vikāresu*, i.e. the characteristics [LSC].
18. Cf. SA ii 13 f. and MA i 217.
19. Reading *yuttā* with C^e; E^e and MA have *vuttā*. Similar variations for SA.
20. *Vatthikosa* cannot mean pudendum as in PED; it must mean the sheath or bag which contains the bladder, i.e. the wall of the abdomen [LSC].
21. *Asuci*; missing from Vis text.
22. Cf. MA i 215–216; SA ii 11.
23. *Tayo*; missing at MA i 215; only in C^e for SA.
24. A cow’s horn tied to a pole signifies the presence of a waterhole.
25. Or “physical death” called [by the name of] *Maccu* (= *Māra*).
26. So Ñāṇamoli’s manuscript. This sentence is not in E^e or C^e but MA i 216 and SA ii 13 both read *tena samuccheda-maraṇādīni nisedheti* (“*by this is refuted death as cutting-off, etc.*”). See § 480 below [LSC].
27. *Jātikkhaya-maraṇa*; Vis text has *jātipaccaya-maraṇa*.
28. *Gativippavāsa* in PTS Vis text and mḥṭ.
29. *Niḍahanti* (from *ḍahati*); not in this sense in PED.
30. *Suhajja*; not in PED. See A iv 96; M iii 266; Sn 37.
31. *Āpādana*; not in PED. See Vis 64.

32. *Byasati*; not in PED.
33. Vis text has *parinijjhāpana*.
34. B^c and C^c have *sallam viya vitujjati*; Vis has *visasallam va tujjati*.
35. Vis adds *khandanti*.
36. *Chinnapapātam papatanti*; Vis has *uddham pādham papatanti*.
37. *Vyāsattilakkhaṇo*. Vis has *citta-paridahana-lakkhaṇo*. Cf. also M iii 61.
38. According to mṭ it is not itself suffering “either due to its being hatred or due to its being another state included in the formations aggregate”. It goes on to cite Dhk to prove that it is not just mental pain (*domanassa*). Vism 504 specifies that it is hatred (Ñāṇamoli renders “humour” but see mṭ), but adds that “some (*eke*) say that it is one state included in the formations aggregate” [LSC].
39. *Telādīnam*; not in Vis text.
40. *Anutthunanam anto nijjhāyanam* (mṭ).
41. *Attabhāvo*; Vis adds *nibbattati* (“*is generated*”).
42. *Vippasanna-pañcapasādam*; mṭ has *parisuddha-nīlapīta-lohitakaṇha-odāta-vaṇṇapasādam*.
43. *Rasada*; not in PED.
44. *Matta*, “*in heat*”, “*in rut*”.
45. Mṭ: “Just as a lion directs his strength against the man who shot the arrow at him, not against the arrow, so the Buddhas deal with the cause, not with the fruit. But just as dogs, when struck with a clod, snarl and bite the clod and do not attack the striker, so the sectarians who want to make suffering cease devote themselves to mutilation of the body, not causing cessation of defilements”. (Vis Trsl. 577 n.15). [Mṭ has simply: lions attack the archer, not the arrow; dogs attack the clod, not the thrower (LSC).]
46. Mṭ: Speech endowed with four factors is attractive to people — Right Speech whose nature is restraint (*virati*) from the opposite [kind of speech] is spoken of as *having the characteristic of laying hold* in that it possesses the function of laying hold of people and associated [states] by abandoning wrong speech which divides them. Vis Trsl. p.583 n. cites mṭ which is similar to anuṭ [LSC].
47. Simile revised by [Ny].
48. Reading *katvā* with C^c for E^c *akatvā* [LSC].
49. *Abhiniveso*; not in this sense in PED. Cf. MA i 276; Vis 436.

50. Owing to absence of *saṅkappa*, since *vitakka* is absent in the second *jhāna*.
51. Through absence of *pīti* in the third *jhāna*.
52. *Viniddhunako*; not in PED. See Vis 510.
53. Vide expression *vijjācaraṇasampanno* (M i 37, etc.), and see also M i 358; D i 99 ff.
54. See next paragraph and Comy to *Maggavibhaṅga*, Abhidhamma division.
55. *Jhānābhiniveso*. Mṭ: *jhānehi desana-paveso, bhāvanā-paveso vā* (“entrance into the exposition by way [i.e. under the heading] of the *jhānas*, or entrance into the [meditation] development”) [Ny].
56. *Na-vattabbārammaṇam*. This means that it is not classifiable under the terms of the respective group, here the object triad [Ny].

CHAPTER FIVE
CLASSIFICATION OF THE FACULTIES
(*Indriyavibhaṅga*)

A. ABHIDHAMMA DIVISION¹

(a) The Method of the Commentary

578. [125] Now in the Classification of the Faculties next to that, **bāvisati** <122.1> (“*twenty-two*”) is the division by number. **Indriyāni** (“*faculties*”) is the description of the things so divided.

579. Now, showing them according to likeness, he said **cakkhundriyam** (“*eye faculty*”) and so on. Herein, “it gives effect to the meaning of faculty in the eye door” (*cakkhudvāre indaṭṭham kāreti*) is eye faculty (*cakkhundriya*). “It gives effect to the meaning of faculty in the ear ... nose ... tongue ... body door” is the [ear ...] body faculty. “It gives effect to the meaning of faculty in the characteristic of cognising” is the mind faculty. “It gives effect to the meaning of faculty in the female state” is the femininity faculty. “It gives effect to the meaning of faculty in the male state” is the masculinity faculty. “It gives effect to the meaning of faculty in the characteristic of protecting” is the life faculty. “It gives effect to the meaning of faculty in the characteristic of bodily pleasure” is the bodily-pleasure faculty. “It gives effect to the meaning of faculty in the characteristic of bodily pain ... of mental pleasure ... of mental pain ... of equanimity” is the equanimity faculty. “It gives effect to the meaning of faculty in the characteristic of resolve” is the faith faculty. “It gives effect to the meaning of faculty in the characteristic of exertion” is the energy faculty. “It gives effect to the meaning of faculty in the characteristic of establishing” is the mindfulness faculty. “It gives effect to the meaning of faculty in the characteristic of non-distraction” is the concentration faculty. “It gives effect to the meaning of faculty in the characteristic of seeing” is the understanding faculty. “It gives effect to the meaning of faculty in the characteristic of knowing, which occurs as ‘I shall come to know finally the unknown’”, is the “I-shall-come-to-know-finally-the-unknown” faculty. “It gives effect to the meaning of faculty in the final knowing again of states that are already finally known” is the final-knowledge faculty. “It gives effect to the meaning of faculty in the manifest state of one who has final knowledge” is the final-knower faculty.

580. Here the Suttanta Division is not included. Why? Because

the 22 faculties have not been handed down in this order in the *suttantas*. For in the *suttantas* in one place two faculties are expounded, in another three, in another five. But there is nowhere where the 22 have been handed down thus in unbroken succession. This in the first place is the method of the commentary here.

(b) Definition

581. But there is this further method: for as regards these,

- (1) As to meaning, (2) character and so on,
- (3) order, (4) divided and undivided,
- (5) Likewise function, (6) and also plane—
the definition should be known.

582. [126] (1) Herein, firstly the meaning of eye and so on is explained by the method beginning: “‘It sees’ is ‘eye’”.² But as regards the last three, the first is called the “I-shall-come-to-know-finally-the-unknown” faculty because of its arising in the prior stage in one who is practising thus: ‘I shall come to know the deathless state, or the Dhamma of the Four Truths, not [yet] known,’ and because of giving effect to the meaning of faculty (*indriyaṭṭha*); the second is called the final-knowledge faculty because of knowing finally and because of giving effect to the meaning of faculty; the third is called the final-knower faculty because of its arising in one who has destroyed the cankers, who is possessed of final knowledge (*aññā*) and whose function of knowledge is perfected in regard to the four truths, and because of giving effect to the meaning of faculty.

583. But what is this meaning of faculty of theirs? (a) The meaning of having the mark of the Lord (*inda*) is the meaning of faculty (*indriyaṭṭha*); (b) the meaning of being taught by the Lord is the meaning of faculty; (c) the meaning of being seen by the Lord is the meaning of faculty; (d) the meaning of having been prepared³ by the Lord is the meaning of faculty; (e) the meaning of having been cultivated⁴ by the Lord is the meaning of faculty, all of which applies here in one instance or another.

584. For the Blessed One, the Fully Enlightened One is the Lord because of supreme rulership; and kamma (action) [is lord] of the profitable and unprofitable because of the absence of anyone’s rulership over actions. Hence the faculties here which are created by kamma, firstly, show the mark of profitable and unprofitable kamma. And being prepared by that [kamma] they are faculties (a)

in the sense of having the mark of the Lord and (d) in the sense of being prepared by the Lord. But also, being correctly made evident and disclosed by the Blessed One, all these are faculties (b) in the sense of being taught and (c) in the sense of being seen by the Lord. And since some of them were cultivated by the Blessed One, Lord of Sages, in the cultivation of domain (*gocarāsevanā*) and some in the cultivation of development (*bhāvanāsevanā*), they are faculties (e) in the sense of being cultivated by the Lord.

585. Furthermore they are faculties in the sense of the rulership called predominance (*ādhipacca*); for predominance of the eye, etc. is implied in the occurrence of eye-consciousness, etc. because of [the eye's] keenness when that [faculty] is keen and slowness when that is slow. This in the first place is the definition "as to meaning".

586. (2) "As to character and so on", the meaning is: the definition of the eye and so on should be known by characteristic, nature, manifestation, proximate cause (*padatṭhāna*) and so on. And these characteristics, etc. of theirs are given above.⁵ For the four beginning with the understanding faculty are simply non-delusion. The rest are handed down there each in its own form.

587. (3) "As to order". This is order of teaching only. Herein, since the attainment of the noble plane is through the full understanding of internal states, thus the eye faculty, etc. which are included in the person (*attabhāva*) are taught first. After that the femininity faculty and masculinity faculty [127] for the purpose of showing the state on account of which that person is called "woman" or "man". After that the life faculty for the purpose of making it known that although that is twofold,⁶ still its existence (*vutti*) is bound up with the life faculty.⁷ After that the bodily-pleasure faculty, etc. for the purpose of making it known that as long as that [person] occurs, so long is there no recession of these feelings, and that all feeling is suffering. After that the faith faculty, etc. for the purpose of showing the practice, namely, that these states are to be developed for the purpose of the cessation of that [suffering]. After that the "I-shall-come-to-know-the-unknown" faculty for the purpose of showing that the practice is not vain (*amogha*) since it is due to this practice that this state first comes to be manifested in oneself. After that the final-knowledge faculty because it is the fruit of that and should be developed after it. After that the final-knower faculty, which is the supreme reward, is taught last for the purpose of making it known that its attainment is

through development, but that when it is attained there is nothing further to be done. This is the "order" here.

588. (4) "As to divided and undivided". Here there is only division of the life faculty; for that is twofold, namely, the material life faculty and the immaterial life faculty; there is no division of the others. This is how the definition should be known here "as to divided and undivided".

589. (5) "As to function". What is the function of the faculties? Firstly, because of the words "the eye base is a condition as faculty condition (*indriyapaccaya*) for the eye-consciousness element and for states associated therewith" (cf. *Tikapattihāna* i 5), the function of the eye faculty is to cause by means of its own keenness, slowness, etc. the imitation of its own quality, called the keen, slow, etc. of the eye-consciousness, etc., this function being accomplishable through the state of faculty condition. So too for the ear, nose, tongue and body. But [the function] of the mind faculty is to make conascent states subject to its own mastery. [That] of the life faculty is the protecting of conascent states,⁸ [that] of the femininity faculty and masculinity faculty is to arrange the modes of the mark, sign, work and ways of women and men. [That] of the faculties of bodily pleasure, bodily pain, joy and grief is overcoming conascent states, imparting to them their own particular mode of grossness. [That] of the equanimity faculty is to make [them] attain the peaceful and sublime centralness. [That function of the faculties] of faith, etc. is overcoming opposition and imparting to associated states the qualities of confidence, etc. [That] of the "I-shall-come-to-know-finally-the-unknown" faculty is the abandoning of three fetters and confronting associated states [128] with their abandonment. [That] of the final-knowledge faculty is both the attenuation and abandoning [respectively] of greed for sense desire, ill will, etc. and subjecting conascent states to its own mastery. [That] of the final-knower faculty is both the abandoning of endeavour in all functions and the conditioning of associated [states] by confronting them with the deathless. Thus should "the definition as to function" be known here.

590. (6) "As to plane". The faculties of eye, ear, nose, tongue, body, femininity, masculinity, bodily pleasure, bodily pain and grief are of the sense sphere only. The mind faculty, life faculty, equanimity faculty and the faculties of faith, energy, mindfulness, concentration and understanding are included in the four planes. The

joy faculty is included in three planes, namely, the sense sphere, the fine-material sphere and the supramundane. The three last are supramundane only. Thus should the “definition be known here as to plane”.

591. For cognising thus,

The monk who knows the urgent need
to keep the faculties restrained
By fully understanding them
will make an end of suffering.

592. In the section of the description **yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ** <122.9> (“*that which is eye [sensitivity] derived from the four great primaries*”) should all be understood according to the method in the classification of words in the Dhammasaṅgaṇi; and as regards the descriptions of the energy faculty and concentration faculty, etc., they are not stated as Right Effort, Wrong Effort, Right Concentration, Wrong Concentration, etc.⁹ Why? Because of all-inclusiveness. For here the faculties are expounded as all-inclusive. This being so, ten faculties are here mundane of the sense sphere. Three are supramundane. Nine are mixed mundane and supramundane.

End of Abhidhamma Division

B. QUESTIONNAIRE

593. In the Questionnaire, the classification into profitable, etc. should be understood according to the method of the Pāḷi.

594. But as regards the object triads, **sattindriyāni** <126.28> (“*seven faculties*”) is said with reference to the faculties of eye, ear, nose, tongue, body, femininity and masculinity. But the life faculty is not brought in here because of being mixed with the immaterial. **Dvindriyā** (“*two faculties*”) = *dve indriyā*; this is said with reference to the pair, bodily pleasure and pain; for they have only a limited object. **Domanassindriyaṃ siyā parittārammaṇaṃ siyā mahagatārammaṇaṃ** [129] <126.29> (“*the mental-pain faculty may have a limited object or it may have an expanded object*”): at the time of its occurrence instigated by states of the sense sphere it has a limited object. But at the time of occurrence instigated by the fine-material sphere or the immaterial sphere it has an expanded object. At the time of having a concept as object it should not be said to have

such an object. **Navindriyā siyā parittārammaṇā** <126.32> (“*nine faculties may have a limited object*”): this is said with reference to the mind faculty, life faculty, mental-pleasure faculty, equanimity faculty and the pentad beginning with faith. For the life faculty is included among the material states without object because it is mixed with materiality and it is included by the immaterial portion in the “may be” section. **Cattāri indriyāni** <127.3> (“*four faculties*”) are the faculties of bodily pain, bodily pleasure, mental pain and final knower. For those are not classed in the path-as-object triad. **Maggahetukam** <127.6> (“*have the path as root cause*”) is said with reference to conascent root-cause. At the time of placing energy and investigation foremost they “may have the path as predominant”. At the time of placing zeal and consciousness foremost they “should not be said to be so”.

595. **Dasindriyāni siyā uppānā siyā uppādino** <127.13> (“*ten faculties may be arisen or they may be due to arise*”) is said with reference to seven material faculties and three resultant faculties. **Dasindriyāni** <127.15> (“*ten faculties*”) are those stated above together with mental pain. Herein, the mental-pain faculty at the time of occurrence instigated by a concept should not be said to have such an object; the rest also at the time of reviewing nibbāna. **Tīṇi indriyāni bahiddhārammaṇāni** <127.25> (“*three faculties have an external object*”) are the three supramundane faculties. **Cattāri** <127.26> (“*four*”) are bodily pleasure, bodily pain, mental pleasure and mental pain. For those occur instigated by internal states and instigated by external states. **Atthindriyā** <127.27> (“*eight faculties*”) are the mind faculty, life faculty, equanimity faculty and the pentad beginning with faith. Herein, at the time of the sphere of nothingness they should be understood as not to be said to have such an object.

596. Thus, in this Questionnaire also, ten faculties are of the sense sphere, three are supramundane and nine are expounded as mixed mundane and supramundane. And this is divided up in the same way as the Abhidhamma Division.

597. But this *Indriyavibhaṅga* is taught classifying it by showing two cycles.

End of Classification of the Faculties

FOOTNOTES TO CHAPTER FIVE

1. This *vibhaṅga* has no Suttanta Division.
2. See opening of the Classification of the Bases; also Vis 480.
3. *Siṭṭha*; mḥ explains by *sajjitaṃ uppāditāṃ*, taking it as pp of *sajjeti* (root *srj*). This pp is not given in PED. Cf. Vis Trsl. p.560 n.
4. *Juṭṭha*; mḥ explains by *sevita*. Not in PED.
5. As| 312 ff. The Vis version has *khandhaniiddese* instead of *heṭṭhā* and refers to Chapter XIV.
6. I.e. that state is also twofold because of occurring in the two modes of the life faculty, i.e. material and immaterial. See Vbh 123.
7. Mṭ says that the commentary is here following an order which fits with that in the Indriyamaka, not that of the Vibhaṅga itself where the life faculty follows immediately after the mind faculty. This is not the case with most of the printed editions but was the reading of the only MS used for E^c and must be correct as recognised in Vbh (C^c 1975) [LSC].
8. Note the order of the faculties here, and at Vis 493 [LSC].
9. This clearly implies the absence of both Right Effort and Wrong Effort in the register for the energy faculty and the absence of both Right Concentration and Wrong Concentration in the register for the concentration faculty (not to mention the corresponding *bojjhaṅgas*). Many editions of Vbh do this in the former case; none appear to do so in the case of the concentration faculty [LSC].

CHAPTER SIX

CLASSIFICATION OF THE STRUCTURE OF CONDITIONS

(*Paccayākāravibhaṅga*)

A. SUTTANTA DIVISION

(a) Preamble

598. [130] Now in the Classification of the Dependent Origination next to that, the text is set forth in the way beginning **avijjāpaccayā saṅkhārā** <135.1> (*“with ignorance as condition formations [arise]”*). Its meaning should be commented on by one who keeps within the circle of the Vibhajjavādins, who does not misrepresent the teachers, who does not launch out into his own opinions, who does not quarrel with others’ opinions, who does not distort suttas, who is in agreement with the Vinaya, who has regard for the Principal Authorities,¹ who illustrates the Law, who takes up the meaning and who describes that same meaning refashioning it by means of other presentations. And it is inherently difficult to comment on the Dependent Origination, as the Ancients have said:

“The truth, a being, rebirth-linking,
and the structure of conditions
Are four things that are hard to see,
and likewise difficult to teach”.

599. Therefore after judging that to comment on the Dependent Origination is not easy except for those who have reached proficiency in the texts,

Whilst I would tell the comment now
on the structure of conditions,
I find no footing for support
and seem to founder in an ocean.
But since this dispensation is
adorned with many a mode of teaching,
And since the way of former teachers
carries on unbrokenly,
Therefore, on both of these depending
for support, I shall begin
The commentary on its meaning;
Hearken thereto attentively.

600. For this has been said by the former teachers:

“Whoever listens unto this alertly
 Will progressively achieve distinction;
 And when this is achieved he will outstrip
 The range of vision of the King of Death”.

(b) Definition

601. [131] Accordingly as regards the passages that begin: “with ignorance as condition, formations” (S ii 20), to begin with,

- (1) As to division of teaching, (2) meaning,
- (3) character, (4) singlefold and so on,
- (5) As to defining of the factors,
 the definition should be known.

602. (1) Herein, “as to division of teaching”, the Blessed One’s teaching of the Dependent Origination is fourfold, namely, starting from the beginning or the middle up to the end and starting from the middle or the end up to the beginning. It is like four creeper-gatherers’ ways of seizing a creeper.

603. (i) For just as one of four men gathering creepers sees only the root first and, after cutting it at the root, he pulls it all out and takes it and uses it, so the Blessed One teaches the Dependent Origination starting from the beginning up to the end thus: ‘Accordingly, bhikkhus, with ignorance as condition formations [arise] ... with birth as condition old age and death [arise]’ (M i 261).

604. (ii) But just as another of the four men sees the middle of the creeper first and, after cutting it in the middle, he pulls out only the upper part and takes it and uses it, so the Blessed One teaches it starting from the middle up to the end thus: ‘In him who delights in, welcomes, remains committed to that feeling, there arises delight. Delight in feeling is clinging. With his clinging as condition existence [arises], with existence as condition birth [arises]’ (M i 266).

605. (iii) And just as another of the four men sees the tip of the creeper first and, seizing the tip, he follows it to the root and takes all of it and uses it, so the Blessed One teaches it starting from the end up to the beginning thus: “‘With birth as condition ageing and death [arise]”, so it has been said. Do ageing and death arise, bhikkhus, with birth as condition, or not? Or how is it here?’ ‘With birth as condition, venerable sir, ageing and death arise; thus we think.’ “‘With existence as condition birth [arises]”, so it has been

said ... "With ignorance as condition formations [arise]", so it has been said. Do formations arise, bhikkhus, with ignorance as condition, or not? Or how is it here? "With ignorance as condition, venerable sir, formations arise; thus we think" (M i 261).

606. (iv) But just as the last of the four men sees only the middle of the creeper first and, cutting it and tracing it downwards, he takes it as far as [132] the root and uses it, so the Blessed One teaches it starting from the middle up to the beginning thus: 'And these four nutriments, bhikkhus, what is their source? From what are they born? By what are they produced? These four nutriments have craving as their source, craving as their origin, they are born from craving, they are produced by craving. Craving, what is its source? ... feeling ... contact ... the sixfold base ... mentality-materiality ... consciousness ... formations, what is their source ... by what are they produced? Formations have ignorance as their source ... are produced by ignorance' (S ii 11 ff.).

607. But why does he teach it thus? Because of the entire excellence of the Dependent Origination and because he has himself achieved elegance in teaching. For the Dependent Origination is entirely excellent. [Starting] from any one [of the four starting points] it leads only to the penetration of the right path. The Blessed One has achieved elegance in teaching; it is because he has achieved elegance in teaching through his possession of the four kinds of confidence and the four discriminations, and through having reached the fourfold state of profundity, that he teaches the Dhamma by various methods.

608. But in particular it should be recognised that (i) when he sees that people susceptible to teaching are confused about the analysis of the causes of the process [of existence], he employs his teaching of it forwards starting from the beginning for the purpose of showing that the process [occurs] for its proper reasons and for the purpose of showing the order of arising. And (iii) when he surveys the world as fallen upon trouble in the way stated thus: "This world has fallen upon trouble; it is born, grows old, dies, passes away and reappears" (D ii 30; S ii 5), he employs his teaching of it backwards starting from the end for the purpose of showing the reasons for the various kinds of suffering beginning with ageing and death, [which reasons were] arrived at by himself in the course of his penetration in the prior stage. And (iv) he employs his teaching of it backwards, starting from the middle up to the beginning, in

order to show how the succession of cause and fruit extends back into the past,² and again forwards from the past, in accordance with the definition of origin as nutriment (see M i 47 ff.). And (ii) he employs [his teaching of it forwards] starting from the middle up to the end for the purpose of showing the future which follows upon the origination of the cause of the future in the present.

609. Of these, the teaching set forth here should be understood as that stated in forward order starting from the beginning for the purpose of showing, to people susceptible to teaching who are confused about the reasons for the process [of existence], that the process [occurs] for its proper reasons, and for the purpose of showing [them] the order of arising.

610. But why is ignorance here stated as the beginning? How, [133] then, is ignorance the causeless prime cause of the world like the *pakati* (primal nature) of the *pakativādins* (Sāṃkhya; see above §§ 430 and 435)? It is not causeless: for the cause of ignorance is stated thus: “With the arising of cankers there is the arising of ignorance” (M i 54; see MA i 223).

611. But there is a way of presentation (*pariyāya*) according to which it may be the prime cause. But what is that? [When] it heads the exposition of the process.³ For the Blessed One gives the exposition of the process with [one of] two things at its head: either ignorance according as it is said: ‘No first beginning, bhikkhus, of ignorance is made known, before which ignorance was not and after which ignorance came to be. Thus is this said, bhikkhus, and yet it is made known that ignorance has that [i.e. cankers] as its condition’ (A v 113); or craving for existence, according as it is said: ‘No first beginning, bhikkhus, of craving for existence is made known, before which craving for existence is made known, before which craving for existence was not and after which craving for existence came to be. Thus this is said, bhikkhus; and yet it is made known that craving for existence has that as its condition’ (A v 116).

612. But why does the Blessed One give the exposition of the process with these two states at the head? Because they are the outstanding causes of kamma which leads to a happy destiny and that which leads to an unhappy destiny.

613. For ignorance is the cause of outstanding kamma which leads to an unhappy destiny. Why? Because just as a cow to be slaughtered, on being burned with fire and belaboured with cudgels and

overcome by torment, when she is sick with the torment starts drinking the hot water although it is distressing and brings about her own undoing, so the ordinary man who is overcome by ignorance undertakes kamma of the various kinds beginning with killing living things, which leads to unhappy destiny, although it is distressing because of the burning of the defilements and brings his own undoing because it casts him into an unhappy destiny.

614. But craving for existence is the outstanding cause of kamma which leads to a happy destiny. Why? Because, just as the aforesaid cow, through craving for cold water, [starts] drinking cold water which is entirely pleasant and dispels her own tortures, so the ordinary man who is overcome by craving for existence starts kamma of the various kinds beginning with abstention from killing living things. This leads to a happy destiny and is pleasant because it is free from the burning of the defilements, and by attaining the happy destiny he dispels the torture of the suffering in the unhappy destiny.

615. But as regards these [two] states which head the exposition of the process, in some instances [134] the Blessed One gives instruction based on a single [one of these] states, for instance: 'Accordingly, bhikkhus, formations have ignorance as their cause' (S ii 31) and so on; likewise: 'In one, bhikkhus, who dwells seeing satisfaction in states productive of craving, craving increases, with craving as condition clinging [arises]' (S ii 84) and so on; in some instances based on both, for instance: 'Thus, bhikkhus, this body comes to arise for the fool who is hindered by ignorance and yoked to craving; accordingly this body and external mentality-materiality are a pair; due to the pair there is contact, and to the six bases (of contact) touched by which the fool feels pleasure and pain' (S ii 23 f.) and so on.⁴

616. Of these teachings, this teaching here, which is by way of "with ignorance as condition formations [arise]", should be understood as based on one state. Thus in the first place should the definition be known "as to division of teaching".

617. (2) "As to meaning" means "as to the meaning of the words 'ignorance', etc.". That is to say, bodily misconduct, etc. "ought not to be found" (*avindiya*) in the sense of being unfit to be fulfilled; the meaning is that it should not be obtained. It finds (*vindati*) that which ought not to be found (*avindiya*), thus it is "ignorance" (*avijjā*). Conversely, good bodily conduct "should be found" (*vin-*

diya). It does not find that which ought to be found, thus it is "ignorance". And it causes to be unknown (*avidita*) the meaning of heap in the aggregates, the meaning of extent in the bases, the meaning of void in the elements, the meaning of reality in the truths, the meaning of predominance in the faculties,⁵ thus it is "ignorance". Also it causes to be unknown the meaning of suffering, etc. stated as fourfold by way of oppression, etc., thus it is "ignorance". It makes beings hurry on in all the kinds of generation, destiny, existence, stations of consciousness, abodes of beings in the endless round of rebirths, thus it is "ignorance". It hurries on (*javati*) in "woman", "man", etc. that are non-existent (*avijjamāna*) in the highest sense, it does not hurry on in the existent aggregates, etc., thus it is "ignorance". Furthermore it is ignorance because it conceals the dependent origination and dependently-originated states which are the [physical] basis and the object of eye-consciousness and so on.

618. That due to (*paṭicca*) which fruit comes, is a condition (*pacaya*). "Due to" [is equivalent to] "not without that"; not renouncing that is the meaning.⁶ Comes⁷ means both "arises" and "occurs". The meaning of "condition" is, furthermore, the meaning of "help". It is ignorance and that is a condition, thus it is "ignorance as condition"; whence the phrase "*with ignorance as condition*".

619. "They form the formed" (S iii 87), hence they are "formations". Furthermore, formations are twofold, (a) formations with ignorance as condition and (b) formations come down in the texts with the word "formations". Herein, (a) the three, namely, formations of merit, formations of demerit and formations of the imperturbable, and the three, namely, bodily, verbal and mental formations⁸—these six are the formations with ignorance as condition. [135] And all these are simply mundane profitable and unprofitable volition. But (b) these four, namely, (i) the formation consisting of the formed (*saṅkhata-saṅkhāra*), (ii) the formation consisting of the kamma-formed (*abhisāṅkhata-saṅkhāra*), (iii) the formation consisting of the act of kamma-forming (*abhisāṅkharāṇa-saṅkhāra*) and (iv) the formation consisting of momentum (*payogābhisaṅkhāra*), are the four kinds of formations come down in the texts with the word "formations".

620. Herein, (i) all states which have conditions stated in such passages as: *aniccā vata saṅkhārā* ("impermanent are formations")

(D i 157; S i 158) are “formations consisting of the formed”. (ii) Material and immaterial states of the three planes generated by kamma are called in the commentaries “formations consisting of the kamma-formed”; these are included in the passage: “Impermanent are formations”; but there is no instance come down in the texts where they are to be found separately. (iii) But profitable and unprofitable volition of the three planes are called “the formation consisting of the act of kamma-forming”. It is found in such passages as: “This man, bhikkhus, in his ignorance forms by kamma (kamma-forms) a formation of merit” (S ii 82). (iv) But bodily and mental energy is called “the formation consisting of momentum”; this has come down in the texts in such passages as: “Having gone as far as its momentum carried it, it stood as though it were fixed” (A i 112).

621. And not only these but many other kinds of formations have been handed down in the texts by the word “formation” as in such passages as: ‘In the bhikkhu, friend Visākha, who enters into the cessation of perception and feeling, first the verbal formation ceases, after that the bodily formation, after that the mental formation’ (M i 302). There is no formation among these which is not included by (i) “formations consisting of the formed”.

622. What is said next after this in [the rest of the exposition] beginning with “with formations as condition consciousness”, should be understood in the way aforesaid.

623. But as regards [those words] not already stated: “it cognises” (*vijānāti*), hence it is “consciousness” (*viññāṇa*); “it bends” (*namati*), hence it is “mentality” (*nāma*); “it is molested” (*ruppati*), hence it is “materiality” (*rūpa*); “it provides a range for the origins” (*āyetaṇoti*)⁹ and “it leads on what is extended” (*āyataṇ ca nayati*), hence it is “base” (*āyatana*); “it touches” (*phusati*), hence it is “contact”; “it feels” (*vedayati*), hence it is “feeling” (*vedanā*); “it longs” (*paritassati*), hence it is “craving” (*taṇhā*); “it clings” (*upādiyati*), hence it is “clinging”; “it becomes” (*bhavati*) and “it makes to become” (*bhāvayati*), hence it is “existence” (*bhava*); the act of being born is “birth”; the act of growing old is “ageing”; [136] “they die by means of that” is death; sorrowing is “sorrow”; lamenting is “lamentation”; “it makes to suffer” (*dukkhayati*) is “pain” (*dukkha*); or “it consumes in two ways (*dvidhā khaṇati*)¹⁰ by way of arising and presence”, hence it is “pain” (*dukkha*); the “sad state of the mind” (*dummanassa bhāva*) is “grief” (*domanassa*); “great misery” (*bhuso āyuso*) is “woe” (*upāyāsa*).

624. **Sambhavanti** <135.6> (“*arise*”) means “are generated”. And the words “there arise” should be construed with all the words, not only with those beginning with sorrow; for otherwise, when “with ignorance as condition formations” was said, it would not be evident what they do; but by construing it with “there arise”, since “ignorance as condition” stands for “it is ignorance and that is a condition”, therefore [with the words] “with ignorance as condition there arise formations” the defining of the condition and the conditionally-arisen is effected. And so throughout.

625. **Evam** (“*thus*”) indicates the method described; by that he shows that it is with ignorance, etc. as the causes and not with such causes as creation by a lord. **Etassa** <137.7> (“*of that*”): of that aforesaid. **Kevalassa** (“*whole*”): unmixed or entire. **Dukkhakkhandhassa** (“*mass of suffering*”): collection of suffering; not a being, not pleasure, beauty, etc. **Samudayo** (“*arising*”): generating. **Hoti** (“*comes to be*”): is brought about. Thus should the definition be known here “as to meaning”.

626. (3) “As to character, etc.”: as to characteristic, etc. of ignorance and so on, that is to say: *ignorance* has the characteristic of unknowing, its nature is confusing, it manifests itself as concealing, its proximate cause is cankers (*āsava*). *Formations* have the characteristic of forming, their nature is accumulating (endeavouring), they manifest themselves as volition, their proximate cause is ignorance. *Consciousness* has the characteristic of cognizing, its nature is going before, it manifests itself as rebirth-linking, its proximate cause is formations, or its proximate cause is basis (*vatthu*) and object (*ārammaṇa*). *Mentality* (*nāma*) has the characteristic of bending (*namana*), its nature is association, it manifests itself as that which is not resolved into components,¹¹ its proximate cause is consciousness. *Materiality* (*rūpa*) has the characteristic of being molested (*ruppana*), its nature is alteration, it manifests itself as indeterminate, its proximate cause is consciousness. *The sixfold base* (*saḷāyatana*) has the characteristic of extending (*āyatana*), its nature is seeing, etc.,¹² it manifests itself as the state of door and basis, [137] its proximate cause is mentality-materiality. *Contact* (*phassa*) has the characteristic of touching (*phusana*), its nature is impinging, it manifests itself as coincidence, its proximate cause is the sixfold base. *Feeling* has the characteristic of experiencing, its nature is sampling the nature of an object (*visaya*), it manifests itself as pleasure and pain, its proximate cause is contact. *Craving* (*taṇhā*)

has the characteristic of cause, its nature is delighting in, it manifests itself as unsatisfiedness, its proximate cause is feeling. *Clinging* (*upādāna*) has the characteristic of grasping, its nature is not releasing, it manifests itself as strength of craving and as [false] view, its proximate cause is craving. *Existence* (*bhava*) has the characteristic of kamma and kamma-result, its nature is causing to exist and existence, it manifests itself as the profitable, unprofitable and indeterminate, its proximate cause is clinging. The characteristic, etc. of *birth* and so on should be understood as stated in reference to the Classification of the Truths.¹³ Thus should the definition be known here "as to character, etc."

627. (4) "As to singlefold and so on". Here *ignorance* is singlefold as unknowing, unseeing, delusion, etc.; it is twofold as omissions and mistakes;¹⁴ likewise as prompted and unprompted; it is threefold as associated with the three kinds of feeling; it is fourfold as non-penetration of the four truths. It is fivefold as concealing the danger in the five kinds of destiny; but it should be understood that all the immaterial states [in the Dependent Origination] have a sixfold nature with respect to the [six] doors and objects.

628. *Formations* are singlefold as states subject to cankers, subject to result, etc.; they are twofold as profitable and unprofitable; likewise as limited and expanded, inferior and medium, wrongness and rightness, fixed and unfixed;¹⁵ they are fourfold as leading to the four kinds of generation; they are fivefold as going to the five kinds of destiny.

629. *Consciousness* is singlefold as the state of mundane resultant [consciousness], etc.; it is twofold as being with root-cause and without root-cause; it is threefold as included in the three kinds of existence, as associated with the three kinds of feeling, and as having no root-cause, having two root-causes and having three root-causes; it is [respectively] fourfold and fivefold according to generation and destiny.

630. *Mentality-materiality* is singlefold as dependent on consciousness and as having kamma as condition; it is twofold as having an object and having no object; it is threefold as past, etc.; it is [respectively] fourfold and fivefold according to generation and destiny.

631. *The sixfold base* is singlefold as origin and meeting-place; it is twofold as sensitivity of primary elements and as consciousness [of the sixth base]; it is threefold as having for its domain [objects

which are] contiguous, non-contiguous and neither;¹⁶ it is [respectively] fourfold and fivefold as included in the kinds of generation and destiny.

632. The singlefold state, etc. of contact, etc. should be understood in this way also. Thus should the definition be known here “as to singlefold and so on”.

633. [138] (5) “As to defining of the factors”. And here sorrow, etc. are stated for the purpose of showing that there is no breaking of the Wheel of Becoming; for they are produced in the fool who is afflicted by ageing and death, according as it is said: ‘The untaught ordinary man, bhikkhus, being touched by painful bodily feeling, sorrows, grieves and laments, beats his breast, weeps and becomes distraught’ (cf. M i 239; iii 285; S iv 206). And as long as these occur, so long ignorance [occurs], and the connection is renewed by repeating: ‘With ignorance as condition formations [arise]’ and so on and the Wheel of Becoming continues. That is why the factors of the dependent origination should be understood as twelve by taking these along with ageing and death as one link. Thus should the definition be understood here “as to defining of the factors”.

634. This in the first place is [an explanation] in brief according to the section of the synopsis.

(c) Detailed Exposition

(1) Ignorance

635. Now there is a detailed exposition of the section of description. For “with ignorance as condition formations [arise]” has been said. Herein, when the formations which have ignorance as condition are to be shown, because, when a son is to be described, the father is first described, for when this is so the son is well-described as “Mitta’s son” or “Datta’s son”, therefore the Master who is skilled in teaching said **Tattha katamā avijjā? Dukkhe aññāṇam** <135.8> (“*Herein, which is ignorance? It is unknowing regarding suffering*”) and so on, in order to show ignorance first which is like a father as the progenitor of the formations.

636. Herein, because this ignorance does not allow the knowing, seeing and penetration of the true and essential characteristics of the Truth of Suffering and keeps it concealed and covered and entangled, it is therefore called “unknowing regarding suffering”. Likewise, because it does not allow the knowing, seeing and penetration of the true and essential characteristics of the Origination

of Suffering ... of the Cessation of Suffering ... of the Way Leading to the Cessation of Suffering, and keeps them concealed and covered and entangled, it is therefore called “unknowing regarding the Way Leading to the Cessation of Suffering”. It is in these four instances that unknowing is explained as ignorance according to the Suttanta method.

637. But in the Description Section (*Nikkhepakaṇḍa*) [of the *Dhammasaṅgani*] according to the *Abhidhamma* method (*Dhs* §1162), unknowing is explained in an additional four instances [by the words] “unknowing about the past” [and so on]. [139]

638. Herein, “about the past” (*pubbante*) is the past time, past aggregates, elements, bases. “About the future” (*aparante*) is the future time, future aggregates, elements, bases. “About the past and future” (*pubbantāparante*) is both [the foregoing]. “Specific conditionality” (*idappaccayatā*) is the factors beginning with ignorance which are the causes of the formations, etc. “Conditionally-arisen states” (*paṭiccasamuppanna-dhammā*) are the states beginning with the formations which are produced by ignorance, etc.

639. Herein, because this ignorance does not allow the knowing, seeing and penetration of the true and essential characteristics of the past aggregates, etc. and keeps them concealed and covered and entangled, therefore it is called “unknowing about the past”. Likewise because it does not allow the knowing, seeing and penetration of the true and essential characteristics of the future aggregates, etc. ... of the past and future aggregates, etc. ... of specific conditionality and conditionally-arisen states, and keeps them concealed and covered and entangled, therefore it is called “unknowing regarding specific conditionality and conditionally-arisen states”. It is in these eight instances that according to the *Abhidhamma* method unknowing is explained as ignorance.

640. What is it that is thus explained? It is ignorance that is explained as to function and kind. How? Because it is explained as to function by the words: “Ignorance does not allow the knowing, seeing and penetration of these eight instances”. And it is explained as to kind by the words: “When it arises, it does so in these eight instances”.

641. After explaining it thus, the 25 words beginning with: “That which is such unknowing, unseeing” (*vaṃ evarūpaṃ aññāṇaṃ adasanaṃ*) (see *Dhs* §1162) are taken in order to show the characteristic of ignorance. Herein, when this ignorance is explained by

these eight words but the characteristic is not again explained by the 25 words, it is not well explained. But when the characteristic is explained it is well explained—just as when a man is searching for a lost ox he might ask: ‘Have you, sirs, seen a white ox or red ox?’ and they might answer: ‘There is no end to the white and red oxen in this kingdom; what is the characteristic [mark] of your ox?’, but when he had said: ‘A robe’ or ‘A plough’, the ox would be well explained. So indeed, when this ignorance is explained by these eight terms but the characteristic is not again explained by the 25 terms [140] it is not well explained, but when the characteristic is explained it is well explained; therefore it should be understood according to the 25 terms which are explained for the purpose of showing its characteristic.

642. That is to say, knowledge is understanding. It (i.e. understanding) makes known and plain the four truths with each meaning and each cause.¹⁷ But this ignorance when it arises does not allow that [understanding] to make that [Dhamma] known and plain; thus, because of its opposition to knowledge, it is unknowing (*aññāna*). Also seeing is understanding. It sees quality. But ignorance when it arises does not allow it to see, thus it is unseeing (*adassana*). Also achievement is understanding. It achieves that quality. But ignorance when it arises does not allow it to achieve, thus it is non-achievement (*anabhisamaya*). Wakening, awakening and penetration are understanding. It wakens to that quality, awakens to it, penetrates it. But ignorance when it arises does not allow it to waken to, to awaken to, to penetrate it, thus it is non-wakening, non-awakening, non-penetration (*ananubodha, asambodha, appativedha*). Prehending is understanding. It grasps that quality by seizing it and pressing. But ignorance when it arises does not allow it to grasp by seizing and pressing, thus it is non-prehension (*asaṅgāhanā*). Comprehending is understanding. It grasps that quality by plunging, entering into it. But ignorance when it arises does not allow it to grasp by plunging and entering, thus it is non-comprehension (*apariyogāhanā*). Consideration is understanding. It considers rightly that quality. But ignorance when it arises does not allow it to consider rightly, thus it is non-consideration (*asamāpekkhanā*). Reflection is understanding. It reflects upon that quality. But ignorance when it arises does not allow it to reflect, thus it is non-reflection (*apaccavekkhanā*). “It has nothing that is clarified, and it is itself action done without reflecting” is non-clarifi-

cation (*appaccakkha-kamma*). Stupidity (*dummejja*) is due to the state of one who is stupid. Folly (*bālya*) is due to the state of a fool. Clear comprehension is understanding. It understands rightly the Dhamma of the four truths with each meaning and each reason.¹⁷ But ignorance when it arises does not allow it to understand that quality, thus it is non-clear-comprehension (*asampajañña*). Delusion (*moha*) is by deluding. Bewilderment (*pamoha*) is by bewildering. Confusion (*sammoha*) is by way of confusing. “It finds what should not be found” (*avindiyam vindati*) is ignorance (*avijjā*). “It engulfs,¹⁸ causes to sink in the process [of existence]” is the flood of ignorance (*avijjogha*). “It yokes to the process [of existence]” is the yoke of ignorance (*avijjāyoga*). [141] Because of arising again and again through not being abandoned, it is the inherent tendency to ignorance (*avijjānusaya*). “Like robbers that beset travellers on the road, it besets profitable consciousness, seizes it, plunders it” is the besetting of ignorance (*avijjāpariyutthāna*). Just as when the barrier called the bar is dropped at the city gate, the exit of the people inside the city and the entry of the people outside the city is stopped, so indeed, in one in whose city-of-the-person (*sakkāyanagara*) this [ignorance] is dropped, the knowledge which is his exit to nibbāna is stopped, thus there is the barrier of ignorance (*avijjālaṅgī*). “That is unprofitable and it is a root-cause”, or “it is the root-cause of unprofitable things”, is the “unprofitable root-cause”; “that and no other is the delusion intended here” is “delusion as the root-cause of the unprofitable” (*moho akusala-mūlam*). **Ayam vuccati avijjā** <135.11> (“this is called ignorance”). This is called ignorance characterised thus. Thus should the characteristic of ignorance be understood according to the 25 terms.

643. But ignorance characterised thus and called “unknowing about suffering”, etc. is a part of the Truth of Suffering. It is conascent; it makes that its object; it conceals it. It is not part of the Truth of Origination; it is conascent; it makes that its object; it conceals it. It is not a part of the Truth of Cessation; it is not conascent; it does not make it its object; it only conceals it. Also it is not a part of the Truth of the Path; it is not conascent; it does not make it its object; it only conceals it. Ignorance arises having suffering as its object; and it conceals it. Ignorance arises having origination as its object; and it conceals it. Ignorance does not arise having cessation as its object; but it conceals it. Ignorance does not arise having the path as its object; but it conceals it.

644. Two truths are profound because [they are] difficult to see; two truths are difficult to see because [they are] profound.¹⁹ But furthermore the noble truth which is the cessation of suffering is both profound and difficult to see. Herein, suffering is evident, but because of the difficulty in seeing its characteristic it is profound. So also with origination. But just as it is hard to extract nutritive essence (*ojā*) by churning²⁰ the ocean, hard to gather up the sand at the foot of Mount Sineru, hard to extract its essence (*rasa*) by pressing a mountain, so indeed are two truths difficult to see on account of profundity. But the truth of cessation is extremely profound and extremely hard to see; thus this darkness of delusion which conceals the four Noble Truths, which are profound because hard to see and hard to see because profound, is called ignorance.²¹

(2) With Ignorance as Condition, Formations [Arise]

(i) Six Kinds of Formations

645. [142] As regards the formations clause, instead of handling the formations handed down in the texts with the word “formations” among the [kinds of] formations stated above, he said **Tattha katame avijjāpaccayā saṅkhārā? Punñābhisāṅkhāro** <135.12> (“Herein, which are formations with ignorance as condition? The formation of merit”) and so on, showing only those formations with ignorance as condition.

646. Herein, because “it purifies (*puṇāti*) the one who performs it, and it perfects (*pūreti*) his inclination, and it produces an honourable (*pujja*) state”, it is “merit” (*puñña*). Because “it forms result and the kind of materiality due to kamma performed”,²² it is “formation” (*abhisāṅkhāra*). Because “merit itself is the formation”, it is “formation of merit”; demerit (*apuñña*), because of opposition to merit. “Demerit itself is the formation”, hence it is “formation of demerit”. “It is not perturbed” (*na iñjati*), hence it is “the imperturbable” (*āneñja*). “The imperturbable itself is the formation”, hence it is “formation of the imperturbable”; and because “it forms the imperturbable state” it is “formation of the imperturbable”. “Because of its occurring by means of the body”, or “as proceeding from the body”, or “being the body’s formation”, it is “bodily formation”. So also with the verbal formation and the mental formation.

647. Herein, the first triad is taken in accordance with the Parivāṃsanāsutta (S ii 80). For therein it is said: “If he forms a

formation of merit, consciousness achieves merit; if he forms a formation of demerit, consciousness achieves demerit; if he forms a formation of the imperturbable, consciousness achieves the imperturbable". The second triad is taken in accordance with the Vibhaṅgasutta²³ next to that. (It is permissible to say that it is taken in accordance with the method of the Sammādiṭṭhisutta (M i 54), too.) For therein it is said: 'Three, bhikkhus, are the formations. Which three? The bodily formation, the verbal formation and the mental formation.'²⁴

648. But why are these taken in accordance with these suttas? This Abhidhamma is not newly made; nor is it spoken by sages outside [the dispensation], nor by disciples, nor by deities. But this is spoken by the Omniscient Conqueror. It is in order to illustrate this meaning that a single textual passage is set forth in like manner in the Abhidhamma and in the suttas.

649. Now in order to show these formations as to their divisions he said **Tattha katamo puññābhisaṅkhāro?** <135.15> ("*Herein, which is the formation of merit?*") and so on. Herein, **kusalā cetanā** <135.16> ("*profitable volition*") is stated without qualification as volition of the four planes. But because it is qualified as **kāmāvacarā rūpāvacarā** ("*of the sense sphere and fine-material sphere*") the formation of merit consists of the thirteen volitions, namely, the eight profitable volitions of the sense sphere and the five profitable volitions of the fine-material sphere. [143]

650. The occurrence of these same volitions as the basis for the performance of merit is shown by **dānamayā** ("*made by giving*") and so on. Herein, those "made by giving" and "made by virtue" are the eight sense-sphere [volitions]; but those "made by development" are the thirteen. For just as one who is rehearsing a familiar thing does not come to know it in one or two applications [but] on adverting afterwards knows it, so indeed the development of one doing the preliminary kasiṇa work, of one reviewing familiar jhāna and of one bringing to mind a familiar meditation subject, is dissociated from knowledge. Hence it was said [above] that "those 'made by development' are the thirteen".

651. Herein, "made by giving" and so on [means]: "The volition, willing, planning that arises on account of giving, concerned with²⁵ giving, that is called meritorious formation consisting of giving; the volition, willing, planning that arises on account of virtue ... concerned with development, that is called formation of merit consisting of development". This is the brief teaching.

652. But it is the volition of one who gives something from among the four requisites beginning with the robe, or from among the six objects beginning with visible data, or from among the ten bases beginning with food (*anna*),²⁶ that is called “made by giving”. This occurs in the three times, namely, in the prior stage with the getting of them, at the time of giving them, and remembering afterwards with joyous mind. But it is the volition which occurs in one who goes to a monastery, [thinking:] ‘I will go forth for the purpose of perfecting virtue,’ in one going forth and in one who, having reached the fulfilment of his wish, adverts: ‘I am indeed well and truly gone forth,’ in one exercising the Pātimokkha restraint, in one reviewing such requisites as the robes, in one exercising restraint in the eye door regarding visible data, etc. which have come into focus there, and in one purifying his livelihood, that is called “made by virtue”. It is the volition which occurs in one who, according to the path of insight given in the Paṭisambhidā,²⁷ develops eye as impermanent, painful, no-self, in one who develops ear ... mind ... visible data ... ageing and death as impermanent, painful and no-self,²⁸ that is called “made by development”. This is the exposition in detail.

653. In the description of the formation of demerit, **akusalā cetanā** <135.19> (“*unprofitable volition*”) is the twelve volitions associated with unprofitable consciousness. **Kāmāvacarā** (“*of the sense sphere*”): [144] although herein, excepting the two volitions associated with mental pain, the rest arise [also] in the fine-material and immaterial existences, nevertheless they do not attract rebirth-linking there, and it is only in the sense sphere that they extend²⁹ their result by means of rebirth-linking; thus they are called “of the sense sphere only”.

654. In the description of formations of the imperturbable, **kusalā cetanā arūpāvacarā** <135.22> (“*profitable volition of the immaterial sphere*”) is the four profitable volitions of the immaterial sphere; for these four are called “formations of the imperturbable” in the sense of not perturbing, and in the sense of forming the imperturbable. For also the fifteen states, namely, the three consisting of the profitable, the resultant and the functional volitions from the fourth jhāna of the fine-material sphere,³⁰ and the twelve volitions of the immaterial sphere, are called “imperturbable” in the sense of immobility and in the sense of non-trembling.

655. Herein, the profitable volition of the fine-material sphere when it is unperturbed³¹ also generates the [fine-] material and imma-

terial similar to itself with perturbation and without perturbation [respectively], thus it has the name “formation of the imperturbable”; but the resultant and the functional volitions, because of having no result, do not form results. Likewise the resultant and the functional volitions of the immaterial sphere. Thus also these eleven volitions are “imperturbable” but they are not “formations”. But the fourfold profitable volition of the immaterial sphere, just as the shadows of elephants, horses, etc., are similar [to them] so it generates the immovable immaterial similar to itself—thus it is called a formation of the imperturbable.³²

656. Thus, all these being added together, namely, thirteen with the meritorious formation, twelve with the unmeritorious formation and four with the imperturbable formation, come to 29 volitions. Accordingly, as though holding a huge scales and as though measuring by placing in a measure, the Blessed One classified with his omniscient knowledge the profitable and unprofitable volitions that arise in the limitless beings in the limitless world spheres and taught them as the 29 only.

657. Now, pointing out the three kamma doors as the doors whereby the limitless beings in the limitless world spheres accumulate their profitable and unprofitable kamma, he said **Tattha katamo kāyasaṅkhāro? Kāyasañcetanā** <135.24> (“*Herein, which is the bodily formation? Bodily volition*”) and so on. Herein, **kāyasañcetanā** (“*bodily volition*”) is the round twenty volitions, namely, the eight profitable volitions and the twelve unprofitable volitions of the sense sphere proceeding from the body door by arousing bodily intimation. It is also permissible to say that it is the twenty profitable and unprofitable volitions arisen when they arrive at taking, seizing and moving in the body door (cf. MA ii 364 ff.).

658. **Vacīsañcetanā** <135.25> [145] (“*verbal volition*”) is the twenty volitions proceeding from the speech door by arousing verbal intimation. It is also permissible to say that it is the twenty volitions arisen when they arrive at motion of the jaw which is speech utterance in the speech door (cf. MA ii 364 ff.). But in these two cases the volition of direct knowledge (*abhiññā-cetanā*) is not a condition for consciousness later, so it is not included. And, as the volition of direct knowledge, so also the volition of agitation is not [such a condition]. Therefore that too should be excluded as a condition for consciousness. But all these also come to be with ignorance as condition.

659. **Manosañcetanā** ("mental volition") is all the 29 volitions having arisen in the mind door without arousing either [bodily or verbal] intimation. Thus the Blessed One taught the doors for accumulation of kamma [showing] that the limitless beings in the limitless world spheres accumulate their profitable and unprofitable kamma by means of these three doors.

660. But the mutual connection between these two triads should also be understood. How? The meritorious formation of one who refrains from bad conduct of body may be the bodily formation, that of one who refrains from bad conduct of speech may be verbal formation. Thus the eight profitable volitions of the sense sphere are the formation of merit and they are the bodily formation and they are the speech formation. But the thirteen volitions arisen in the mind door are the formation of merit and they are the mental formation. Also the formation of demerit in its occurrence through bad bodily conduct may be the bodily formation; in its occurrence through bad verbal conduct it may be the verbal formation; in its occurrence in the mind door without the [other] two doors it may be the mental formation; thus the formation of demerit is the bodily formation and it is the verbal formation and it is the mental formation. But the bodily formation may be the formation of merit and it may be the formation of demerit; it is not the formation of the imperturbable. Likewise the verbal formation. But the mental formation may be the formation of merit and it may be the formation of demerit and it may be the formation of the imperturbable; thus these are called the formations with ignorance as condition.

(ii) [Ignorance as a Condition for Formations]

661. But how is it to be known that these formations have ignorance as their condition? Because they exist when ignorance exists, since one in whom unknowing, called ignorance, of suffering, etc. is unabandoned, due firstly to his unknowing about suffering and about the past, etc., believes the suffering of the round of rebirths to be pleasant, and he initiates the three kinds of formations which are the root-cause of that [suffering]. Due to his unknowing about origination he initiates formations which are the root-cause of suffering and the requisites of craving, imagining them to be the root-cause of pleasure. But, due to his unknowing about cessation and the path, [146] perceiving the cessation of suffering to be in fact some particular destiny which is not the cessation of suffering, and

perceiving the path to cessation to be in sacrifices, mortification for immortality, etc., which are not in fact the path to cessation, he aspires to the cessation of suffering and initiates the three kinds of formations in the form of sacrifices, mortification for immortality, etc.

662. Furthermore, his non-abandonment of that ignorance about the four truths in particular prevents him from recognising as suffering the suffering called the fruit of merit which is fraught with the many dangers beginning with birth, ageing, disease and death, and so he initiates the formation of merit classed as bodily, verbal and mental formation in order to attain that [very suffering], like one desiring celestial nymphs [who jumps over] a mountain cliff.³³ Also, not seeing how that fruit of merit reckoned as pleasure eventually produces great distress owing to the suffering in change, and that it gives no satisfaction, he initiates the formation of merit of the kinds aforesaid which is the condition for that [suffering], like a moth falling into a lamp's flame, and like one who wants the drop of honey licking the honey-smeared knife-edge. Also, not seeing the danger in the indulgence of sense desire, etc. and the results thereof, through [wrongly] perceiving pleasure and being overcome by defilements, he initiates the formation of demerit occurring in the three doors, like a child who plays with filth and like one who wants to die and eats poison. Also, not aware of the suffering in change [and suffering] in formations [present] in immaterial results, through the perversion of [perceiving them as] eternal, etc., he initiates the formation of the imperturbable which is the mental formation, like one who has lost his way and takes the road to a goblin city.

663. Thus it is because formations exist only when ignorance exists, not when it does not exist, that it is to be known that these formations have ignorance as their condition. This too is said: 'Not knowing, bhikkhus, in ignorance he forms formations of merit, forms formations of demerit, forms formations of the imperturbable. As soon, bhikkhus, as a bhikkhu's ignorance is abandoned and clear vision is arisen, bhikkhus, with the fading away of ignorance and the arising of clear vision he does not form even formations of merit' (cf. S ii 82).

664. Here it might be said: 'We agree to that in the first place, namely, that ignorance is a condition for formations. But it must now be stated: how is it a condition, and for which formations?'³⁴

(iii) [The Manner in which Ignorance is a Condition for Formations]

665. Herein, this is said:

[Ignorance] for those of merit
is reckoned as condition twice,
But for the next in many ways,
and then in one way for the last.

666. [147] Herein, “for those of merit ... twice” [means] it is condition in two ways: as object (*ārammaṇa*) condition and as decisive support (*upanissaya*) condition. For ignorance is a condition as object condition for (a) formations of merit of the sense sphere at the time of comprehending ignorance as liable to destruction and fading away, and (b) for those of the fine-material sphere at the time of knowing confused consciousness by direct-knowledge consciousness (*abhiññā-citta*).³⁵ But it is a condition as decisive support condition in one who, for the purpose of surmounting ignorance, fulfils the instances (*vatthu*) of sense-sphere merit-making³⁶ consisting of giving, etc., and in one who [for the same purpose] arouses the fine-material *jhānas*. Likewise in one who effects that merit while, because of being confused by ignorance, aspiring to the delights of sense-sphere existence and fine-material existence.

667. “But for the next in many ways” [means that] it is a condition for formations of demerit in many ways. How? As object condition at the time of arising of greed, etc. instigated by ignorance; as object, predominance and object-decisive-support [conditions] at the time of giving importance [to ignorance] enjoying it; as decisive support [condition] in one who, being confused by ignorance and unaware of danger, kills living things and so on; as proximity, contiguity, proximity-decisive-support, repetition, absence and disappearance conditions for the second impulsion and those that follow; and as root-cause, conascence, mutuality, support, association, presence and non-disappearance conditions in one doing anything unprofitable. It is thus a condition in many ways.

668. “And in one way for the last” [means] it is reckoned as a condition in one way, namely, as decisive support condition only for formations of the imperturbable. But its state of supporting should be understood as stated under formations of merit.

(iv) [No Single Fruit from Single Cause]

669. Here it may be said: 'But how is this? Is ignorance the only condition for formations, or are there other conditions? But how is it here? For firstly, if it is the only one, there follows the assertion of a single cause; but then, if there are others, the description of it as a single cause, namely, "with ignorance as condition formations [arise]", is incorrect.' It is not incorrect. Why not? Because:

Nor from a single cause arise
 one fruit or many, nor one fruit from many;
 'Tis helpful, though, to utilize
 one cause and fruit as representative.³⁷

670. For here there is no single nor multiple fruit of any kind from a single cause, nor is there a single [fruit] from multiple causes, but only multiple [fruit] from multiple causes. Thus from the multiple causes, called temperature, earth, seed and moisture, fruit called a shoot having visible form, smell, taste, etc. is found to arise. But [148] one representative cause and fruit given thus: "With ignorance as condition formations [arise], with formations as condition consciousness" has a meaning and it has a purpose. For the Blessed One uses one representative cause and fruit when it is suitable for elegance in teaching and to suit [the inclinations of] those susceptible to being taught. [And he does so] in some instances because it is a basic factor,³⁸ in some instances because of obviousness and in some instances because of being not shared.

671. For in the passage "with contact as condition, feeling" (M i 268) he mentioned a single cause and fruit because they are basic factors. For contact is the basic cause of feeling since it defines the kinds of feeling according to the kinds of contact. And feeling is basic as the fruit of contact because it defines the kind of contact according to the kind of feeling. He mentioned a single cause in the passage "diseases due to phlegm" (A v 110) because of obviousness, for here it is the phlegm that is obvious, not kamma and so on. He mentioned a single cause in the passage: 'States, bhikkhus, which are unprofitable are all rooted in unwise bringing to mind' (cf. M i 9; S v 91), because of its being not shared; for unwise bringing to mind of unprofitable states is not shared by all [states] in the way that, say, basis and object are shared by all [states of five-sense perception]. Therefore, although other causes of formations, namely, basis and object, conascent states and so on, do exist,

still this ignorance may be understood here as the representative cause of formations firstly because it is the basic factor as the cause of other causes of formations such as craving, etc., as it is said: "In one who dwells seeing satisfaction ... craving increases" (S ii 84) and: "With the arising of ignorance there is the arising of cankers" (M i 55); [but also] because of obviousness and because of being not shared [according to the passage:] 'Not knowing, bhikkhus, in ignorance, he forms the formations of merit' (cf. S ii 82). So the purpose of the one representative cause and fruit should in each instance be understood according to this explanation³⁹ of it.

672. Here it may be asked: 'Though this is so, yet ignorance is reprehensible and has only undesirable fruit. How then can it logically be a condition for formations of merit and of the imperishable? For sugar cane does not grow from a [bitter] *nimba* seed.' Why should it not be logical? For in the world,⁴⁰

A state's condition can operate
 both as opposed and unopposed.
 And both as like and unlike, too;
 that does not make it their result.

673. For in the world, a condition for states may be opposed or unopposed [to them] as regards [its] presence, (individual) nature, function, etc. For a preceding consciousness is a condition, opposed as regards presence, for the succeeding consciousness; and so is the preceding training in crafts [a condition] for the plying of the crafts, etc. which take place subsequently. Kamma is a condition, opposed as regards nature, for materiality; and so are milk, etc. for curds, etc. Light [is a condition], opposed as regards function, for eye-consciousness; and so are molasses, etc. for intoxicants. But eye-cum-visible-datum, etc. are conditions, unopposed as regards presence, for eye-consciousness, etc. [149] and the first impulsion and those that follow [are conditions], unopposed as regards (individual) nature and function, for the succeeding impulsion, etc. And just as conditions operate as opposed and unopposed, so also they operate as like and unlike. For the like materiality called temperature and nutriment is a condition for [the like] materiality; and so are hill-paddy seeds, etc. for hill-paddy crops, etc. The unlike materiality is a condition for the immaterial; and so is the [unlike] immaterial for materiality; and so are ox hair, ram's hair, horns, curd, sesamum, flour, etc. for *dabba* [grass], *bhūṭinaka* [grass], etc.⁴¹ And those states, for which these are the opposed and unopposed,

like and unlike condition, are not the results (*vipāka*) of those states as well.

674. So, although this ignorance has entirely undesirable fruit for its result and is reprehensible as to its nature, yet it should be understood as a condition, opposed or unopposed and like or unlike as the case may be, as to presence, function and nature, for all these formations of merit and so on. And its state as condition is given in the way [aforesaid] beginning thus: “Since one in whom unknowing, called ignorance, of suffering, etc., is unabandoned, due firstly to his unknowing about suffering and about the past, etc., believes the suffering of the round of rebirths to be pleasant, and he initiates the three kinds of formations which are the root-cause of that [suffering]” (see above, § 661 f.; Vis 531).

675. Moreover there is this further way of presentation:

A man confused regarding death
and rebirth, and the round of births,
The characteristic of formations,
and states dependently arisen—
Since he it is who forms, in fact,
formations of this triple kind,
His ignorance itself will be
condition for each of the three.

676. But how does one who is confused about them perform these three kinds of formations? Firstly one who is confused about death (*cuti*), instead of taking death thus: “In all cases, dying (*maraṇa*) is break-up of aggregates”, figures that it is a being that dies, that it is a being’s transmigration to another body, etc. One who is confused about rebirth, instead of taking rebirth thus: “In all cases, being born is manifestation of aggregates”, figures that it is a being that is reborn, that it is a being’s manifestation in a new body and so on. One who is confused about the round of births, instead of taking the round of rebirths as pictured thus:

“Successive chain of aggregates,
of elements and bases too,
Which carries on unbrokenly,
is what is called ‘the round of births’”
(cf. DA ii 496; Asl 10; etc.),

[150] figures that it is this being that goes from this world to another world, that comes from another world to this world and so on. One who is confused about the characteristic of formations, instead of taking their specific and general characteristics, figures that formations are self, belong to self, are lasting, beautiful and pleasant. One who is confused about states dependently arisen, instead of taking the occurrence of formations, etc. as due to ignorance, etc., figures that it is the self that knows or does not know, that acts and causes action, appears in rebirth-linking, that atoms, lord-creators, etc. shape its body in the various embryonic stages and endow it with faculties, that when it becomes endowed with faculties it touches, feels, craves, clings, strives, that it becomes again in the next existence; or he figures that all beings change their state according to predetermination, coincidence and nature (see D i 53).

677. Thus he figures, blinded by ignorance. Like a man wandering on the earth who encounters right and wrong paths, high and low, even and uneven ground, he thus forms formations of merit and demerit and the imperturbable. Hence this is said:

Just as a man blind from his birth
goes about without a guide
At one time on the right road walks
and at another on the wrong,
So while the fool without a guide
still hastens through the round of births,
Merit thus he does at one time
and demerit at another.
When he comes to know the Dhamma
and to comprehend the truths,
Then it is he walks in peace,
because his ignorance is stilled.

This is the detailed exposition of the clause “with ignorance as condition, formations [arise]”.⁴²

(3) With Formations as Condition, Consciousness [Arises]

(i) The 32 Kinds of Resultant Consciousness

678. In the description of the clause “with formations as condition consciousness”, as regards **cakkhuvīññāṇam** <136.2> (“eye-con-

sciousness”) and so on, eye-consciousness is twofold, namely, profitable resultant and unprofitable resultant. Likewise ear-, nose-, tongue- and body-consciousness. But mind-consciousness is 22-fold, namely, the two profitable and unprofitable resultant mind elements, the three root-causeless mind-consciousness elements, the eight sense-sphere resultant consciousnesses with root-cause, the five of the fine-material sphere and the four of the immaterial sphere. [151] Thus all the 32 mundane resultant consciousnesses are included by these six kinds of consciousness. But since the supramundane kinds do not belong to the exposition of the round [of rebirths], they are not included.

679. Here it may be [asked:] ‘But how is it to be known that this consciousness of the kind stated has formations as its condition?’ Because there is no kamma-result when there is no stored-up kamma. For this [consciousness] is a kamma-result and kamma-result does not arise in the absence of stored-up kamma. If it did, then all kinds of kamma-resultant [consciousness] would arise for all [kinds of beings]; and they do not [so] arise. Thus should it be known that this consciousness has formations as its condition.

680. But which kind of consciousness [has] which formations as its condition?

681. Firstly, with the formation of merit of the sense sphere as condition [there arise] the sixteen [kinds of resultant consciousness, namely,] the five profitable resultant beginning with eye-consciousness, and in respect of mind consciousness, one kind of mind element and two kinds of mind-consciousness element, and the eight kinds of sense-sphere resultant; according as it is said: ‘Due to profitable kamma of the sense sphere having been performed, stored up, resultant eye-consciousness arises’ (Dhs §431), ‘ear-, nose-, tongue-, body-consciousness’ (Dhs § 443), ‘resultant mind element arises’ (Dhs § 455), ‘mind-consciousness element accompanied by joy arises’ (Dhs § 469), ‘mind-consciousness element accompanied by equanimity arises’ (Dhs §484), ‘mind-consciousness element accompanied by joy and associated with knowledge arises ... accompanied by joy, associated with knowledge and prompted ... accompanied by joy and dissociated from knowledge ... accompanied by joy, dissociated from knowledge and prompted ... accompanied by equanimity and associated with knowledge ... accompanied by equanimity, associated with knowledge and prompted ... accompanied by equanimity and dissociated from knowledge ... accompanied by equanimity, dissociated from knowledge and prompted’ (Dhs § 498).

682. But with the formation of merit of the fine-material sphere as condition [there arise] the five kinds of resultant [consciousness] of the fine-material sphere, according as it is said: 'Due to that same profitable kamma of the fine-material sphere having been performed, stored up, [i.e. by the practice of that same profitable jhāna], [when.] secluded from sense-desires ... he enters upon and dwells in the first jhāna ... the fifth jhāna' (Dhs § 499-500).

683. Thus there comes to be consciousness of 21 kinds with the formation of merit as condition.

684. But with formations of demerit as condition there comes to be consciousness of seven kinds, namely, the five unprofitable resultant beginning with eye-consciousness, one mind element and one mind-consciousness element, according as it is said: 'Due to unprofitable kamma having been performed, stored up, resultant eye-consciousness arises ... [152] ear-, nose-, tongue-, body-consciousness arises' (Dhs § 556), 'resultant mind element' (Dhs § 562), 'resultant mind-consciousness element arises' (Dhs § 564).

685. But with the formation of the imperturbable as condition there comes to be consciousness of four kinds, namely, the four immaterial resultant, according as it is said: 'Due to that same profitable kamma of the immaterial sphere having been performed, stored up [i.e. by the practice of that same profitable immaterial jhāna], [when.] with the abandoning of [bodily] pleasure and [bodily] pain ... he enters upon and dwells in the fourth jhāna which is accompanied by the sphere of boundless space due to the complete surmounting of perceptions of material form and the disappearance of perceptions of sensory impact' (Dhs § 501), 'accompanied by the sphere of boundless consciousness' (Dhs § 502), 'accompanied by the sphere of nothingness' (Dhs § 503), 'accompanied by the sphere of neither-perception-nor-non-perception' (Dhs § 504).

686. After knowing thus what kind of consciousness comes to be with formations as its condition, now its occurrence should be understood as follows.

(ii) The Occurrence of Resultant Consciousness

687. For this [resultant consciousness] all occurs in two ways, namely, in the course of an individual existence (*pavatti*)⁴³ and at rebirth-linking (*paṭisandhi*). Herein, the two fivefold consciousnesses, two mind-elements, and root-causeless mind-consciousness element accompanied by joy – these thirteen occur only in the course

of an existence in the five-constituent kind of existence. The remaining nineteen occur in the three kinds of existence, either in the course of an existence or in rebirth-linking, as applicable. How?

iii. In the Course of an Existence

688. Firstly, in one who is reborn by means of either profitable result or unprofitable result, according as his faculties mature, [so] the five profitable resultant eye- [etc.] consciousnesses occur, accomplishing the functions of seeing, hearing, smelling, tasting and touching, on being instigated [respectively] by a desirable or desirable-neutral visible datum, etc. as objects come into the focus of the eye, etc., and having eye-sensitivity as their [material] support. Likewise the five unprofitable resultant [consciousnesses]; the only difference being this, that the visible data, etc. as object for these are undesirable or undesirable-neutral. And these ten are both invariable (*niyata*) as to door, object, basis and place,⁴⁴ and invariable as to function.

689. After that, next to the profitable resultant eye- [etc.] consciousness, profitable resultant mind element occurs accomplishing the function of receiving, on being instigated by the same object as that of the former, and having the heart basis as support. Likewise, next to the unprofitable resultant [eye-, etc. consciousness], the unprofitable resultant [mind element]. [153] But these two, while variable (*aniyata*) as to door and object, are invariable as to basis and place, and they are invariable as to function.

690. But next to the profitable resultant mind element, the root-causeless mind-consciousness element accompanied by joy [occurs] accomplishing the function of investigation, on being instigated by the same object as that of the [mind element], and having the heart basis as support; and when the object is a strong one in [any of] the six doors of beings of the sense sphere, usually at the end of the impulsions associated with greed, it holds up the course of the life-continuum (*bhavaṅga-sota*) and occurs either once or twice as registration having the same object as that taken up by the impulsions. But in the Enumeration of the Occurrence of Consciousness⁴⁵ two turns of consciousness have been handed down in respect of registration at all doors. This consciousness has two names, "registration" (*tadārammaṇa*) and "supplementary life-continuum" (*piṭṭhi-bhavaṅga*). It is variable as to door and object, it is invariable as to basis and it is variable as to position and function.

691. Thus in the first place should the thirteen [kinds of consciousness] be understood to occur only in the course of existence in the five-constituent becoming.

692. As regards the remaining nineteen,⁴⁶ there is none that does not occur as a rebirth-linking appropriate to itself. But during the course of an existence, firstly two, namely, profitable and unprofitable resultant root-causeless mind-consciousness elements, occur accomplishing four functions, that is to say, the function of investigation in the five doors next after the profitable and unprofitable resultant mind element, the function of registration in the six doors in the way aforesaid, the function of the life-continuum that continues after the rebirth-linking given by themselves when there is no thought-arising which cuts off the life-continuum, and [lastly] the function of death [consciousness] at the end [of the course of an existence]. These two are invariable as to basis and variable as to door, object, position and function.⁴⁷

693. The eight sense-sphere consciousnesses with root-cause occur in the course of an existence accomplishing three functions, that is to say, the function of registration in the six doors in the way aforesaid, the function of the life-continuum after rebirth-linking given by themselves when there is no thought-arising which cuts off the life-continuum, and [lastly] the function of death [consciousness] at the end [of the course of an existence]. And they are invariable as to [possession of heart] basis and variable as to door, object, position and function.⁴⁷

694. The five fine-material [consciousnesses] and the four immaterial [consciousnesses] occur accomplishing two functions, that is to say, the function of the life-continuum that continues after rebirth-linking given by themselves when there is no thought-arising which cuts off the life-continuum, and the function of death [consciousness] at the end. As regards these, those of the fine-material sphere are invariable as to [possession of heart] basis and as to their object, and variable as to position and function, while the others occur without [heart] basis, [154] and they are invariable as to object and variable as to position and function.

695. This in the first place is how the 32-fold consciousness occurs in the course of an existence with formations as condition. And there [in the course of an existence] these several formations are conditions as kamma condition and decisive support condition for this [32-fold resultant consciousness].

(Registration)

696. Herein, among those eleven kinds called registration, there is none that occurs as registration in the fine-material and immaterial becoming. Why? Because of the absence of germ (*bīja*). For there, there is no rebirth-linking germ called sense-sphere result which would be its progenitor in the course of an existence in respect of visible data, etc. as objects. Does this imply the absence in the fine-material becoming of eye-consciousness, etc.? No. It is because of the power of the occurrence of the faculties and because of limitation of consciousness in the divisions of the doors and the cognitive series (*dvāravāhibhede*).

697. And just as this registration does not occur at all in the fine-material and immaterial becoming, likewise it does not follow any states which are not of the sense sphere. Why? Because it is not generated by them and because of their unlikeness to its progenitor. For just as a tender child, who wants to go outside the house, follows his own father who begot him or some other well-wishing relative who resembles his father, and he holds on to his hand, and [does] not [follow] others as, for instance, royal officials, likewise, when it is desirous of going out from the object of the life-continuum, it follows, owing to sharing, only the sense-sphere impulsion, which is its own father that begot it, or which resembles him, and not any other expanded or unsurpassed⁴⁸ [impulsion].

698. And just as it does not follow the expanded and supramundane (*lokuttara*), likewise when these sense-sphere states occur with an expanded object, then it does not follow them either. Why? Because of unfamiliarity with the place, and because of having a constantly limited object. For just as the tender child who follows his father or the relative who resembles his father, follows him only in familiar places such as the house door, the street market, the cross-roads, etc., not when he goes to the forest or to the battlefield, thus when following sense-sphere states it only follows them when they occur in unexpanded, familiar places, not when they occur instigated by expanded and supramundane states. And because its object is stated as entirely limited thus: "All sense-sphere result, functional mind element, functional root-causeless mind-consciousness element accompanied by mental pleasure—these states have a limited object" (Dhs § 1406), it should therefore [155] be understood that it does not follow sense-sphere states which have an expanded or a supramundane object.

699. Or what is the use of this discussion of justifications? For in the Commentary it is stated emphatically that: “The eleven registration consciousnesses do not take that object (*tadārammaṇaṃ na gaṇhanti*) when impulsion impels instigated by name and lineage (*nāma-gotta*); when impulsion impels instigated by a concept that object is not obtained⁴⁹ (*tadārammaṇaṃ na labbhati*); in insight which has the three characteristics as object that object is not obtained; in strong insight leading to emergence that object is not obtained; when impulsion impels instigated by fine-material and immaterial states that object is not obtained; in states fixed by the wrongnesses⁵⁰ that object is not obtained; in states fixed by the rightnesses that object is not obtained; when impulsion impels instigated by supramundane states that object is not obtained; when impulsion impels instigated by knowledge of the supernormal achievements (*abhiññā-ñāṇa*) that object is not obtained; when impulsion impels instigated by knowledge of the discriminations (*paṭisambhidā*) that object is not obtained; in a weak object of the sense sphere that object is not obtained; only in a strong object in the six sense doors is that object obtained. And when it is obtained it is only obtained in the sense sphere. There is no registration in the fine-material and immaterial becoming” (cf. Bdhd 58).

iib. Rebirth-linking

700. But what was said [above], namely, that: “As regards the remaining nineteen, there is none that does not occur as a rebirth-linking appropriate to itself”, is hard to understand since it is very brief. Hence, in order to show the detailed method, it is asked: (i) How many kinds of rebirth-linking are there? (ii) How many kinds of rebirth-linking consciousness? (iii) Where does rebirth-linking come about and by means of what? (iv) What does rebirth-linking have as its object?

701. (i) Including rebirth-linking of the non-percipient (*asañña*) beings, there are twenty kinds of rebirth-linking.

702. (ii) There are nineteen kinds of rebirth-linking consciousnesses as aforesaid.

703. (iii) Herein, rebirth-linking by means of the unprofitable resultant, root-causeless mind-consciousness element⁵¹ comes about in the states of woe. Rebirth-linking by means of the profitable resultant⁵² comes about in the human world among those blind from birth, born deaf, born mad, born drivelling (M i 20; MA i

118). the sexless and so on. Rebirth-linking for the meritorious by means of the eight principal resultant [consciousnesses] with root-cause⁵³ comes about among deities⁵⁴ and among men. That by means of the five fine-material sphere resultants comes about in the fine-material Brahmā world. That by means of the four immaterial-sphere resultants comes about in the immaterial world. So rebirth-linking [consciousness] conforms to the means by which, and the place in which, it comes about.

704. (iv) In brief, rebirth-linking has three kinds of objects, kamma, [156] the sign of kamma and the sign of the destiny. Herein, kamma is accumulated profitable and unprofitable volition; the sign of kamma is that thing (*vatthu*) by taking which as its object kamma was accumulated. Herein, although the kamma was performed a hundred thousand *koṭis* of aeons ago in the past, yet at that moment the kamma or its sign comes and makes its appearance.

705. Here is a story concerning the appearing of the kamma sign. Gopaka Sivali, it seems, had a shrine built in the Tālapaṭṭhika monastery. The shrine appeared to him as he lay on his deathbed. Taking that sign, he died and was reborn in the divine world.

706. One kind is called dying in confusion. For when one is going looking the other way, they cut off his head with a sharp sword from behind; [or] when one has lain down and gone to sleep, they cut off his head with a sharp sword; [or] they kill him by plunging him into the water. At such a time some kamma or kamma-sign appears.

707. Another kind is called rapid dying. For they squash a fly sitting on the handle of a spade or on the head by hitting it with a hammer. At such a time kamma or kamma-sign appears.

708. But when a fly is thus squashed it is not body-door adverting that interrupts (*āvatteti*) the life-continuum first; it is mind-door adverting only that interrupts it. Then when impulsion has impelled, it re-enters the life-continuum. In the second turn, body-door adverting interrupts the life-continuum. After that there occur the consciousnesses of the process (*vīthi*), namely, body-consciousness, acceptance, investigation and determining. When impulsion has impelled, it re-enters the life-continuum. In the third turn, it is mind-door adverting that interrupts the life-continuum; then when impulsion has impelled⁵⁵ it re-enters the life-continuum. At this place it causes death (*kālakiriyam karoti*). For what purpose is this brought in? For the purpose of illustrating the rapidity of the object of immaterial states.

709. The sign of the destiny appears as one scene (*vaṇṇa*) in the place of rebirth. Herein, when hell appears, it does so like a metal cauldron; when the human world appears, the mother's womb appears like a woollen slipper (*kambalayāna-sadisā*); when the heavenly world appears, wishing-trees, divine palaces and couches, etc. appear.

710. Thus in brief rebirth-linking has three kinds of objects, kamma, the sign of kamma and the sign of the destiny.

711. Another method: rebirth-linking has three kinds of objects, namely, past, [157] present and not so classifiable. Non-perceptive rebirth-linking has no object.

712. Herein, in the sphere of boundless consciousness and the sphere of neither perception nor non-perception, the object of rebirth-linking is past; that of the ten kinds of sense-sphere rebirth-linking is past or present; that of the rest is not so classifiable. But while rebirth-linking occurs thus with three kinds of objects, the death-consciousness next to which it appears has only a past or a not so classifiable object, there being no death-consciousness with a present object. Therefore the manner of its occurrence in the happy destinies and the unhappy destinies should be understood thus, namely, that rebirth-linking [consciousness] occurs with one of three kinds of objects next to death [-consciousness] with one of two kinds of objects.

713. [(1a) From happy to unhappy destiny] For example: firstly, in the case of a person in the happy destinies of the sense sphere who is an evil doer, when he is lying on his deathbed his evil kamma according as it has been stored up, or its sign, comes into focus in the mind door. For it is said: "Then [the evil deeds that he did in the past] ... cover him, [overspread and envelop him]" (M iii 164). Next to the cognitive series (*vīthi*) of impulses ending in registration, or next to simple impulsion,⁵⁶ which have arisen on being instigated by that [kamma or its sign], there arises the death consciousness making the object (*visaya*) of the life-continuum its object. When that has ceased, there arises, being instigated by that same kamma or sign of kamma which had come into focus, the rebirth-linking consciousness included (located) in the states of woe having been driven [there] by the force of the defilements which have not been cut off. This is the kind of rebirth-linking which has a past object and comes next to death consciousness with a past object.

714. (Ib) In another's case, owing to kamma of the kind aforesaid, there comes into focus in the mind door at the time of death the sign of the states of woe with the picture of the fire and flames, etc. in the hells, etc. To him, when the life-continuum has twice arisen and ceased, three sorts of consciousness in the cognitive series (*vīthi-cittāni*) arise instigated by that object, namely, one advertent, impulsions which are five in number, because of the slowing down due to the nearness of death, and two registrations. After that there arises one death consciousness which makes the object of the life-continuum its object. Up to this point, eleven conscious moments have elapsed. Then there arises rebirth-linking consciousness having that same object, which has a remaining lifespan of five conscious moments. This is the kind of rebirth-linking which has a present object and comes next to death consciousness with a past object.

715. (Ic) In another's case there comes into focus in one of the five doors [158] an inferior object which is the cause of greed, etc. When his consciousnesses ending with determining (*voṭṭhapana*) have arisen in due succession, there arise impulsions which are five in number because of slowing down due to the nearness of death, and two registrations; after that, one death-consciousness making the object of the life-continuum its object. Up to this point fifteen consciousnesses have elapsed, namely, two life-continuum, [one] advertent, seeing, receiving, investigating and determining; five impulsions, two registration and one death consciousness. Then there arises his rebirth-linking consciousness having that same object, which has a remaining lifespan of one conscious moment. This also is the kind of rebirth-linking which has a present object and comes next to the death consciousness with a past object.

716. This, firstly, is the way in which rebirth-linking in an unhappy destiny with past and present objects occurs next to death consciousness in a happy destiny with a past object.

717. (IIa-c) But in the case of one in the states of woe who has stored up blameless kamma as aforesaid, all should be understood in the same way, substituting the bright side for the dark side thus: His blameless kamma [according as it has been accumulated], or its sign, comes into focus in the mind door.

718. This is the way in which rebirth-linking in a happy destiny with past and present objects occurs next to death consciousness in an unhappy destiny with a past object.

719. (IIIa) [In the case] of one in the states of bliss, however, who

has stored up blameless kamma, when he is lying on his deathbed, his blameless kamma according as it has been stored up, or its sign, comes into focus in the mind door. For it is said: "Then [the good deeds he did in the past] ... cover him, [overspread and envelop him]" (M iii 171) and so on. And that applies only in the case of one who has stored up blameless sense-sphere kamma. But only the sign of the kamma comes into focus in the case of one who has stored up kamma of the expanded (*mahaggata*) spheres. Next to the cognitive series of impulsions ending in registration, or of simple impulsions, which has arisen on being instigated by that [kamma or its sign], there arises the death consciousness making the object of the life-continuum its object. When that has ceased, there arises, instigated by that same kamma or sign of kamma which had come into focus, the rebirth-linking consciousness included (located) in the states of bliss, having been driven [there] by the force of the defilements which have not been cut off. This is the kind of rebirth-linking which has a past or a not so classifiable object and comes next to death consciousness with a past object.

720. (IIIb) In another's case, owing to blameless sense-sphere kamma, there comes into focus in the mind door at the time of death the sign of the states of bliss, called the appearance of the mother's womb in the case of the human world, or called the appearance of pleasure groves, wishing trees and so on in the case of the divine world. [159] His rebirth-linking consciousness arises next to the death consciousness in the order shown in respect of the sign of the states of woe. This is the kind of rebirth-linking which has a present object and comes next to death consciousness with a past object.

721. (IIIc) In another's case, relatives present [objects] at the five sense doors; either a visible datum as object such as flowers, garlands, flags, banners, etc., saying: 'This is being offered to the Blessed One (*Buddhapūjā*) for your sake, dear, set your mind at rest;' or a sound as object, such as preaching of the Dhamma, offerings of music, etc.; or an odour as object, such as incense, scents, perfumes, etc.; or a taste as object such as honey, molasses, etc., [saying:] 'Taste this, dear, it is a gift to be given for your sake;' or a tangible datum as object such as China cloth, Somāra cloth, etc., [saying:] 'Touch this, dear, it is a gift to be given for your sake.' When that visible datum, etc. as object has come into focus for him, and the consciousnesses ending with determining have arisen in due succes-

sion, there arise in him impulses which are five in number because of slowing down due to the nearness of death, and the two registrations; after that, the one death consciousness making the object of the life-continuum its object. At the end of that, there arises rebirth-linking consciousness having that same object which lasts for a single conscious moment. This also is the kind of rebirth-linking which has a present object and comes next to death consciousness with a past object.

722. (III d) But in the case of another who is in the states of bliss through having obtained the expanded [spheres] through earth-kasiṇa jhāna, etc., at the time of death there comes into focus at the mind door one of sense-sphere profitable kamma, or the sign of the kamma, or the sign of the destiny, or else the sign of the earth kasiṇa, etc., or else expanded consciousness. Or there comes into focus a superior object either of the eye or of the ear which is a cause for profitable rebirth. When the consciousnesses ending with determining have arisen in due succession, there arise in him impulses which are five in number because of slowing down due to the nearness of death. But for those who have an expanded destiny there is no registration, therefore the one death consciousness arises next to the impulses, making the object of the life-continuum its object. At the end of that, there arises rebirth-linking consciousness included (located) in one of the states of bliss of the sense sphere or of the expanded states, and having as its object whichever one among the [aforesaid] objects has appeared. [160] This is the kind of rebirth-linking which has a past, present or not so classifiable object next to death consciousness of the states of bliss with a not so classifiable object.

723. (III 2a-d) Rebirth-linking next to death [consciousness] of the immaterial sphere should be understood according to this method also. This is the way in which rebirth-linking occurs with a past, present or not so classifiable object next to death [consciousness] in the states of bliss with a past or not so classifiable object.

724. (IV) But in the case of one in the unhappy destinies who is an evil doer, that kamma, or its sign, or the sign of the destiny, comes into focus in the mind door, or in the five doors, as the object which is a cause for the unprofitable rebirth. Then his rebirth-linking consciousness arises in due succession at the end of the death-consciousness, included (located) in an unhappy destiny and

with one of those objects as its object. This is the way in which rebirth-linking occurs with a past or present object next to death consciousness in the states of woe with a past object.

(iii) Kamma as Condition

725. Up to this point there has been shown the occurrence of the nineteenfold consciousness as rebirth-linking. Also all this [is further classified; for]

While it occurs in linking thus,
it has a double class beside
Through kamma, and as mixed and not,
and is still further classified.

726. For this [kamma-] resultant consciousness, when it occurs in rebirth-linking, does so by means of kamma in two ways. For its generating kamma can be its condition either as multiple-moment (*nānākkhaṇika*) kamma condition or as decisive support condition. For this is said: "Profitable and unprofitable kamma is a condition as decisive support condition for [kamma-] result" (cf. Tkp i 5).

727. It should be understood that when it occurs thus, its double kind is mixed and not, and it is still further classified.

(iv) Mixed and Unmixed with Materiality

728. For example: though this occurs in one way only as rebirth-linking, it is twofold as divided into mixed and unmixed with materiality; it is threefold as divided into sense-desire, fine-material and immaterial existence; it is fourfold as egg-born, womb-born, putrescence- (moisture-) born and apparitional generation; it is fivefold according to destiny; it is sevenfold according to the stations of consciousness; it is eightfold according to the abodes of beings.

729. Herein,

The mixed is double, sexed and not,
and that with sex is double too;
The least decads the first has got,
respectively are three and two.

730. [161] "The mixed is double, sexed and not": that rebirth-linking consciousness which, leaving aside the immaterial existence (*arūpa-bhava*), arises here mixed with materiality, because of its

arising in the fine-material existence without sex (*bhāva*) called femininity faculty and masculinity faculty, and because of its arising in the sense-sphere existence together with that [twofold] sex – leaving aside the rebirth-linking of one born as a eunuch. Thus it is double as “with sex” (*sa-bhāva*) and “without sex” (*a-bhāva*).⁵⁷ 731. “And that with sex is double too” (*sabhāvaṃ tattha ca dvidhā*): there also because of its arising together with either the female or the male sex (*itthipurisabhāvānaṃ*), its nature (*sabhāva*) is twofold, too.

732. “The least decads the first has got, respectively are three and two”: here, together with that rebirth-linking consciousness which is mixed with materiality and comes first in the pair “mixed and unmixed”, there arise at the least the two decads of physical basis and body, or the three decads of physical basis, body and sex. There is no reduction of materiality below that. But when it arises thus in this minimal amount in the two kinds of generation termed egg-born and womb-born, it does so to the amount of [a drop of] cream of ghee on a single fibre of new-born [kid’s] wool, and it is known as the “embryo in the first stage” (*kalala*).

733. How the [four kinds of] generation come about may be understood according to the kinds of destiny. For as regards these,

The first three kinds of generation
are not in hell, nor with the gods,
Save those of earth; all four are found
in the three other destinies.

734. Herein, by the words “with the gods” it should be understood that, as in hell and among the deities, excepting earth deities, so also among the ghosts (*peta*) consumed with thirst, the first three kinds of generation [namely, egg, womb and putrescence] are not found; for these are apparitional only. But in the remaining three kinds of destiny, among animals, ghosts and human beings, and among the earth deities excepted above, there are all four kinds of generation.

735. Herein,

The fine-material gods have thirty-nine;
The apparitional and moisture-born
Have seventy material instances
At most, and they have thirty at the least.

736. Firstly, among the fine-material Brahmās of apparitional generation, there arise together with rebirth-linking consciousness thirty-nine material instances with the four groups (*kalāpa*), namely, the eye-, ear- and physical-basis decads and the life ennead. But, leaving aside the fine-material Brahmās, among the others born apparitionally and those of moisture generation, there are seventy [instances] at the most with the eye-, ear-, nose-, tongue-, body-, sex- and physical-basis [162] decads. And these are always to be found among deities [of the sense sphere]. Herein, the measure of matter, the heap of matter consisting of the ten things, namely, colour, odour, taste, nutritive essence, the four elements, eye-sensitivity and life, are called the "eye decad". So should the rest be understood. But at the least, thirty material instances arise with the tongue-, body- and physical-basis decads of those born blind from birth, deaf, noseless⁵⁸ and sexless. But between the most and the least the allotment should be understood according as appropriate.

737. After knowing this, again,

One ought to consider the [pair] death and birth
 Under aggregates, object, cause, destiny, feeling,
 Happiness, and then thinking applied and sustained,
 Distinguishing them by unlikeness and likeness.

738. The meaning is: there is rebirth-linking which is twofold as mixed and unmixed [with materiality], and there is the death consciousness immediately before it, and their unlikeness and likeness according to these aggregates, etc. should be known. How?

739. Sometimes, next to a four-aggregate immaterial death there is a four-aggregate rebirth-linking having similar (*abhinna*) object. Sometimes there is an expanded rebirth-linking with an internal object [next to] an unexpanded death with an external object. This firstly is the method in respect of the immaterial planes. But sometimes there is a five-aggregate sense-sphere rebirth-linking next to a four-aggregate immaterial death. Sometimes there is a four-aggregate immaterial rebirth-linking next to a five-aggregate sense-sphere death or a fine-material sphere death.

740. Thus there is rebirth-linking with a past, not so classifiable⁵⁹ or present object next to a death with a past object. There is rebirth-linking in a certain unhappy destiny [next to] death in a certain happy destiny. There is rebirth-linking accompanied by root-cause [next to] a root-causeless death. There is triple-root-cause rebirth-

linking [next to] double-root-cause death. There is rebirth-linking accompanied by joy [next to] death accompanied by equanimity. There is rebirth-linking with rapture [next to] death without rapture. There is rebirth-linking with applied thought [next to] death without applied thought. There is rebirth-linking with sustained thought [next to] death without sustained thought. There is rebirth-linking with applied and sustained thought [next to] death without applied and sustained thought. Thus they should be coupled together by opposites as appropriate.

741. A mere state that has got its conditions,
 Ushers in the subsequent existence;
 It has not transmigrated from the past,
 Nor does it come about, not caused thereby.

742. [163] So it is this mere material and immaterial state, which arises when it has obtained its conditions, that ushers in (lit. “comes into”) the subsequent existence, is what is said; it is not a lasting being, not a soul, and it has neither transmigrated (*saṅkanti*) here from a past existence, nor yet is it manifested here without cause from that.

743. We shall explain this by the evident order of human death and rebirth-linking. For when, in the past existence, a man who is near to a natural or violent death is unable to bear the onset of the unbearable daggers of the [painful] feelings that end in death, as they sever the ligatures of the joints in all the limbs, his body gradually withers up like a green palm leaf dropped in the sunlight; and when the faculties of the eye, etc. have ceased and the body faculty, mind faculty and life faculty remain on in the heart basis alone, [then] consciousness, which has as its support the heart basis still remaining at that moment, occurs on being instigated either by some kamma from among the “weighty”, “repeated”, “near” and “previously performed” kinds of kamma in the past and called the formation which has obtained the remaining conditions; or it occurs instigated by an object (*visaya*) called kamma sign or destiny sign made to appear by that [kamma]. And while it is occurring thus, because craving and ignorance have not been abandoned, and the dangers in that object being concealed by ignorance, craving pushes it and the conascent formations fling it forward. And while, as a continuous process, (*santati*) it is being pushed by craving and

flung forward by formations, it abandons its former support like one who crosses a river by hanging onto a rope tied to a tree on the near bank, and, whether getting or not getting new support originated by the kamma, it occurs by means of object condition, etc. only.

744. And here, the former [of these two states] is called death (*cuti*) because of falling (*cavanato*), and the latter is called rebirth-linking (*paṭisandhi*) because of linking with the beginning of the next existence (*bhavantarādi-paṭisandhanato*). But it should be understood that it has neither come here from the previous existence nor has it become manifest without the kamma, the formations, the pushing, the object (*visaya*) and so on as cause.

745. Here use the echo as example
and the like; for with a stream
Of continuity comes neither
identity nor otherness.

[164] And here let the illustrations of this consciousness be things such as an echo, a lamp, a seal impression, a mirror-image as regards its not coming here from the previous existence and as regards its arising due to causes which are included in past existence. For just as an echo, a lamp, a seal impression and a shadow have [respectively] sound and so on as their cause and come to be without going elsewhere, so also this consciousness.

746. And here, with a stream of continuity (*santāna*) there is neither identity nor diversity; for if there were absolute identity in a stream of continuity, there would be no forming of curd from milk. Yet if there were absolute diversity, the curd would not be derived from the milk. And so, too, with all causes and causally-arisen things; and if that were so, there would be an end to all worldly usage, and that is undesirable. Therefore neither absolute identity nor absolute diversity should be assumed here.

747. Here it might be said: 'If there is manifestation without transmigration, then that fruit could be another person's or due to another kamma, since the aggregates which are in this human state have ceased and the kamma which is the condition for the fruit does not pass on there [where the fruit is]. And since there is no experiencer of it, whose is that fruit? Therefore this formulation is not a good one.'

748. Here is the reply:

In continuity the fruit
is neither of, nor from, another;
The formative process of seeds
will prove the purport of this matter.

749. For when a fruit arises in a single continuity, it is neither another's nor [does it come] from another [kamma], because of the exclusion⁶⁰ of absolute identity and absolute otherness. The formative process⁶¹ of seeds establishes the meaning of this. For after the formative processes of a mango seed, etc. have been effected, when in the continuity of the seeds' [growth] the particular fruit arises later on, owing to conditions being obtained, it does so neither [as the fruit of] other seeds, nor from other formative processes as condition; nor do those seeds or formative processes themselves arrive at the place where the fruit is. And that should be understood to happen in the same way [in our case too]. This meaning can also be understood from the fact that it is owing to the arts, crafts, medicine, etc. learnt in youth that they give their fruit when maturity is reached.

750. It was also asked: 'Since there is no experiencer of it, whose is that fruit?' Herein:

For mere arising of the fruit
the common term "experiencer" is used,
Just as one says "it fruits"
when fruit arises on a tree.

751. [165] For just as it is simply owing to the arising of tree fruits which are one part of the states called a tree, that it is said that "the tree fruits" or "has fruited", so it is simply owing to the arising of the fruit consisting of the pleasure and pain called experience, which is one part of the aggregates called "deities" and "humans", that it is said that "a deity or a human being experiences or feels pleasure or pain". There is therefore no need at all here for another [i.e. separate] experiencer.

752. And should anyone say: 'This being so, these formations should be conditions for fruit either when they are present or when they are not present; and if it is when they are present, their result should come about only at the moment of their occurrence; but if

it is when they are not present, they would bear fruit constantly before and after their occurrence.' he should be told:

They are conditions when performed,
nor do they constantly bear fruit;
And here examples to be known
are those beginning with the agent.

753. For formations are conditions for their own fruit because of having been performed, not because of presence or non-presence, according as it is said: "Due to profitable kamma of the sense sphere having been performed, stored up, resultant eye-consciousness arises" (Dhs§431), and so on. Having become conditions for their own fruit according to their capacity, they do not again bear fruit because the result has already ripened. And in explaining this meaning the example of the agent, etc. should be understood. For just as in the world when someone becomes an agent for completing some business, and he buys goods or obtains a loan, then it is simply his performing of the transaction which is the condition for completing that business, not the [actual] presence or the non-presence of the transaction; and after completion of the business he has no further liability. Why? Because the business has been completed. So, too, it is because of having been performed that formations are conditions for their own fruit, and they do not bear fruit after they have already given fruit according to their capacity.

754. Up to this point the occurrence, with formations as condition, of rebirth-linking consciousness that occurs in the two ways as mixed and unmixed [with materiality] has been illustrated.

(v) How Formations are Condition for Consciousness

755. Now in order to eliminate confusion about all these 32 kinds of resultant consciousness,

It should be known for which, and how,
These formations are the conditions,
In rebirth and in the course of existence,
In the [three] kinds of existence and so on.

756. [166] Herein, the three kinds of existence, the four kinds of generation, the five kinds of destiny, the seven stations of consciousness and the nine abodes of beings are what are called "kinds of existence and so on". The meaning is that it should be recognised for what kinds of resultant consciousness these are conditions in

rebirth-linking and in the course of an existence (*pavatti*) in these kinds of existence and so on, and in what way they are conditions. 757. Herein, firstly as regards the formations of merit: the formation of merit comprising the eight volitions of the sense sphere is a condition in two ways, as multiple-moment kamma condition and as decisive support condition, collectively for all the nine kinds of resultant consciousness in rebirth-linking in a happy destiny, in the sense-sphere existence. The formations comprising the five profitable volitions of the fine-material sphere [are a condition in like manner] for five kinds of rebirth-linking only in the fine-material existence.

758. That of the sense sphere divided up as aforesaid is a condition in two ways, as aforesaid, for seven kinds of limited [-sphere] resultant consciousness—excluding the root-causeless mind-consciousness element accompanied by equanimity⁶² in the course of an existence, but not in rebirth-linking, in a happy destiny in the sense-sphere existence. And that same [formation] is a condition likewise for five kinds of resultant consciousness in the course of an existence, not in rebirth-linking, in the fine-material existence. It is a condition likewise for eight kinds of limited [-sphere] resultant consciousness in the course of an existence, not in rebirth-linking, in an unhappy destiny in the sense-sphere existence. There it is a condition for such profitable-resultant consciousness [occurring] in hell in the encountering of a desirable object [on such occasions] as during the Elder Mahā-Moggallāna's visits to the infernal regions. [Through the same condition] a desirable object is obtained also, among animals and among *nāgas*, *supaṇṇas*⁶³ and ghosts of great power.

759. This [formation of merit] is also a condition for sixteen kinds of profitable-resultant consciousness in the course of an existence and in rebirth-linking, in a happy destiny in the sense-sphere existence. Collectively the formation of merit is likewise a condition for all ten kinds of resultant consciousness in the course of an existence, and in rebirth-linking in the fine-material existence.

760. The formation of demerit, comprising the twelve unprofitable volitions, is a condition likewise in an unhappy destiny in the sense-sphere existence for one kind of consciousness in rebirth-linking,⁶⁴ not in the course of an existence; also for six kinds in the course of an existence, not in rebirth-linking; and for [all] seven kinds [partly] in the course of an existence and [partly] in rebirth-linking. And in a happy destiny in the sense-sphere existence it is a condition

likewise for those same seven kinds in the course of an existence, not in rebirth-linking. In the fine-material existence it is a condition likewise for four kinds of resultant consciousness in the course of an existence, not in rebirth-linking. Thus it is a condition for [Brahmās'] seeing of undesirable visible data [167] and hearing of undesirable sounds that are in the sense sphere. But in the Brahmā world there are no undesirable visible data and so on; and likewise in the divine world of the sense sphere.⁶⁵

761. The formation of the imperturbable is a condition likewise for four kinds of resultant consciousness both in the course of an existence and in rebirth-linking in the immaterial existence.

762. But by the all-inclusive method as regards the profitable and the unprofitable of the sense sphere, the bodily formation comprising the twenty volitions is a condition in two ways, as multiple-moment kamma condition and as decisive support condition, for ten kinds of resultant consciousness in rebirth-linking in the sense-sphere existence. That same formation is a condition likewise for the thirteen kinds of resultant consciousness in the course of an existence, not in rebirth-linking, in the sense-sphere existence, and for nine kinds [of resultant consciousness similarly] in the fine-material existence. That same [formation] is a condition likewise for 23 kinds of resultant consciousness in the course of an existence and in rebirth-linking.

763. So also with the verbal formation.

764. But the mental formation comprising the 28 and the 29 volitions is a condition likewise for nineteen kinds of resultant consciousness in rebirth-linking, not in the course of an existence, in [all] the three kinds of existence. That same formation is a condition likewise for 22 kinds of resultant consciousness, given above [separately] as thirteen and nine kinds, in the course of an existence, not in rebirth-linking in the two kinds of existence [respectively, namely, the sense-sphere and fine-material existences]. But it is a condition likewise for 32 kinds of resultant consciousness in both the course of an existence and in rebirth-linking in the three kinds of existence.

765. This firstly is how it should be understood for what [kinds of resultant consciousness] these formations are conditions in rebirth-linking and the course of an existence in the [three] kinds of existence, and in what way they are conditions.

766. And it should also be understood in this same way in respect of the kinds of generation (*yoni*) and so on.

(vi) Summary

767. Herein, the following is a statement of the bare headings, starting from the beginning: Of these [three kinds of] formations, firstly the formation of merit produces all its own result by giving rebirth-linking in two of the kinds of existence; likewise in the four kinds of generation, namely, the egg-born and so on; in two of the kinds of destiny, namely, the divine and the human; in four of the stations of consciousness, namely, the human and the planes of the first, second and third jhānas,⁶⁶ described thus: “Different in body and different in perception ... different in body and same in perception ... same in body and different in perception ... same in body and same in perception” (D iii 253); and in only four of the abodes of beings, because in the abode of non-percipient beings it only forms materiality. Therefore it is a condition in the way stated for 21 kinds of resultant consciousness in these two kinds of existence, four kinds of generation, two kinds of destiny, four stations of consciousness [168] and four abodes of beings, according as they are produced in rebirth-linking or in the course of an existence.

768. But the formation of demerit ripens as rebirth-linking in the sense-sphere existence only, in the four kinds of generation, in the remaining three destinies, in the one station of consciousness described as “different in body and same in perception”, and in the one corresponding abode of beings. Therefore it is a condition in the way aforesaid for seven kinds of resultant consciousness in one kind of existence, in four kinds of generation, in three kinds of destiny, in one station of consciousness and in one abode of beings, both in rebirth-linking and in the course of an existence.

769. The formation of the imperturbable ripens as rebirth-linking in the immaterial existence only, in the apparitional kinds of generation only, in the divine destiny only, in the three stations of consciousness beginning with the sphere of boundless space, and in the four abodes of beings beginning with the sphere of boundless space. Therefore it is a condition in the way aforesaid for the four kinds of consciousness in one kind of existence, in one kind of generation, in one kind of destiny, in three stations of consciousness, and in four abodes of beings both in rebirth-linking and in the course of an existence.

770. Also because the bodily formation produces all its own result by giving rebirth-linking in the sense-sphere existence only, in the four kinds of generation, in the five kinds of destiny, in two stations

of consciousness and in two abodes of beings—therefore it is a condition likewise for 23 kinds of resultant consciousness in one kind of existence, in four kinds of generation, in five kinds of destiny, in two stations of consciousness and in two abodes of beings, both in rebirth-linking and in the course of an existence.

771. So also with the verbal formation.

772. But because the mental formation does not fail to result anywhere except in one abode of beings [i.e. the non-percipient], therefore it is a condition likewise for the 32 kinds of resultant consciousness in the three kinds of existence, the four kinds of generation, the five destinies, the seven stations of consciousness and the eight abodes of beings both in rebirth-linking and in the course of an existence according as is applicable.

773. But in the abode of beings which is without consciousness, there is no consciousness with formations as condition. Furthermore, among the non-percipient beings the meritorious formation is a condition as multiple-moment kamma condition, for materiality due to kamma that has been done (*kaṭattā-rūpa*).

774. This is how

It should be known for which, and how,
these formations are the condition
In rebirth and in the course of existence,
in the [three] kinds of existence, and so on.

This is the description of “with formations as condition, consciousness [arises]”. [169]

(4) With Consciousness as Condition, Mentality-Materiality

(a) Definition

775. In the description of the clause “with consciousness as condition, mentality-materiality”,

- (1) As to division of teaching,⁶⁷
- (2) occurrence in all existence, and so on,
- (3) Inclusion, and (4) the manner of condition—
the definition should be known.

776. (1) “As to division of teaching”: [with the words] **Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ** <136.10> (“Herein, which is materiality? It is the four great primaries and the materiality derived from the four great primaries”), firstly, both in suttanta and here,

the explanation of the word "materiality" is given identically, without a difference. But that of the word "mentality" is different. For in *suttanta*, "Herein, what is mentality? It is feeling, perception, volition, impression, bringing-to-mind" (cf. S ii 53; M i 53) is said; but here, **vedanākkhandho saññākkhandho saṅkhārakkhandho** <136.8> ("the feeling aggregate, the perception aggregate, the formations aggregate") is said. For there [in the *suttantas*] he taught the formations aggregate divided up into three as volition, impression and bringing-to-mind, together with the [other] two aggregates, showing the mentality which arises with eye-consciousness as condition and which, when arisen, is plain because it does not have to be taken by way of other states' support as the basis of consciousness (*cittassa ṭhiti*) and the life (*āyu*) of the immaterial states. But here, including all mentality, both that which is stated there and that which is not stated, he stated the three aggregates, namely, the feeling aggregate, the perception aggregate and the formations aggregate.

777. But are only these three aggregates mentality and is consciousness not called mentality? Not that it is not. But if it is included, there comes to be the co-presence of two kinds of consciousness, namely, consciousness as mentality and consciousness as condition. Therefore, leaving consciousness in its place as condition, the three aggregates only are stated in order to show the mentality which is produced by the condition. This in the first place is how the definition should be known as to division of teaching.

778. (2) "As to occurrence in all existence and so on". But here, excepting one abode of beings [i.e. the non-percipient], mentality occurs in all kinds of existence, generation, destiny, stations of consciousness, and in the remaining abodes of beings. Materiality occurs in two kinds of existence, four kinds of generation, five destinies, the first four stations of consciousness and [the first] five abodes of beings.

779. And when this mentality-materiality occurs thus, because at the moment of rebirth-linking of sexless embryos and of the egg-born there are manifested two fundamental continuities,⁶⁸ that is, the two decads of physical basis and body and also three immaterial aggregates, therefore in detail these 23 states, namely, twenty states as concrete materiality (*rūpa-rūpa*) and three immaterial aggregates. [170] should be understood as "mentality-materiality with consciousness as condition". But by not taking what has already been

taken, and so cancelling nine material instances from one of the fundamental continuities, fourteen states remain.

780. By adding the sex decad for those possessed of sex [before making the above cancellation] there are 33; and by not taking what has already been taken in the case of these too, and so cancelling eighteen material states [i.e. nine each] from two of the fundamental continuities, fifteen remain.

781. And because at the moment of rebirth-linking of those of Brahmā's Retinue and others among apparitionally-born beings, there are manifested as materiality four continuity headings, that is, eye, ear and basis decads and the life-faculty ennead, and also the three immaterial aggregates, therefore in detail these 42 states, namely, 39 states as concrete materiality and three immaterial aggregates, should be understood as "mentality-materiality with consciousness as condition". But by not taking what has already been taken and so cancelling 27 states [i.e. nine each] from three fundamental continuities, fifteen remain.

782. In the sense-sphere existence, at the moment of rebirth-linking of the remaining kinds of apparitionally-born or of the moisture-born having sex and matured sense bases, there are manifested seven fundamental continuities as materiality and also three immaterial aggregates. Therefore in detail these 73 states, namely, seventy states as concrete materiality and three immaterial aggregates, should be understood as "mentality-materiality with consciousness as condition". But by not taking what has already been taken and so cancelling 54 states [i.e. nine each] from the set of six fundamental continuities, nineteen remain.

783. This is the maximum. But as minimum the computation of "mentality-materiality with consciousness as condition" in the rebirth-linking of those who lack such and such a fundamental material continuity should be understood in brief and in detail by reducing it accordingly.⁶⁹

784. But immaterial [beings] have only the three aggregates. Non-percipient [beings] have only the life-faculty ennead as materiality.

785. This in the first place is the method in respect of rebirth-linking.

786. But in the course of an existence, in all places where materiality occurs, there is manifested the temperature-originated bare [material] octad, which is due [initially] to the temperature occurring together with the rebirth-linking consciousness at the moment of

its presence (*thiti*).⁷⁰ But rebirth-linking consciousness does not originate materiality. For just as a man who is falling into a chasm cannot be a support for another, so it too is unable to originate materiality because of its weakness, which is due to the weakness of the physical basis. But, from the first life-continuum after the rebirth-linking consciousness onwards, [171] there is the bare octad originated by consciousness. And at the time when sound becomes manifest, there is the sound ennead due both to the temperature occurring after the moment of rebirth-linking and to consciousness. 787. The bare octad originated by nutriment appears in beings in the womb who live on materiality consisting of physical nutriment as soon as their body is suffused by nutriment swallowed by the mother; for it is said:

“And so it is that when his mother
eats, consuming food and drink,
One hidden in his mother’s womb
thereby obtains his nourishment”. (S i 206)

And it appears in apparitionally-born beings as soon as they first swallow the spittle which has come into their own mouths.

788. So, with the 26 [material instances] consisting of the bare octad originated by nutriment and of the, at most, two [sound] enneads originated respectively by temperature and consciousness, and also with the already-stated seventy [instances] originated by kamma that arise three times in each conscious moment,⁷¹ there are thus 96 material instances, and with the three immaterial instances there is thus a total of 99 states. Or because sound is not regularly present (*aniyata*), since it is only sometimes manifested, by deducting it therefore as twofold there are these 97 states which should be understood as “mentality-materiality with consciousness as condition” in all beings, according as it is produced. For in these [beings], whether sleeping or idling or walking⁷² or eating or drinking, these [states] occur day and night with consciousness as condition. On their having consciousness as condition we shall comment later.

789. But here this kamma-born materiality, though it is the first of all to find a footing in the [several] kinds of existence, generation, destiny, stations of consciousness and abodes of beings, yet it is unable to carry on without being sustained by materiality of triple origination, nor can that of triple origination do so without being sustained by the former. But, like sheaves of reeds propped together

on all four sides even when being struck by the wind, and like [boats with] damaged floats⁷³ that have found support somewhere in the ocean when struck by the force of the waves, when they sustain each other and stand up without falling down, they last one year, two years ... a hundred years, until those beings' lifespan or their merit is exhausted.

790. This is how the definition should be known here "as to occurrence in all⁷⁴ existence and so on". [172]

791. (3) "As to inclusion": now there is (a) the simple mentality with consciousness as condition, in the course of an existence and in rebirth-linking, in the immaterial sphere and in the course of an existence in the five-constituent existence; and (b) the simple materiality with consciousness as condition in both cases among the non-percipient beings and in the course of an existence in the five-constituent existence; and (c) the [combined] mentality-materiality with consciousness as condition, in both cases, in the five-constituent existence. All that mentality and materiality and mentality-materiality should be understood as "mentality-materiality with consciousness as condition", by inclusion under the term "mentality-materiality" according to the method of using an all-embracing term to include its component parts (*ekadesa-sarūpekasesanaya*).

792. Is this correct in view of the absence of consciousness in non-percipient beings? It is not incorrect. For

That consciousness as cause of mind
and matter is in two ways reckoned,
As with, and as without result;
wherefore this is correctly said.

793. For the consciousness which is the cause (*hetu*) of mentality-materiality is reckoned to be twofold as divided up into resultant and not-resultant. And since in the case of non-percipient beings materiality is originated by kamma, it has as its condition kamma-formation consciousness which occurred in the five-constituent existence. This applies likewise to materiality originated by kamma at the moment of profitable or any other consciousness in the course of an existence in the five-constituent existence. So this is correct.

794. This is how the definition should also be known here "as to inclusion".

795. (4) "As to manner of condition". Here:

Resultant consciousness is condition
 in nine ways for mentality,
 In nine ways, too, for basis-matter,
 in eight ways for the rest of matter.
 Formation consciousness conditions
 this matter in a single way;
 The rest of consciousness conditions
 this matter as the case may be.

796. Rebirth-linking or some other kind of resultant consciousness is a condition in nine ways, as conascence, mutuality, support, association, result, nutriment, faculty, presence and non-disappearance conditions, either at rebirth-linking or in the course of an existence, for that mentality called resultant, whether mixed with materiality or not. At rebirth-linking it is a condition in nine ways, as conascence, mutuality, support, result, nutriment, faculty, dissociation, presence and non-disappearance conditions, for the materiality of the [heart] basis. It is a condition in eight ways, namely, as the above conditions omitting mutuality condition, for materiality other than the materiality of the [heart] basis.

797. But kamma-formation consciousness is a condition in one way only, as decisive support condition, for the materiality of non-percipient beings, or for the kamma-born materiality in the five-constituent existence, according to the Suttanta method.

798. [173] All the remaining kinds of consciousness from the time of the first life-continuum onwards should be understood as a condition for some kind of materiality as appropriate. But since, in order to show how it acts as condition in detail, the whole discourse of the Paṭṭhāna must be cited, we do not undertake that.

799. Herein, it might be asked: 'But how is it to be known that the mentality-materiality of rebirth-linking has consciousness as its condition?' From suttas and from logic. For in the suttas it is established in many places that feeling, etc. have consciousness as condition, by such passages as: "States occurring parallel with consciousness" (*cittānuparivattino dhammā*) (Dhs §§1199, 1522; cf. 671, 772-3). But as to logic:

By matter seen here to be born
 of mind it comes to be established
 That consciousness is a condition
 for matter that is unseen, too.

800. For, whether consciousness likes it or not, [certain] material instances are seen to arise in conformity with it; and the unseen is inferred from the seen. Thus it can be known, by means of the consciousness-born materiality that is seen, that consciousness is a condition for the unseen materiality of rebirth-linking. For it has come down in the Paṭṭhāna that, like that which is consciousness-originated, that also which is originated by kamma has consciousness as its condition.

801. This is how the definition should also be known “as to manner of condition”.

802. When here the Blessed One says: ‘With consciousness as condition, mentality-materiality,’ it becomes clear for the wise who inquire that in the highest sense it is only mere mentality-materiality that occurs,⁷⁵ not a being, not a man. Therefore the matchless Wheel of the Law has been turned forward “not to be turned back by recluse or brahman or deity or Māra or Brahmā or anyone in the world” (S v 424; M sutta 141). This is the description of “with consciousness as condition, mentality-materiality”.

(5) With Mentality-Materiality as Condition, the Sixfold Base

(a) What is to be Included

803. As to the description of “with mentality-materiality as condition, the sixfold base [arises]”, it is said:

As mind three aggregates are reckoned,
as matter, primaries, basis, etc.;

And while all that conditions this,
a part can represent the rest.

804. For, as regards the mentality-materiality which is here a condition for the sixfold base, mentality is the three aggregates beginning with feeling; while materiality should be understood as that included in its own continuity⁷⁶ and reckoned to consist of the primaries, basis, etc., that is, four primaries, six [174] bases (*vatthu*) and the life-faculty [being conditioning factors], invariably. But this mentality and this materiality and this mentality-materiality, taken comprehensively as “mentality-materiality”, should be understood as a condition for the sixfold base consisting of the sixth base [i.e. mind] or the sixfold base, taken comprehensively as the “sixfold base”. Why? Because in the immaterial existence it is only mentality which is a condition, and that only for the sixth [i.e. the mind] base, not for any other. For in the section on the indeterminates

(*avyākata-vāra*) (Vbh 179), it will be stated: "With mentality as condition the sixth base [arises]". Hence it should be understood that what is merely included here is made clear there.

805. Here it might be asked: 'But how is it to be known that mentality-materiality is a condition for the sixfold base?' Because the latter exists when mentality-materiality exists. For a given base exists when a given [kind of] mentality and materiality exists, not otherwise. But the way in which the one comes to exist when the other does not (*tabbhāvabhāvībhāvitā*) will be explained below under the section dealing with how it is a condition. Therefore,

What for what becomes condition,
and how it does, in rebirth-linking
And in course of an existence
is what the wise should recognise.

806. Herein, what follows illustrates the meaning.

1. Mentality as Condition

807. In immaterial rebirth-linking
and course of existence, mind alone
Is in seven ways and six
condition at the minimum.

808. How? In rebirth-linking, firstly, mentality is a condition in seven ways at minimum, as conascence, mutuality, support, association, result, presence and non-disappearance conditions, for the sixth base. Some [mentality], however, is a condition as root-cause condition [i.e. greed, etc.], and some as nutriment condition [i.e. contact and mental volition]. So it is also a condition in other ways. It is by means of this latter [statement] that the maximum and minimum should be understood. In the course of an existence, too, resultant mentality is a condition as already stated. But the other [non-resultant] kind is a condition in six ways at minimum, as the aforesaid conditions except for result condition. Some mentality, however, is a root-cause condition and some a nutriment condition. Thus it is also a condition in other ways. It is by these that the minimum and maximum should be understood.

809. Also in another existence
mentality in rebirth likewise
Is a condition for the sixth;
and in six ways for the others.

810. In an existence other than the immaterial, [that is,] in the five-constituent existence, that resultant mentality is in association with the heart basis, a condition in seven ways at minimum for the sixth, [175] the mind base, in the same way as was said in respect of the immaterial existence. But in association with the four great primaries, it is a condition in six ways, as consciousness, support, result, dissociation, presence and non-disappearance conditions, for the other five beginning with eye base. Some, however, are a condition as root-cause condition, and some as nutriment condition. Thus it is also a condition in other ways. It is by these that the maximum and minimum should be understood.

811. Result is for result condition
 during a life in the same ways;
 While non-result the non-resultant
 sixth conditions in six ways.

812. For as in rebirth-linking, so also in the course of an existence in the five-constituent existence, resultant mentality is a condition in seven ways at minimum for the resultant sixth base. But non-resultant mentality is a condition in six ways at minimum for the non-resultant sixth base, leaving out the result condition. But the maximum and minimum should be understood in the aforesaid way.

813. And during life, result conditions
 the other five in fourfold way;
 The non-resultant kind can be
 explained in the aforesaid way.

814. Here too, in the course of an existence the other resultant mentality which has as its basis (*vatthu*) the eye-sensitivity, etc. is a condition in four ways, as postnascence, dissociation, presence and non-disappearance conditions, for the rest of the five beginning with the eye base. And, as with the resultant, so also the non-resultant is explained; therefore [the mentality] classed according to profitable, etc. should be understood as their condition in four ways.

815. Thus firstly should it be understood for what bases (*āyatana*) mentality alone is a condition in rebirth-linking and in the course of an existence, and how it is a condition.

2. Mentality as Condition

816. In immaterial existence
 matter is condition here
 Not even for a single base.
 But in five-aggregate existence
 Basis as matter is condition
 at rebirth in a sixfold way
 For the sixth base; the primaries
 are for the five throughout
 Conditions in four ways.

817. As to matter, the materiality of the basis (*vatthu*) is a condition in rebirth-linking in six ways, as conascence, mutuality, support, dissociation, presence and non-disappearance conditions, for the sixth mind base. But the four primaries are in general, that is to say, in rebirth-linking and in the course of an existence, conditions in four ways, as conascence, support, presence and non-disappearance conditions, for any of the five bases beginning with the eye, whenever they arise.

818. Life, and in lifetime food as well,
 conditions five in threefold way;
 These five, the sixth in sixfold way;
 basis, the sixth in fivefold way.

819. But in rebirth-linking and in the course of an existence the material life (faculty) is a condition in three ways, as presence, non-disappearance and faculty conditions, for these five beginning with the eye. "Food as well"—nutriment too is a condition in three ways, as presence, non-disappearance and nutriment conditions, and that is so in the course of an existence, not in rebirth-linking, and applies when the bodies of beings subsisting on nutriment are suffused with the nutriment. But in the course of an existence, not in rebirth-linking, those five bases beginning with the eye are conditions in six ways, as support, prenascent, faculty, dissociation, presence and non-disappearance conditions, for [that part of] the sixth, the mind base (*manāyatana*), comprising eye-, ear-, nose-, tongue- and body-consciousness. But in the course of an existence, not in rebirth-linking, the materiality of the [heart] basis is a condition in five ways, as support, prenascent, dissociation, presence

and non-disappearance conditions, for the remaining mind base apart from the five consciousnesses.

820. This is how it should be understood for what bases materiality alone is a condition in rebirth-linking and in the course of an existence, and how it is a condition.

3. Mentality-Materiality as Condition

821. What mind-with-matter combination
is condition for what [things],
And how it is so in each case,
should by the wise be recognised.

822. For example: firstly, in rebirth-linking in the five-constituent existence, the mentality-materiality reckoned as the trio of aggregates with the materiality of the [heart] basis is a condition, as conscence, mutuality, support, result, association, dissociation, presence and non-disappearance conditions, for the sixth base. This is merely the heading; but since all can be construed in the way aforesaid, the detail is not given here.

This is the description of “with mentality-materiality as condition, the sixfold base”.

(6) With the Sixfold Base as Condition, Contact

823. In the description of “with the sixfold base as condition, contact”, [it is said:]

The kinds of contact are but six
in brief, beginning with eye-contact;
But then these come to 32⁷⁷
in detail as with consciousness. [177]

824. For “eye-contact” and so on have come down in brief in the Pāḷi as the six kinds of contact. But in detail the five profitable resultant and the five unprofitable resultant beginning with eye-contact are ten; the rest which are associated with the 22 kinds of mundane resultant consciousness are 22; thus all these come to 32, like the consciousness with formations as condition given above.

825. But as to the sixfold base which is the condition for this 32-fold contact, herein,

Some wise men take the sixfold base
to be the five internal bases
With the sixth; but others count
these plus the six external bases.

826. Herein, firstly there are those who take this to be an exposition of the occurrence of organised [materiality],⁷⁸ and they maintain that the condition [i.e. the bases] and the conditionally-arisen [contact] are contained within a single continuity.⁷⁹ [So] taking as the condition both the sixth base in the immaterial existence, because of the passage in the text: "With the sixth base as condition, contact",⁸⁰ and elsewhere the sixfold base inclusively, because they take an all-embracing term to include its components (*ekadesa-sarūpekasesam katvā*), they teach that the [five] internal [bases] beginning with the eye, together with the sixth [base], are the "sixfold base". For that sixth base and that sixfold base are thus styled the "sixfold base".

827. But there are also those who maintain that it is only the conditionally-arisen [contact] that is contained within a single continuity, while the condition belongs to separate continuities, as well; and they maintain that all and any such bases are a condition for contact, and they include also the external bases. So they would have it that those same internal [five] bases together with the sixth, and also the external ones beginning with visible data, are the "sixfold base". For that sixth base and that sixfold base, when taken comprehensively with these as sixfold base, are thus styled "sixfold base".

828. Here it may be said: 'One kind of contact does not derive from all bases, nor all the kinds of contact from one base. And yet "With the sixfold base as condition, contact" is said in the singular. Why is that?' Herein, this is the answer. It is true that one is not derived from all, nor all from one. However, one is derived from many: for eye contact is derived from the eye base, from the visible-datum base, from the mind base called eye-consciousness and from the mental-datum base consisting of the remaining associated states. So it should be construed throughout as appropriate. Therefore,

Though stating it as singular
the Blessed One herewith points out
That this contact, though only one,
is yet derived from many bases.⁸¹

[178] “Though stating it as singular”: by this statement in the singular, namely, “with the sixfold base as condition, contact”, it is pointed out by the Blessed One (*tādin*) that contact, which is of one kind, comes into being from many bases—this is the meaning.

(1) Manner of Condition

829. But as regards the bases,

The five in six ways; after that
the one in nine ways; and the six
External as they happen; thus
contact’s conditionality is known.

830. Herein, this is the elucidation: firstly the five consisting of the eye base, etc. are conditions in six ways, as support, pre-nascence, faculty, dissociation, presence and non-disappearance conditions, for contact of five kinds divided up into eye contact, etc. After that, the single resultant mind base is a condition in nine ways, as con-science, mutuality, support, result, nutriment, faculty, association, presence and non-disappearance conditions, for the variously-divided resultant mind contact. But as regards the external bases, the visible-datum base is a condition in four ways, as object, pre-nascence, presence and non-disappearance conditions, for eye contact. Likewise the sound [etc.] bases for ear [etc.] contact. But both these and the mental-datum bases are [conditions] likewise, and as just object condition only, for mind contact. Thus “the six external as they happen; thus contact’s conditionality is known” [is explained].

This is the description of “with the sixfold base as condition, contact”.

(7) With Contact as Condition, Feeling

831. In the description of “with contact as condition, feeling”,

The feelings named by way of door
as born of eye contact and so on
Are only six; still they are held
to be of nine-and-eighty kinds.

(So Vis 566 but cf. PsA 363; NdA 228).

832. By the words “mind-contact-born feeling” and so on in the Pāli, only these six kinds of feeling are stated as eye-contact-born

and so on according to the doors. Still, when classed according to association with the 89 kinds of consciousness, "they are held to be of nine-and-eighty kinds".

833. However, from among these feelings
 only the two-and-thirty kinds
 Associated with result
 should here be taken as intended.
 Herein, contact is condition
 in five doors for the five in eight ways,
 And in one way for the rest.
 In the mind door it is the same. [179]

834. Herein, in the five doors, contact beginning with eye contact is a condition in eight ways, as conscence, mutuality, support, result, nutriment, association, presence and non-disappearance conditions, for the five kinds of feeling, which have as their basis the eye-sensitivity, etc. But that contact beginning with eye contact is a condition in one way only, as decisive support, for the rest of resultant feeling of the sense sphere occurring in each door through acceptance, investigating and registration.

835. "In the mind door it is the same" means that contact called conscent mind contact is also a condition in the same eight ways for the kinds of resultant feeling of the sense sphere occurring as registration in the mind door; and so also for the kinds of resultant feeling of three planes occurring with rebirth-linking, life-continuum and death. But mind contact associated with mind-door adverting is a condition in one way only, as decisive support condition, for the sense-sphere feelings which occur in the mind door as registration.

This is the description of "with contact as condition, feeling".

8. With Feeling as Condition, Craving

836. In the description of "with feeling
 as condition, craving",
 Six kinds of craving here are shown
 as visible-data craving and so on.

And herein each of these is held to have occurrence in three modes.

837. The meaning is that in this description of "with feeling as condition, craving [arises]", these six kinds of craving are illustrated, explained and expounded as "visible-data craving ... mental-data

craving”, being called after their object as a son is called after his father “rich man’s son”, “brahman’s son”. Herein, “visible-data craving”, (*rūpataṇhā*) is craving in respect of a visible datum; this is how the meaning of the terms should be understood.

838. But as regards these [six] kinds of craving, each kind is held to be threefold, according to its mode of occurrence as craving for sense desire, craving for existence and craving for non-existence. For when visible-data craving occurs in the form of delighting with sense delight in a visible datum as object that has come into the focus of the eye, it is then called craving for sense desire. And when it occurs along with the eternity view which has occurred taking that same object to be lasting and eternal, it is then called craving for existence. For it is greed accompanied by the eternity view that is called craving for existence. But when it occurs along with the annihilation view which has occurred assuming that same object to break up and be destroyed, it is then called craving for non-existence. For it is greed accompanied by the annihilation view [180] that is called craving for non-existence. So also in the case of craving for sounds, etc.

839. These amount to eighteen kinds of craving. These eighteen in respect of one’s own visible data, etc., and eighteen with regard to external ones, amount to 36. 36 in the past, 36 in the future and 36 in the present make 108 kinds of craving. When these are reduced again they should be understood to amount to the six kinds only, according to visible data, etc. as object, and then to three only, as craving for sense desire, etc.

840. Out of affection for feeling, after delighting in feeling that arises through visible data and other objects, these beings accord much honour to painters, musicians, performers, cooks, weavers, providers of elixirs (*rasāyanavidhāyaka*), doctors and so on, who furbish visible data, etc. as object, just as, out of affection for a child after taking pleasure in the child, they reward its nurse. It should be understood therefore that all these kinds of craving have feeling as their condition.

841. And since there is intended here
 only resultant pleasant feeling,
 Therefore it is one way only
 a condition for this craving.

“In one way” means it is a condition as decisive support condition only.

842. Or because

One who suffers yearns for happiness;
 one who has happiness wants more;
 Yet equanimity, too, is known as
 happiness since it is peaceful.

Since all three feelings thus can be
 conditions for all kinds of craving,
 “With feeling as condition, there is craving”
 has been said by the Greatest Sage.

Though feeling is condition, still
 without inherent tendency
 No craving can arise, and so
 from this the perfect saint is free.

This is the description of “with feeling as condition, craving”.

(9) With Craving as Condition, Clinging

(i) The Four Kinds of Clinging

843. In the explanation of “With craving as condition, clinging”,

The fourfold clinging should be explained
 (1) as to analysis of meaning,
 (2) as to brief and full account
 of states, and also (3) as to order.

844. In the Pāli four kinds of clinging have been handed down, namely, sense-desire clinging, wrong-view clinging, rites-and-rituals clinging and self-theory clinging.

845. (1) This is their “analysis of meaning”. It clings to the kind of sense desire called its physical object (*vatthu*), thus it is sense-desire clinging. Also, it is sense desire and it is clinging, thus it is sense-desire clinging. [181] Clinging (*upādāna*) is firm grasping; for here the prefix *upa* has the sense of firmness as in such cases as *upāyāsa* (great misery) and *upakuṭṭha* (great pox). Likewise, it is [wrong] view and it is clinging, thus it is wrong-view clinging. For in [the case of wrong view]: “That which is the self and the world is eternal” (D i 14) and so on, it is the latter kind of view that clings to the former. Likewise, it clings to rites and rituals, thus it is rites-and-rituals clinging; also it is rites and rituals and it is clinging, thus it is rites-and-rituals clinging. For ox-asceticism, ox-vows and so on

(see M i 387 f.) are themselves kinds of clinging, too, because of the belief that purification comes about thus. Likewise, they theorise by means of that, thus it is theory; they cling by means of that, thus it is clinging. What do they theorise about, or to what do they cling? Self. The clinging to theories about self is self-theory clinging. Or, by means of that they cling to a self that is a mere theory about self; thus it is self-theory clinging. This in the first place is the “analysis of meaning”.

846. (2) But as regards “the brief and full account of states”, firstly in brief sense-desire clinging is called firmness of craving, since it is said: “Herein, what is sense-desire clinging? That which in sense-desires is lust for sense desires, greed for sense-desires, delight in sense desires, craving for sense desires, love of sense desires, fever of sense desires, infatuation with sense desires, cleaving to sense desires — this is called sense-desire clinging” (Dhs §1214). Firmness of craving is a name for subsequent craving that has become firm owing to previous craving, which acts as its decisive support condition. But some have said: “Craving is the aspiring to an object that one has not yet reached, like a thief’s stretching out his hand in the dark; clinging is the grasping of an object that one has reached, like the thief’s grasping the goods. These states are opposed to fewness of wishes and contentment. Hence they are the roots of the suffering due to seeking and guarding [of property]” (see D ii 58 f.). The remaining three kinds of clinging are in brief simply [wrong] view.

847. But in detail, sense-desire clinging is the firm state of the craving described above as of 108 kinds in respect of visible data, etc. Wrong-view clinging is the ten-based wrong view according as it is said: “Herein, what is wrong-view clinging? ‘There is no giving, no offering ... there are in the world no good and virtuous ascetics and brahmans who have themselves realised by direct knowledge and declare this world and the other world’ — such view as this ... such perverse assumption — this is called wrong-view clinging” (Vbh 375; Dhs §1215). But rites-and-rituals clinging is holding [the view] that purification comes through rites and rituals, according as it is said: **[182]** “Herein, what is rites-and-rituals clinging? ... That purification comes through rites, that purification comes through rituals, that purification comes through rites and rituals — such views as this ... such perverted assumption — this is called rites-and-rituals clinging” (Dhs §1216). Self-theory clinging is the twenty-

based personality view, according as it is said: "Herein, what is self-theory clinging? Here the untaught ordinary man ... untrained in good men's Dhamma (Law) sees materiality as self ... such perverted assumption is called self-theory clinging" (Dhs § 1217). This is the "brief and full account of states".

848. (3) "As to order". Here order is threefold: order of arising, order of abandoning and order of teaching.

849. Herein, order of arising of defilements is not meant literally because there is no first arising of defilements in the beginningless round of rebirths. But in a relative sense [it is as follows:] usually in a single existence belief in eternity and annihilation is preceded by the assumption of a self. After that, in one who assumes that "this self is eternal", there arises rites-and-rituals clinging for purifying the self; and in one who assumes that it breaks up and who thus disregards a next world, there arises sense-desire clinging. So first there arises self-theory clinging and after that wrong-view clinging and rites-and-rituals clinging, or sense-desire clinging. This, then, is their order of arising in one existence.

850. And here wrong-view clinging and so on are abandoned first because they are eliminated by the path of Stream Entry; sense-desire clinging is abandoned later because it is eliminated by the path of Arahatsip. This is the order of their abandoning.

851. But sense-desire clinging is taught first among them because of the largeness of its objective field (*visaya*) and because of its obviousness. For it has a large field owing to its association with eight kinds of consciousness. The others have a narrow field owing to their association with four kinds of consciousness. And usually it is sense-desire clinging that is obvious because of the people's love of the objects of attachment (see M i 167), not so the other kinds. [One possessed of] sense-desire clinging is much given to display and ceremony (see M i 265) for the purpose of attaining the objects of his sense desire. Wrong-view clinging comes next to the [sense-desire clinging] since that [display and ceremony] is a [wrong] view of his.⁸² And that is then split into two as rites-and-rituals clinging and self-theory clinging. And of these two, rites-and-rituals clinging is taught first as being gross, because it can be understood by seeing the ox-practice and dog-practice [of ascetics]. And self-theory clinging is taught last because of its subtlety. This is the order of the teaching.

(ii) Manner of condition

852. And craving here is a condition
 in one way only for the first,
 But for the three remaining kinds
 it is in seven or eight ways. [183]

853. And here, as regards the four kinds of clinging taught thus, craving for sense desires is a condition in one way, as decisive support condition, for the first kind, namely, sense-desire clinging, because it arises in relation to the objective fields in which craving delights. But it is a condition in seven ways, as conscence, mutuality, support, association, presence, non-disappearance and root-cause conditions, or in eight ways as [those and] decisive support condition as well, for the remaining three kinds. And when it is a condition as decisive support, then it is never conscent.

This is the description of “with craving as condition, clinging”.

(10) With Clinging as Condition, Existence

(i) Definition

854. In the description of “with clinging as condition, existence”,

- (1) As to meaning, (2) as to state,
- (3) purpose, (4) analysis, (5) combination,
- (6) And which for which becomes condition,
 the definition should be known.

855. (1) Herein, it exists (*bhavati*), thus it is existence. **Duvidhena** <137.1> (“in two ways”) means due to occurrence in two forms. Or *duvidhena* is instrumental in the place of nominative, and *duvidho* is what is meant. **Atthi** (“there is”): there exists. The kamma-process itself as existence is **kamma-bhavo** (“*kamma-process existence*”). The rebirth process itself as existence is **uppatti-bhavo** (“*rebirth-process existence*”). And here the rebirth-process exists, thus it is existence. But just as “the arising of Buddhas is bliss” (Dh 194) is said because of its causing bliss, so kamma should be understood as existence, being named after its fruit, because of its causing existence.

856. Herein, **Katamo kammabhavo?** <137.3> (“Which is kamma-process existence?”) means: among these two kinds of existence, which is kamma-process existence? **Puññābhisankhāra** (“*meritorious formation*”) and so on have the meaning given above (§646). **Sabbam** (“all”): without remainder. “It goes, and causes to go, to existence”

is **bhavaḡāmi** (“that leads to existence”); by this the supramundane is excluded. For this is the exposition of the process (*vattakathā*), but that supramundane is connected with standstill (*vivaṡṡa-nissita*). It is done (*kariṡyati*), thus it is **kamma**.

857. The kind of existence called sense-desire is **kāma**bhavo**** <137.8> (“sense-desire existence”). Similarly with the fine-material and immaterial kinds of existence. It is the existence of those possessed of perception, or there is perception here in existence, thus it is **saṅṅā**bhavo**** (“percipient existence”). [184] The opposite is **asaṅṅā**bhavo**** (“non-percipient existence”). Owing to the absence of gross perception and the presence of subtle perception there is neither perception nor non-perception in that kind of existence, thus it is **nevasaṅṅā-nāsaṅṅā**bhavo**** (“neither-percipient-nor-non-percipient existence”). Existence constituted out of the materiality aggregate only is **ekavokāra**bhavo**** (“one-constituent existence”); or that kind of existence has only one constituent, thus it is “one-constituent existence”. And similarly with four-constituent and five-constituent existence. **Ayaṅ vuccati uppattibhavo** (“This is called rebirth-process existence”): this existence of nine kinds is called rebirth-process existence.

858. This firstly is how the definition should be known here “as to meaning”.

859. (2) “As to state”, however, here the formation of merit as to state is the thirteen kinds of volition; the formation of demerit is the twelve kinds; the formation of the imperturbable is the four kinds. By “all kamma that leads to existence” are included also all those states associated with volition or the states leading to accumulation which are called kamma.

860. Herein, the sense-desire existence is the five aggregates acquired through kamma (*upādinṅa*; lit. “clung to”). Likewise the fine-material existence. The immaterial existence is four; the percipient existence is four and five. The non-percipient existence is one aggregate that is acquired through kamma. The neither-percipient-nor-non-percipient existence is four; one-constituent existence and so on are respectively one, four and five aggregates, as aggregates acquired through kamma. This is how the definition should be understood here also “as to state”.

861. (3) “As to purpose”. And although in the description of existence exactly as in the description of formations only the formations of merit and so on are referred to, yet though this is so,

the repetition has a purpose because in the former case it was as a condition for rebirth-linking here [in this existence] due to past kamma, while in this case it is as a condition for rebirth-linking in the future due to present kamma. Or alternatively, earlier in the passage beginning: "Herein, which is the formation of merit? It is profitable volition of the sense sphere" <135.17>, it was only volitions that were called "formations"; but here, by the words "all kamma that leads to existence" <137.5> also states associated with volition are included. And earlier it was only the kamma that was a condition for consciousness that was called "formations"; but now also that which produces non-percipient existence is included. But why so many [words]? In the case of the clause "with ignorance as condition, formations", only profitable and unprofitable states are expressed as the formation of merit, etc.; but in the clause "with clinging as condition, existence", profitable and unprofitable and also indeterminate states are expressed because of the inclusion of rebirth-process existence (*uppattihava*). Therefore [185] this repetition has a purpose in each instance. This is how the definition should be recognised "as to purpose" here.

863. (4) "As to analysis, combination" means as to both the analysis and the combination of existence which has clinging as condition. The kamma with sense-desire clinging as condition, which is performed and produces sense-desire existence, is "kamma-process existence"; the aggregates produced by that are "rebirth-process existence". Similarly in the case of fine-material and immaterial existence. Thus there are two kinds of sense-desire existence with sense-desire clinging as condition; and included in that are percipient existence and five-constituent existence. And there are two kinds of immaterial existence; and included in that are percipient existence, neither-percipient-nor-non-percipient existence and four-constituent existence. Thus, together with what is included by them, there are six kinds of existence. And just as, together with what is included by them, there are six kinds of existence with sense-desire clinging as condition, likewise also with the remaining [three kinds of] clinging as condition. So as to analysis there are, together with what is included by them, 24 kinds of existence with clinging as condition.

864. (5) But "as to combination", by uniting kamma-process existence and rebirth-process existence there is, together with what is included by it, one kind of sense-desire existence with sense-desire clinging as condition; likewise with the fine-material and immaterial existence. Thus there are three kinds of existence. and likewise with

the remaining [three kinds of] clinging as condition. So in combination there are, together with what is included by them, twelve kinds of existence with clinging as condition.

865. Furthermore, in general the kamma with clinging as its condition which achieves sense-desire existence is kamma-process existence. The aggregates produced by that are rebirth-process existence. Similarly in the case of fine-material and immaterial existence. So, together with what is included by them, there are two kinds of sense-desire existence, two kinds of fine-material existence and two kinds of immaterial existence. Thus in combination there are by this other method six kinds of existence. Or, without making the division into kamma-process existence and rebirth-process existence, there are, together with what is included by them, three kinds of existence as sense-desire existence and so on. Or, without making the division into sense-desire existence and so on, there are, together with what is included by them, two kinds of existence as kamma-process existence and rebirth-process existence. And also, without making the division into kamma-process and rebirth-process, there is, according to the words "with clinging as condition, existence", only one kind of existence.

866. This is how the definition of existence with clinging as condition should be known here as to analysis and combination.

867. (6) "Which for which becomes condition" means that here the definition should be known as to what kind of clinging is a condition for what [kind of existence]. But what here is a condition for what? Any kind [186] is a condition for any kind. For the ordinary man is like a madman, and without considering: 'Is this right or not?', and aspiring by means of any of the kinds of clinging to any of the kinds of existence, he performs any of the kinds of kamma. Therefore what some say, namely, that the fine-material and immaterial kinds of existence do not come about through rites-and-rituals clinging, should not be accepted. What should be accepted is that all kinds come about through all kinds.

868. For example, here someone thinks in accordance with hearsay or [wrong] view that sense desires come to be fulfilled in the human world among the great Khattiya families, etc. and in the six divine worlds of the sense sphere. Being misled by listening to wrong doctrine, etc.,⁸³ and imagining that by this kamma sense desires will come to be fulfilled, due to sense-desire clinging he performs for the purpose of attaining them acts of bodily misconduct and so on. By fulfilling such misconduct he is reborn in the

states of woe. Or aspiring to sense desires, visible here and now, and protecting those he has already acquired, he performs acts of bodily misconduct, etc. By fulfilling such misconduct he is reborn in states of woe. The kamma which is the cause of his rebirth there is kamma-process existence. The aggregates produced by the kamma are rebirth-process existence. But percipient existence and five-constituent existence are included in that, too.

869. But another [person] strengthens his knowledge by listening to the good Dhamma and so on. Imagining that “by this kind of kamma, sense desires will come to be fulfilled”, due to sense-desire clinging he performs acts of bodily virtuous conduct and so on. By fulfilling such virtuous conduct, he is reborn among deities or humans. The kamma which is the cause of his rebirth there is kamma-process existence. The aggregates produced by the kamma are rebirth-process existence. But percipient existence and five-constituent existence are included in that, too. Thus sense-desire clinging is a condition for sense-desire existence with its divisions and what it includes.

870. Another, having heard or thought out that sense desires come to still greater perfection in the fine-material and immaterial spheres, due to sense-desire clinging produces fine-material and immaterial attainments, and in virtue of his attainments, is reborn in the fine-material or immaterial Brahmā world. The kamma which is the cause of his rebirth there is kamma-process existence. The aggregates produced by the kamma are rebirth-process existence. But percipient, non-percipient, neither-percipient-nor-non-percipient, one-constituent, four-constituent and five-constituent kinds of existence are included in that, too. Thus sense-desire clinging is a condition for fine-material and immaterial existence with their divisions and what they include [187].

871. Another, by clinging to the annihilation view thus: ‘This self comes to be cut off, utterly cut off, in the happy states of the sense sphere or in one or other of the fine-material and immaterial kinds of existence,’ performs kamma to achieve that. His kamma is kamma-process existence. But the percipient, etc. kinds of existence are included in that, too. Thus wrong-view clinging is a condition for all the three, namely, the sense-desire, fine material and immaterial kinds of existence with their divisions and what they include.

872. Another, by self-theory clinging, thinks: ‘This self comes to be happy or comes to be free from anxiety in the happy states of

the sense sphere or in one or other of the fine-material and immaterial spheres,' and he performs kamma to achieve that. That kamma of his is kamma-process existence. The aggregates produced by the kamma are rebirth-process existence. But the percipient, etc. kinds of existence are included in that, too. Thus self-theory clinging is a condition for all the three, namely, the sense-desire, fine-material and immaterial kinds of existence with their divisions and what they include.

873. Another, by rites-and-rituals clinging, thinks: 'These rites and rituals lead him who perfects them to perfect bliss in the fortunate states of the sense sphere or in one or other of the fine-material and immaterial spheres,' and he performs kamma to achieve that. That kamma of his is kamma-process existence. The aggregates produced by the kamma are rebirth-process existence. But the percipient, etc. kinds of existence are included in that, too. Thus rites-and-rituals clinging is a condition for all three, namely, the sense-desire, fine-material and immaterial kinds of existence with their divisions and what they include.

874. This is how the definition should be known here as to which is condition for which.

(ii) Manner of Condition

875. But what is a condition here for what kind of existence in what way?

Know clinging as decisive support
 condition for fine-material existence
 And immaterial; and as conascence,
 and so on, condition for sense desire.

876. This clinging, though fourfold, is a condition in one way only, as decisive support condition, for fine-material and immaterial existence, namely, for the profitable kamma of the kamma-process that takes place in sense-desire existence, and for the rebirth-process existence [in a fine-material or immaterial existence, produced by that profitable kamma]. As regards sense-desire existence, it is a condition, "as conascence and so on", that is, as conascence, mutuality, support, association, presence, non-disappearance and root-cause condition, for the unprofitable kamma-process existence which is associated with [the fourfold clinging] itself; and, as decisive support condition only, for that which is dissociated.

This is the description of "With clinging as condition, existence".

(ii) With Existence as Condition, Birth

877. [188] As regards the description of “With existence as condition, birth” and so on, the definition of “birth” and so on should be understood as stated in the Classification of the Truths (*Saccavibhaṅga*).

878. But here only kamma-process existence is intended as “existence”; for it is that, not rebirth-process existence, which is the condition for birth. But it is a condition in two ways, as kamma condition and decisive support condition.

879. Here it might be asked: ‘But how is it to be known that existence is a condition for birth?’ Because of the observable difference of inferiority and superiority in spite of equality of external conditions. For, in spite of equality of external conditions such as father, mother, seed, blood, nutriment, etc., the difference of inferiority and superiority of beings, even when they are twins, is observable. And that is not without cause since it is not present always and in all; nor has it any cause other than kamma-process existence since there is no other reason in the internal continuity of the beings generated by it. So it has only kamma-process existence as its cause. For kamma is the cause of the difference of inferiority and superiority in beings. Hence the Blessed One said: ‘It is kamma that classifies beings according to inferiority and superiority’ (M iii 203). From that it may be known that existence is a condition for birth.

880. And because when there is no birth, neither ageing-and-death nor the states beginning with sorrow come about; but, when there is birth, there comes about both ageing-and-death and the states beginning with sorrow. The latter are either bound up with ageing-and-death in the fool who is affected by the painful states called ageing-and-death or they are not so bound up in one who is affected by some painful state or other. Therefore this birth is a condition both for ageing-and-death and for sorrow and so on. But it is a condition in one way as decisive support type.⁸⁴

This is the description of “with existence as condition, birth” and so on.

881. *Evam etassa* <138.22> (“*Thus of this*”) and so on should be understood in the way given in the section of the synopsis (§625 above). *Saṅgati* <138.23> (“*Coming together*”) and so on are similes for arising (*samudaya*).⁸⁵

(d) The Wheel of Existence**(1) The Wheel**

882. Now here at the end sorrow, etc. are stated. Consequently the ignorance stated at the beginning of the Wheel of Existence thus: "With ignorance [189] as condition there are formations", is established by the sorrow and so on. So it should accordingly be understood that:

Existence's Wheel reveals no known beginning;
 No maker, no experiencer is there;
 Void with a twelvefold voidness, and nowhere
 It ever halts; for ever it is spinning.

883. But here, (i) how is ignorance established by sorrow and so on? (ii) How has this Wheel of Existence no known beginning? (iii) How is it without any maker or experiencer? (iv) How is it void with twelvefold voidness?

884. (i) Sorrow, pain,⁸⁶ grief and woe are inseparable from ignorance, and lamentation is found in one who is deluded: so firstly, when these are established, ignorance is established. Furthermore, "With the arising of cankers there is the arising of ignorance" (M i 55) has been said, and with the arising of cankers there come into being these things beginning with sorrow. How?

885. Firstly, sorrow over separation from sense desires as object (*vatthu-kāma*) has its arising in the canker of sense desire, according as it is said:

"If, desiring and lusting,
 his desires elude him,
 He suffers as though
 an arrow had pierced him" (Sn 767)

and according as it is said: "Sorrow springs from sense desires" (Dh 215).

886. And all these come into being with the arising of the canker of views, according as it is said: "In one who is possessed [by the view]: 'I am materiality, my materiality,' with the change and alteration of materiality there arise sorrow, lamentation, pain, grief and despair" (S iii 3).

887. And as with the arising of the canker of views, so with the arising of the canker of existence also, according as it is said: "Then whatever deities there are, long-lived, beautiful, blissful, long-resident in grand palaces, when they hear the Tathāgata's teaching of the Dhamma, they feel fear, anxiety and a sense of urgency" (S iii 85), as in the case of deities harassed by fear of death on seeing the five portents.⁸⁷

888. And as with the arising of the canker of existence, so also with the canker of ignorance, according as it is said: "The fool, bhikkhus, experiences pain and grief here and now in three ways" (M iii 163).

889. So, because these states come into being with the arising of cankers, therefore when they are established they establish the cankers which are the cause of ignorance; and when the cankers are established, ignorance also is established owing to its presence when its condition is present. This in the first place is how ignorance should be understood to be established by sorrow and so on.

890. (ii) But when ignorance is established since it is present when its condition is present, and when "with ignorance as condition, formations; with formations as condition, consciousness", [190] there is thus no end to this succession of cause and fruit. Therefore that Wheel of Existence with its twelve factors, revolving with the linking of cause and effect, is established as "having no known beginning".

891. This being so, are not the words: "With ignorance as condition, there are formations" as an exposition of a simple beginning contradicted? This is not an exposition of a simple beginning. It is an exposition of a basic state. For ignorance is the basic state for the three rounds. It is owing to his seizing ignorance that the fool gets caught in the round of the remaining defilements, in the rounds of kamma, etc., just as it is owing to seizing a snake's head that the arm gets caught in [the coils of] the rest of the snake's body. But when the cutting off of ignorance is effected, he is liberated from them, just as the arm caught [in the coils] is liberated when the snake's head is cut off, according as it is said: "With the remainderless fading away and cessation of ignorance" (S ii 1), and so on. So this is an exposition of the basic state whereby there is bondage for him who grasps it, and liberation for him who lets it go; it is not an exposition of a simple beginning.⁸⁸

892. (iii) This [Wheel of Existence consists in] the occurrence of

formations, etc., with ignorance, etc. as the respective reasons. Therefore it is devoid of a maker other than [these conditions] such as Brahmā, conceived as “Brahmā the Great, the Highest, the Creator” (D i 18), [to perform the function of] maker of the round of rebirths; and it is devoid of any self as an experiencer of pleasure and pain conceived as “this self of mine which speaks and feels” (M i 8). This is how it should be understood to be “without any maker or experiencer”.

893. (iv) But here, because ignorance — and likewise the factors consisting of formations, etc. — is void of lastingness because its nature is to rise and fall, and void of beauty because of being defiled and causing defilement, and void of pleasure because of being oppressed by rise and fall, and void of any selfhood [able to] wield power, since it exists in dependence upon conditions; or because ignorance — and likewise the factors consisting of formations, etc. — is not self nor self's, nor in self, nor possessed of self, therefore this Wheel of Existence should be understood as “void with twelve-fold voidness”.

(2) The Three Times

894. After knowing this, again,

Its roots are ignorance and craving,
its times are three as past and so on,
To which there properly belong
two, eight and two from its factors.

895. [191] The two things, ignorance and craving, should be understood as the root of this Wheel of Existence. As deriving from the past, ignorance is its root and feeling its end; and, as continuing into the future, craving is its root and ageing-and-death its end; thus it is twofold.

896. Herein, the first is stated by way of one whose habit (*carita*, “temperament”) is [wrong] views, and the second by way of one whose habit is craving. For ignorance is leader in the round of rebirths for those whose habit is [wrong] views, and craving is that for those whose habit is craving. Or the first is for the purpose of eliminating the annihilation view because owing to the appearance of the fruit it makes it clear that there is no annihilation of the causes; and the second is for the purpose of eliminating the eternity view because it makes clear the ageing-and-death of what has arisen.

Or the first deals with those conceived in a womb because it illustrates successive occurrence [of the faculties]; and the second deals with the apparitionally born because of simultaneous appearance [of the faculties].

897. The past, the present and the future are its three times. As regards these, it should be understood that, according to what has come down as proper in the Pāli, the two factors, ignorance and formations, are of the past time; the eight, beginning with consciousness and ending with existence, are of the present time; and the two, birth and ageing-and-death, are of the future time.

(3) Cause and Fruit

898. Again it should be understood thus:

- (i) It has three links with cause, fruit, cause,
as first parts; and (ii) four different sections;
- (iii) Its spokes are twenty qualities;
- (iv) with triple round it spins forever.

899. Herein, (i) between formations and rebirth-linking consciousness there is one link consisting of cause-fruit; between feeling and craving there is one link consisting of fruit-cause; and between existence and birth there is one link consisting of cause-fruit. This is how it should be understood that “it has three links with cause, fruit, cause as first parts”.

900. (ii) But there are four sections, which are determined by the beginnings and ends of the links, that is to say: ignorance/formations is one section; consciousness/mentality-materiality/sixfold base/contact/feeling is the second; craving/clinging/existence is the third; and birth/ageing-and-death is the fourth. This is how it should be understood to have “four different sections”.

901. (iii) But

- (1) Five causes were there in the past,
and (2) now there is a fivefold fruit;
- (3) Five causes are there now as well,
and (4) in the future fivefold fruit.

And it is by means of these twenty [spokes called] qualities⁸⁹ that the words “its spokes are twenty qualities” should be understood.

902. (1) Herein, as regards the words “five causes were there in the past”, firstly only these two, namely, ignorance and formations,

[192] are stated. But because one who is ignorant hankers, and hankering, he clings, and with his clinging as condition there is existence, therefore craving, clinging and existence are included as well. Hence it is said: "In the previous kamma-process existence, there is delusion, which is ignorance; there is accumulation [of rebirth-producing kamma], which is formations; there is attachment, which is craving; there is embracing, which is clinging; there is volition, which is existence; thus these five things in the previous kamma-process existence are conditions for rebirth-linking here [in the present existence]" (Ps i 52).

903. Herein, "in the previous kamma-process existence" means in kamma-process existence done in the previous birth. "There is delusion, which is ignorance" means that the delusion that there then was about suffering, etc., deluded whereby one did the kamma, was ignorance. "There is accumulation, which is formations" means the prior volitions of one doing that kamma, like the prior volitions arisen in one who prepares the necessary things for a gift during a month or a year after he has had the thought: 'I shall give a gift.' But it is the volitions of one who is [finally] placing the offerings in the recipients' hands that are called "existence". Or alternatively it is the volition in six of the impulses of a single adverting which is called "formations that accumulate" and the seventh volition⁹⁰ is called "existence". Or any kind of volition is called "existence" and the [states] associated therewith are called "formations that accumulate". "There is attachment which is craving" means that in one doing kamma, whatever attachment there is, and aspiration for its fruit as rebirth-process existence, is craving. "There is embracing which is clinging" means that the embracing, grasping, adherence which is a condition for kamma-process existence and occurs in such ways as: 'By doing this I shall experience sense desires in such and such a place, I shall be cut off' — this is called "clinging". "There is volition which is existence" means that the kind of volition stated above at the end of [the sentence dealing with] "accumulation" is "existence". This is how the meaning should be understood.

904. (2) "And now there is a fivefold fruit" means what is given in the Pāli beginning with consciousness and ending with feeling, according as it is said: "Here [in the present existence] there is rebirth-linking, which is consciousness; there is descent [into the womb], which is mentality-materiality; there is sensitivity, which is sense-base; there is what is touched, which is contact; there is what

is felt, which is feeling; thus these five things here in the [present] rebirth-process existence have their conditions⁹¹ in kamma done in the past” (Ps i 52).

905. Herein, “there is rebirth-linking, which is consciousness” means that it is what is called “rebirth-linking” because it arises linking the next existence that is consciousness. “There is descent [into the womb], which is mentality-materiality” means that it is what consists in the descent of material and immaterial states into a womb, their arriving and entering, as it were, that is mentality-materiality. “There is sensitivity, which is sense base”: this [193] is said concerning the five bases beginning with the eye. “There is what is touched, which is contact” means that it is what has arisen when an object is touched, or in the touching of it, that is contact. “There is what is felt, which is feeling” means that it is what is felt as a result [of kamma] which has arisen together with rebirth-linking consciousness, or with the contact that has the sixfold base as its condition, that is feeling. This is how the meaning should be understood.

906. (3) “Five causes are there now as well” means craving, etc. Craving, clinging and existence are given in the Pāli. But when existence is included, formations which precede it, or which are associated with it, are included too. And by including craving and clinging, the ignorance associated therewith or whereby one who is deluded performs kamma, is included too. Thus they are five. Hence it is said: “Here [in the present existence] with the maturing of the sense bases there is delusion, which is ignorance; there is accumulation, which is formations; there is attachment, which is craving; there is embracing, which is clinging; there is volition, which is existence; thus these five things here in the [present] kamma-process existence are conditions for rebirth-linking in the future” (Ps i 52).

907. Herein, by the words “here [in the present existence], because of the maturing of the bases” is pointed out the delusion, existing at the time of doing kamma, in one whose sense bases have matured. The rest is clear.

908. (4) “And in the future fivefold fruit” means the five beginning with consciousness. These are expressed by the term “birth”. But “ageing-and-death” is the ageing and the death of these [five] themselves. Hence it is said: “In the future there is rebirth-linking, which is consciousness; there is descent [into the womb], which is men-

tality-materiality; there is sensitivity, which is sense base; there is what is touched, which is contact; there is what is felt, which is feeling; thus these five things in the future rebirth-process existence have their conditions in kamma done here [in the present existence]" (Ps i 52).⁹¹ Thus this [Wheel of Existence's] "spokes are twenty qualities".

909. Herein, in the previous existence there are five kamma-constituents, and now there are five resultant states; now there are five kamma-constituents and in the future there are five resultant states. Thus ten states are kamma and ten result. So in two instances there is kamma called kamma and in two instances there is result called result; thus all this Wheel of Existence, [being] the round of the structure of conditions (*paccayākāravatṭa*) consists of both kamma and result. Likewise in two instances there is kamma as the kamma section, and in two instances there is result as the result section; thus all this consists of the kamma section and the result section. In two instances there is kamma [194] as the round of kamma, and in two instances there is result as the round of result; thus all this consists of the round of kamma and the round of result. Likewise in two instances there is kamma as kamma existence and in two there is result as resultant existence; thus all this consists of kamma existence and resultant existence. In two instances there is kamma as the happening of kamma, and in two there is result as the happening of result; thus all this consists of kamma happening and resultant happening. Likewise in two instances there is kamma as kamma continuity, and in two there is result as result continuity; thus all this consists of kamma continuity and resultant continuity. In two instances there is kamma called action (*kriyā*), and in two there is result called fruit of action; thus all this consists of action and fruit of action.

910. Thus with its causes this arises; it is painful,
impermanent, unlasting, fickle and changeable.
States originate from [other] states as causes;
no self exists here, nor another.

As causes, constituents, conditions,
it is states that produce states.
And the Buddha taught the Dhamma
for cessation of [all] causes.

When causes have been made to cease,
 the round, being cut, revolves no more;
 So here the life of purity exists
 to make a [final] end of pain.
 Finding no being, there is neither
 eternity nor annihilation.

911. (iv) “With triple round it spins forever”. Here formations and existence are the round of kamma; ignorance, craving and clinging are the round of defilements; consciousness, mentality-materiality, sixfold base, contact and feeling are the round of result. So this Wheel of Existence, having a triple round with these three rounds, should be understood to spin because of revolving again and again for ever as long as the round of defilement is not cut off, since the conditions [for its continuance] are not cut off.

(4) Various

912. As it spins thus:

- (i) As to source in the [four] truths,
- (ii) as to function, (iii) prevention, (iv) similes,
- (v) Kinds of profundity, and (vi) methods,
 it should be known accordingly.

913. Herein, (i) “as to source in the truths”, profitable and unprofitable kamma are stated in the Classification of the Truths without distinction as the origin of suffering. Therefore formations due to ignorance [as stated thus:] “With ignorance as condition, formations” are the second truth with the second truth as source. Consciousness due to formations is the first truth with the second truth as source. The states beginning with mentality-materiality and ending with resultant feeling due [respectively] to consciousness, etc. are the first truth with the first truth as source. Craving due to feeling is the second truth with the first truth as source. Clinging due to craving is the second truth with the second as source. Existence due to clinging is the first and second truth with the second truth as source. Birth [195] due to existence is the first truth with the second truth as source. Ageing-and-death due to birth is the first truth with the first truth as source. Thus in the first place [the Wheel of Existence] should be known “as to source in the [four] truths”, in whichever way is appropriate.

914. (ii) ["As to function"] Ignorance confuses beings about objects (*vatthu*) and is a condition for the manifestation of formations; likewise [kamma-] formations form the formed and are a condition for consciousness; consciousness recognises an object (*vatthu*) and is a condition for mentality-materiality; mentality-materiality is mutually supporting and is a condition for the sixfold base; the sixfold base occurs in its own [several] objective fields and is a condition for contact; contact touches an object and is a condition for feeling; feeling experiences the stimulus (*rasa*) of the object and is a condition for craving; craving lusts after lust-arousing things and is a condition for clinging; clinging clings to clinging-arousing things and is a condition for existence; existence flings [beings] into the various kinds of destinies and is a condition for birth; birth produces aggregates owing to its occurrence as their generation, and is a condition for ageing-and-death; ageing-and-death ensures (*adhitiṭṭhati*) the rotting and dissolution of the aggregates and is a condition for the manifestation of the next existence because it ensures sorrow and so on. So this [Wheel of Existence] should be known accordingly as occurring in two ways "as to function", in whichever way is appropriate to each of its parts.

915. (iii) ["As to prevention"] The clause "with ignorance as condition, formations" prevents seeing a maker; the clause "with formations as condition, consciousness" prevents seeing the transmigration of a self; the clause "with consciousness as condition, mentality-materiality" prevents the perception of compactness because it shows the analysis of the basis conjectured to be self; the clauses beginning with "with mentality-materiality as condition, the sixfold base" prevent the seeing of a self that sees, etc., cognises, touches, feels, craves, clings, exists, is born, ages and dies. Therefore this Wheel of Existence should be known accordingly "as to prevention" of wrong seeing.

916. (iv) ["As to simile"] Ignorance is like a blind man because of not seeing states according to their specific and general characteristics; formations with ignorance as condition are like the blind man's stumbling; [196] consciousness with formations as condition is like the stumbler's falling; mentality-materiality with consciousness as condition is like the appearance of a swelling on the fallen man; the sixfold base with mentality-materiality as condition is like an abscess which makes the swelling break; contact with the sixfold base as condition is like hitting the abscess in the swelling; feeling

with contact as condition is like the pain due to the blow; craving with feeling as condition is like the longing for a remedy; clinging with craving as condition is like seizing what is harmful due to longing for a remedy; existence with clinging as condition is like the application of the harmful remedy that was seized; birth with existence as condition is like the appearance of an alteration (worsening) in the swelling due to the application of the harmful remedy; ageing-and-death with birth as condition are like the bursting of the swelling after the alteration in it.

917. Or again, ignorance here overpowers beings with omissions and mistakes⁹² as a cataract [affects] the eyes, and the fool who is overpowered by it involves himself in formations which produce further existence, as a cocoon-forming caterpillar does with the strands of the cocoon; consciousness being taken in hand by formations takes a footing in the [various] destinies [of existence] as a prince taken in hand by a minister finds a footing in his kingdom; [further, death-] consciousness, by conjecturing about the sign of rebirth, produces mentality-materiality in its various aspects in rebirth-linking, as a magician produces an illusion; the sixfold base, on being planted in mentality-materiality, reaches growth, increase and fulfilment, like a forest thicket planted in good soil; contact is born from the impact of the sense bases, as fire is generated from the rubbing together of fire sticks; feeling is manifested in one touched by contact, like burning in one touched by fire; craving increases in one who feels, like thirst in one who drinks salt water; one who is parched [with craving] conceives longing for the kinds of existence, as a thirsty person does for drinks; that is his clinging. Due to clinging he clings to existence, as a fish does to the hook through greed for the bait; and when there is existence there is birth, as when there is a seed there is a shoot; and ageing-and-death is certain for one who is born, as falling down is for a tree that has grown up. So this Wheel of Existence should be known thus "as to similes", in the way appropriate.

918. (v) ["Profundity"] Now the Blessed One's words: 'Profound, Ānanda, is this dependent origination, and profound it seems' (D ii 55) have been said with reference to profundity (a) of meaning, (b) of law, (c) of teaching and (d) of penetration. [197] Therefore this Wheel of Existence should be known "as to the kinds of profundity" in whichever way is appropriate.

919. Herein, (a) the meaning of ageing-and-death being produced

and originated with birth as condition is profound owing to difficulty in comprehending the meaning of its being arisen with birth as condition thus: neither does ageing-and-death not come about from birth, nor, failing birth, does it come from something else; it arises [only] from birth with precisely that nature [of ageing-and-death]. And the meaning of birth being produced and originated with existence as condition ... of formations being produced and originated with ignorance as condition is profound in the same manner. Therefore this Wheel of Existence is profound in meaning (*attha*); this firstly is the profundity of meaning here. For it is the fruit of a cause that is called "meaning" according as it is said: "Knowledge about the fruit of a cause is discrimination of meaning (*attha-paṭisambhidā*)" (Vbh 293).⁹³

920. (b) The meaning of ignorance as a condition for formations is profound owing to difficulty in comprehending in what mode and on what occasion⁹⁴ ignorance is a condition for the several formations; the meaning of formations ... of birth being a condition for ageing-and-death is profound in like manner. Therefore this Wheel of Existence is profound in law (*dhamma*). This is profundity of law here. For "law" is a name for cause (*hetu*), according as it is said: "Knowledge about cause is discrimination of law" (Vbh 293).

921. (c) Then the teaching of this [dependent origination] is profound since it needs to be given in various ways for various reasons, and none but omniscient knowledge gets a footing in it: for in some places in the suttas it is taught in forward order, in some in reverse order, in some in forward and reverse order, in some in forward or reverse order starting from the middle, in some in four sections and three links, in some in three sections and two links, and in some in two sections and one link. Therefore this Wheel of Existence is profound in teaching. This is profundity of teaching.

922. (d) Then the nature (*sabhāva*) of ignorance, etc., owing to the penetration of which ignorance, etc. are rightly⁹⁵ penetrated as to their specific characteristics, is profound since it is difficult to fathom. Therefore this Wheel of Existence is profound in penetration. For here the meaning of ignorance as unknowing and unseeing and non-penetration of the truths is profound; so the meaning of formations as forming and accumulating with and without greed [is profound]; the meaning of consciousness as void, inactive (*avyāpāra*) [198] and as manifestation of rebirth-linking without

transmigration [is profound]; so the meaning of mentality-materiality as simultaneous arising, as resolved [into components] or not, and as bending (*namana*; towards an object) and being molested (*ruppana*) [is profound]; the meaning of the sixfold base as predominance, world, door, field, objective field and possession of objective field⁹⁶ [is profound]; the meaning of contact as touching, impact, coincidence and conjunction [is profound]; the meaning of feeling as the experiencing of the stimulus of an object, as pleasure or pain or neutrality, as being without a soul, and as what is felt [is profound]; the meaning of craving as a delighting, an engulfing, a current, a creeper, a river, an ocean of craving, and as impossible to fill [is profound]; the meaning of clinging as grasping, seizing, misinterpreting, adhering and hard to get by [is profound]; the meaning of existence as accumulating and forming [of kamma] and flinging into the various kinds of generation, destiny, station [of consciousness] and abode [of beings] is profound; the meaning of birth as birth, coming to birth, descent [into the womb], rebirth and manifestation is profound; the meaning of ageing-and-death as destruction, passing away, break-up and change is profound. Therefore this Wheel of Existence is profound in penetration. This is profundity of penetration.

923. (vi) Then there are here four methods of treating the meaning, namely, (a) the method of identity, (b) the method of diversity, (c) the method of inactivity⁹⁷ and (d) the method of appropriate nature.⁹⁸ This Wheel of Existence should therefore also be known accordingly “as to the kinds of method”.

924. Herein, (a) the non-interruption of the continuity thus: “With ignorance as condition, formations; with formations as condition, consciousness”, just like a seed’s reaching the state of a tree through the state of the shoot and so on, is called the “method of identity”. One who sees this rightly abandons the annihilation view by comprehending the unbrokenness of the continuity which occurs due to the linking of cause with fruit. And one who sees it wrongly clings to the eternity view by apprehending identity in the non-interruption of the continuity which occurs (*pavattamānassa*) through the linking of cause with fruit.

925. (b) But the defining of the characteristics of ignorance and so on is called “the method of diversity”. One who sees this rightly abandons the eternity view by seeing the arising of constantly new [states]; and one who sees it wrongly clings to the annihilation view

by apprehending individual diversity in what happens in a single continuity as though it were a broken continuity.

926. (c) The absence of such activity on the part of ignorance as: 'Formations must be made to arise by me,' or on the part of formations thus: 'Consciousness [must be made to arise] by us' and so on, is called the "method of inactivity". One who sees this rightly abandons the self view by comprehending the absence of a doer; one who sees it wrongly clings to the no-action view⁹⁹ because he does not perceive that, though there is no activity, the causative function of ignorance, etc. is established as a law by their respective natures.

927. (d) But the production of only formations, etc. respectively and no others, with ignorance, etc. as the respective reasons, [199] like that of curd, etc. with milk, etc. as the respective reasons, is called the "method of appropriate nature". One who sees this rightly abandons the no-cause view and the no-action view through comprehending how the fruit accords with its condition. One who sees it wrongly, by apprehending it as non-production of anything from anything, instead of apprehending the occurrence of the fruit in accordance with its condition, clings both to the no-cause view and the theory of determinism.

928. Thus this Wheel of Existence,

"As to the source in the [four] truths,
as to function, prevention, similes,
Kinds of profundity, and method,
should be known accordingly".

929. For there is none who, even in a dream, has got out of the fearful round of rebirths which, like a thunderbolt, is ever destructive, unless he has severed with the knife of knowledge, well-whetted on the stone of sublime concentration, this Wheel of Existence which offers no footing owing to its great profundity and is hard to leave behind¹⁰⁰ owing to the maze of many methods.

930. And this has been said by the Blessed One: 'Profound, Ānanda, is this dependent origination and profound it appears. And, Ānanda, it is through not knowing, through not comprehending it, through not penetrating it, that this generation has become a tangled skein, a knotted ball of thread, like *muñja* grass and rushes, and does not get out of the round of rebirths with its states of loss, unhappy destinies and perdition' (S ii 92; cf. D ii 55).

931. Therefore, practising for his own and others' benefit and happiness, and abandoning other duties,

Let the wise man, ever mindful,
so practise that he here may find
A footing in the deeps, so manifold,
of the Dependent Origin.

End of the Suttanta Division

B. ABHIDHAMMA DIVISION

(a) Schedule (*mātikā*)

932. The Master, who has unobstructed knowledge regarding all states, has thus shown in the Suttanta Division by way of plurality of consciousness the structure of conditions freed from knots and tangles, as though spreading out the great earth and as though extending space; and now, because this structure of conditions exists [200] not only in a plurality of consciousnesses but also in a single consciousness, he said **avijjāpaccayā saṅkhāro** <138.27> (“with ignorance as condition, a formation [arises]”) and so on, thus setting forth the schedule in order to teach, as to its various aspects, the structure of conditions of a single conscious moment by means of the Abhidhamma Division.

933. But, when the schedule is set forth thus,

With ignorance, etcetera
as roots, nine root words make nine methods;
Herein, the tetrads should be shown
and also the difference of the sections.

934. Herein, this is the elucidation. For here, with the nine root words beginning with ignorance, divided up as ignorance, formation, consciousness, mentality, sixth base, contact, feeling, craving, clinging, these nine root words constitute nine methods,¹⁰¹ namely, that starting with ignorance, that starting with a formation, that starting with consciousness, that starting with mentality, that starting with the sixth base, that starting with contact, that starting with feeling, that starting with craving and that starting with clinging. As regards these [nine], firstly, in the case of the method starting with ignorance there are the four tetrads, namely, the Condition Tetrad, the Cause Tetrad, the Association Tetrad and the Mutual

Tetrad. And as in this case, so in the remaining cases also. Thus in the case of each method there are four tetrads making 36 tetrads. Herein, with four sections included in each tetrad, there should be understood to be sixteen sections in each method by way of the four tetrads, making 144 sections.

1. The Method Rooted in Ignorance

(i) The Condition Tetrad

935. Herein, in the Condition Tetrad in the Method Rooted in Ignorance, which comes first of all, the first [section] is called the “Twelve-Membered Section with Two Members Incomplete”, because it is stated with mentality in the place of mentality-materiality and sixth base in the place of the sixfold base. The second [section] is called the “Eleven-Membered Section with One Member Incomplete”, because it is stated with mentality in the place of mentality-materiality and nothing in the place of the sixfold base. The third [section] is called the “Twelve-Membered Section with One Member Incomplete”,¹⁰² because it is stated with the sixth base in the place of the sixfold base. The fourth [section] is called the “Twelve-Membered Complete Section”.

936. Here it might be asked: ‘Because it is said: “With the sixth base as condition, contact”, is this not also a “section with one member incomplete” too?’ No, because it is not a member. For here only contact is a member, not the sixth base. Therefore because it is not a member, this is not called “with one member incomplete”.¹⁰³

937. But in the Commentary it is said that “the first [section] is taken in the all-inclusive sense, [201] the second in the sense of difference of condition, the third in respect of beings in a womb, the fourth in respect of apparitional beings. Likewise, the first is taken in the all-inclusive sense, the second in the sense of difference of condition,¹⁰⁴ the third with reference to those whose bases are incomplete, the fourth with reference to those whose bases are complete. Likewise, the first is said in the all-inclusive sense, the second with reference to the Mahānidāna Suttanta (D ii 55 f.), the third with reference to fine-material existence, the fourth with reference to sense-sphere existence”.

938. Herein, the first enters in every one of these [three] sections beginning with the second; hence it is called “all-inclusive”. The

difference between the others will be made clear later. For the purpose of explaining that,

- (1) Where something is said otherwise
or is not said, one should discern,
- (2) [And then as well] the way in which
what for what becomes condition.

First Tetrad

939. Herein, (1) this is the method. Firstly as regards these four in general, instead of saying “formations” [in the plural] as in the Suttanta Division, **saṅkhāro** (“*a formation*”) is said [in the singular]. Why is that? Because it refers to single conscious moments. For there [in the Suttanta Division] the structure of conditions of a number of conscious moments is explained. Here that of a single conscious moment is undertaken. And since there is not¹⁰⁵ a plurality of volitions in a single conscious moment, “formation” is said instead of saying “formations”.

First Section

940. But here in the first section **viññāṇapaccayā nāmaṃ** <138.28> (“*with consciousness as condition, mentality*”) only is said, leaving out materiality, both owing to taking states comprised within a single conscious moment and on account of what is common to all instances. For that [i.e. mentality] is comprised within a single conscious moment and is common to all instances. For in no instance does consciousness not occur in its allotted place. And because only a single kind of contact is comprised within a single conscious moment here, therefore, taking the appropriate sense base as its condition, it is said: “With mentality as condition, the sixth base”, giving the mind base alone in the place of the sixfold base. For this is an appropriate condition for a single kind of unprofitable contact.

941. And admittedly the clause “with a formation as condition, consciousness” is also stated here; but for the purpose of showing the distinction between cause and fruit and for the purpose of completing the factors it is taken again here. For there a formation in particular is the cause of that, and mentality in general is the fruit. But here mentality in general is its cause, and contact in particular is the fruit.

942. But because sorrow, etc. are not all produced in a single conscious moment, and do not occur in every instance where consciousness occurs or in every consciousness, therefore they are not included. But birth, [202] ageing and death, although not measurable by conscious moments, are nevertheless included because they exist within the conscious moment, and also for the purpose of completing the factors.

943. This is how in the first place "what has been stated otherwise" and "what has not been stated" should be understood.

944. But as to this, the meaning of what is stated in the subsequent sections should be understood in the way aforesaid. Whatever has been handed down differently in the various sections we shall explain as and when we come to it.

945. (2) "And the way in which, what for what becomes condition": here ignorance is a condition for a formation in seven ways, namely, as the six consisting of consciousness, mutuality, support, association, presence and non-disappearance, which are shared by associated states, and as root-cause condition.

946. Herein, because the three tetrads below beginning with the root-cause tetrad are stated as non-disappearance, association and mutuality conditions, therefore omitting those here, ignorance should be understood to be a condition for a formation as the remaining four conditions. A formation is a condition for consciousness in eight ways, namely, as the six which are shared and as kamma and nutriment conditions; but omitting the same three [as before], here [it is a condition] in five ways. Consciousness [is a condition] for mentality in nine ways, namely, as the six which are shared and as faculty, nutriment and predominance; but omitting the same three it is a condition in six ways. Mentality is a condition in various ways for the sixth base as the six which are shared, but sometimes here as predominance condition and sometimes as nutriment condition, etc.; but omitting the same three here it is a condition in three ways or in four ways or in five ways. The sixth base is a condition for contact as consciousness is for mentality. Thus contact is a condition for feeling in seven ways as the six which are shared and as nutriment condition; but omitting the same three here it is a condition in four ways. Feeling is a condition for craving in eight ways, namely, as the six which are shared and as jhāna and faculty conditions; but omitting the same three here it is a condition in five ways. Craving is a condition for clinging as

ignorance is for a formation. Clinging is a condition for existence in seven ways, namely, as the six which are shared and as path condition; but omitting the same three here it is a condition in four ways. But because here the characteristic of the formed (*sāṅkhatalakkhaṇa*) is intended by "birth", therefore existence is a condition for birth figuratively (*pariyāyena*) as decisive support condition only. Likewise birth for ageing-and-death.

947. But those who say thus: 'In this tetrad the things beginning with ignorance are [respectively] conditions, as consciousness condition, for all the things beginning with a formation; for the first section is begun with the consciousness condition only,' should be refuted by pointing out that there is no such [condition] for existence and so on while there is the production of the remaining conditions. For existence is not a condition for birth as consciousness condition, [203] nor birth for ageing-and-death. And those which are stated as the remaining conditions for those things beginning with a formation are produced also, therefore they cannot be rejected.

948. In this way in the first place, as regards the first section, "where something is said otherwise, or is not said, and what for what becomes condition", should be understood.

Second Section

949. In regard to the second section and so on, the method is the same. There is, however, this difference. In the second section, by saying *nāma-paccayā phasso* <138.34> ("with mentality as condition, contact") nothing is stated in the place of the sixfold base. What is the purpose of that? It is for the purpose of showing the difference of condition and for the purpose of including the teaching of the Mahā-Nidāna Suttanta (D ii 55 f.). For it is not only the sixth base that is a condition for contact, but the three aggregates beginning with feeling are also conditions as well: for in the Mahā-Nidāna Suttanta the Dependent Origination is stated with eleven members leaving out the sixfold base thus: 'On being asked, Ānanda: "Is there contact with conditionality for it?" one should reply: "There is." If it should be said: "With what as condition is there contact?" one should answer: "With mentality as condition there is contact"' (D ii 56). Therefore in the second section "with mentality as condition, contact" is said, and nothing is said in the place of the sixfold base for the purpose of showing the difference of condition and for the purpose of including the teaching of the

Mahā-Nidāna Suttanta. This in the first place is the difference in regard to the second section.

Third Section

950. In regard to the third section, since with the words “with consciousness as condition, mentality-materiality” the fourth member is stated as it has been handed down in the Suttanta Division, is that inappropriate to the structure of conditions here because it refers to single conscious moments? It is not inappropriate. Why? Because of the state of condition in its own characteristic. For herein, if materiality lasts beyond the conscious moment, that consciousness is accordingly a condition for it also in its own characteristic. How? Firstly, for that which is prenascent and mind-originated or for other kinds it is a condition as postnascence condition. For this is said: “Postnascent states of consciousness and conscious components are a condition as postnascence condition for this prenascent body” (Tkp i 5). But it is a condition for conascent mind-originated [materiality] as support condition, according as it is said: “Consciousness and conscious components are a condition as support condition for the kinds of mind-originated materiality” (Tkp i 4).

951. If this is so, why has it not been stated thus in the previous sections? [204] Because it is taught with reference to the place of occurrence of materiality. For this structure of conditions is taught, in regard to the place of occurrence of materiality, by way of beings in the womb in the sense-desire existence, of apparitionally-born beings whose sense bases are incomplete and of fine-material sphere deities. Hence here, instead of saying “with mentality-materiality as condition, the sixth base”, “the sixth base” is said.

952. Herein, mentality is the same as that aforesaid; but materiality should be understood as the materiality of the heart. But that is a condition for this sixth base in two ways as support condition and prenascent condition. This is the difference in regard to the third section.

Fourth Section

953. But the fourth section is stated according to generation for the apparitionally born, according to the sense bases for those whose sense bases are complete and according to existence for beings of the sense sphere. Hence it is said that “with mentality-materiality as condition, the sixfold base” is said here. Herein, mentality is a

condition for the sixth base as conscience, etc., and for the eye base, etc. as post-nascence condition. As regards materiality, the materiality of the heart is a condition for the sixth base as support condition and pre-nascence condition. The four great primaries are conditions for the eye base, etc. as conscience, support, presence and non-disappearance conditions.

954. But because this structure of conditions is of a single conscious moment, therefore instead of saying "with the sixfold base as condition", here "with the sixth base as condition, contact" is said. This is the difference in the fourth section.¹⁰⁶

955. After knowing their different functioning in this way, again, as regards all these, the first two sections in particular should be understood as stated for the purpose of showing the structure of conditions in the immaterial existence. For in the immaterial existence the members of the Dependent Origination occur unmixed with materiality. The third is stated for the purpose of showing the structure of conditions in the fine-material existence. For in the fine-material existence, although there is admixture of materiality, yet the sixfold base does not occur. The fourth is stated for the purpose of showing the structure of conditions in the sense-desire existence. For in the sense-desire existence the whole sixfold base occurs.

956. Or alternatively, the third is stated with reference to the moment of occurrence of the unprofitable for those whose sense bases are incomplete in the fine-material existence and in the sense-desire existence; or the fourth for those whose sense bases are complete in the sense-desire existence.

957. Or alternatively, the first is stated with reference to its universal applicability: for there is no place of occurrence of consciousness where it does not occur. The second is stated with reference to the difference of condition: for here the difference of condition consists in its having eleven members and in contact having mentality as its condition. The third is stated with reference to the first two kinds of generation: for it is produced in the first two [205] kinds of generation because there the sixfold base is not produced invariably. The fourth is stated with reference to the last two kinds of generation: for it is produced in the last two kinds of generation because there the sixfold base is always produced.¹⁰⁷

958. And what has been said up to this point is the exposition illustrating the meaning of the stanza, namely,

Where something is said otherwise
or is not said, one should discern,
[And then as well] the way in which
what for what becomes condition.

The Remaining Tetrads

959. All that follows herein after
is according to this method,
Though the difference should be known
regarding the remaining tetrads.

Herein, firstly the method that has been set forth here is clear in all cases; but the differences should be understood as follows.

(ii) The Cause Tetrad

960. Firstly, as regards the Cause Tetrad, **avijjā-hetuko** <139.16> (*“having ignorance as cause”*) means that “ignorance is its cause”. What is meant is this: [it is a cause] because of its coexisting with it [i.e. a formation], its occurring and going [along with it] until its dissolution. After showing, from the phrase “with ignorance as condition” (*avijjā-paccayā*) up to this point, that ignorance is a condition for a formation in general by way of conscence condition, etc. , now by the expression **avijjā-hetuko** (*“having ignorance as cause”*) the state of a non-disappearance condition is pointed out in particular.

961. As regards **saṅkhārapaccayā viññāṇam saṅkhārahetukam** (*“with a formation as condition, consciousness [arises] which has a formation as cause”*) and so on, the same method applies.

962. But why is the phrase “which has ... as cause” not given in the case of existence and so on? Both owing to lack of constancy in the non-disappearance condition and owing to absence of the non-disappearance condition. From the words “excepting clinging, the feeling aggregate, the perception aggregate, the formations aggregate and the consciousness aggregate, this is called existence with clinging as condition” (Vbh 145), here “existence” is a name for the four aggregates with clinging as condition. And by the words “birth is included in two aggregates” (Dhk 15) and so on, birth and ageing-and-death are included in the formations aggregate. Because herein [in the Dependent Origination] up to clinging, birth and ageing-and-death do not obtain, clinging is not a constant non-

disappearance condition for existence. Herein, from the words “that which is the birth of the various states” (Vbh 145) and so on, as regards the characteristics of the formed, the state of non-disappearance condition is not produced for birth owing to the absence of the kind of existence called “ageing-and-death” at the very moment of birth; likewise owing to the absence of birth at the moment of ageing-and-death. But existence is a condition for birth, and birth for ageing-and-death, as decisive support condition only. Thus in all ways it should be understood that the phrase “which has ... as cause” is not given in the case of existence and so on both owing to lack of constancy in the non-disappearance condition and owing to the absence of the non-disappearance condition. [206] 963. But some¹⁰⁸ have said: ‘From the words “existence in two ways” (Vbh 137), existence is mixed with rebirth-process (*uppatti*), and it is because clinging is not a non-disappearance condition for rebirth-process existence that “with clinging as condition, existence [arises]” [only] is said, instead of saying “with clinging as condition, existence [arises] which has clinging as cause”. And it is not said beyond here owing to its having been interrupted.’ That is wrong because existence mixed with rebirth process is not intended here. For it is the immaterial aggregates that have been handed down here as existence. And [by the clause] “with existence as condition, birth” it is the remaining kinds of existence, leaving aside birth and ageing-and-death, which should be understood as the condition for birth here. Why? Because birth is not a condition for birth, etc. If that is so, then should not “existence, leaving aside birth and ageing-and-death, is a condition for birth” have been said? Yes, it should have been said. But where the place in which it should have been said is missing, it is not said. For in the exposition of the tenth member it is existence that must be stated as produced with clinging as condition; in the exposition of the eleventh member it is birth that must be stated. But since there is no place where it should have been said of that kind of existence which is a condition for birth, it is not said owing to lack of a place where it should have been said.¹⁰⁹ But what is not said should be taken correctly. And as regards “with consciousness as condition, mentality-materiality” and so on, owing to the production of the non-disappearance condition¹¹⁰ on the part of consciousness and so on, the words “which has consciousness as cause” and so on are stated. 964. This is the difference in respect of the Cause Tetrad.

(iii) The Association Tetrad

965. As regards the Association Tetrad, after showing from the phrase “with ignorance as condition” onwards that a formation has ignorance as its condition as conascence condition, etc., again the state of the association condition is pointed out by the expression **avijjāsampayutto** <140.17> (“associated with ignorance”). In the other clauses the same method applies.

966. But because there is no association of immaterial states with material states,¹¹¹ therefore as regards the clauses beginning with “with consciousness as condition, mentality-materiality” in the third and fourth sections, only the appropriate method, namely, “mentality associated with consciousness” and so on, is used.

967. This is the difference in respect of the Association Tetrad.

(iv) The Mutuality Tetrad

968. As regards the Mutuality Tetrad, after showing [by the phrase] “with ignorance as condition” that the formation has ignorance as its condition as conascence condition, etc., the state of mutuality condition is pointed out by the expression **saṅkhārapaccayā avijjā** <141.17> (“with a formation as condition, ignorance”). In the other clauses the same method applies.

969. But because existence is a state with comprehensive range (*nippadesa*) and clinging is a state with selective range (*sappadesa*),¹¹² and it is a state with selective range that is a condition for a state with comprehensive range, not a state with comprehensive range for a state with selective range, therefore here “with existence as condition, clinging” is not said too. Alternatively it is not said, as above,¹¹³ owing to interruption of the teaching. [207]

970. And because there is the sixfold base with mentality-materiality as condition, and there is in a single conscious moment no mentality-materiality with the sixfold base as condition, for which the sixfold base would be the mutuality condition, therefore in the fourth section only what is appropriate, namely, “with the sixth base as condition, mentality-materiality”, is used.¹¹⁴

971. This is the difference in respect of the Mutuality Tetrad.

Here ends the schedule for the Method Rooted in Ignorance.

2. The Remaining Eight Methods — Rooted in a Formation, etc.

972. Now the Method Rooted in a Formation begins with **saṅkhārapaccayā avijjā** <142.23> (“with a formation as condition, ignorance [arises]”). Here the four tetrads and sixteen sections should be understood as in the case of that rooted in ignorance. But the teaching is abbreviated, showing only the first section of the first tetrad. And as in this case, so in the case of that rooted in consciousness and so on.

973. Herein, in respect of all these eight methods from that rooted in a formation onwards, after showing by [the phrases] “with a formation as condition, ignorance” and so on that ignorance has a formation and so on as its condition as consciousness condition, etc., again the turning of the wheel of the structure of conditions is shown in a single conscious moment by the clauses beginning with “with ignorance as condition, a formation”.

974. But why are no [methods] rooted in existence or rooted in birth and ageing-and-death stated? Is there no ignorance with existence as condition? Not that there is not. But when “with a formation as condition, ignorance” and so on are stated, there is no state included in existence which has not [already] been stated as a condition for ignorance. Therefore a method rooted in existence is not stated owing to the absence of any other condition for ignorance which has not already [been stated]. And ignorance also comes to be included by taking existence; therefore saying “with existence as condition, ignorance” would be tantamount to saying “with ignorance as condition, ignorance”, and ignorance is not a condition for ignorance in a single conscious moment. Herein, owing to interruption, methods rooted in birth and ageing-and-death are not used. Furthermore, birth and ageing-and-death are contained within existence and they are not conditions for ignorance in a single conscious moment, thus methods rooted in existence or rooted in birth or ageing-and-death are not given.

Here ends the Explanation of the Schedule.

(b) Arisings of Thoughts (*cittuppāda*)

(1) Unprofitable

(i) First Method

975. Now above, in the Section [of the Dhammasaṅgaṇī] on

Thought Arisings (*Cittuppāda-kaṇḍa*) the profitable is analysed first, following the order set forth in the schedule (*mātikā*) which begins with the profitable triad; but since the schedule here is not set forth in that way, instead of starting with the profitable, it is said **Katame dhammā akusalā** <144.1> (“Which states are unprofitable?”) and so on in order to show the members of the Dependent Origination beginning with ignorance, [208] by analysing them following the order set forth, since the schedule is set forth by way of unprofitable states only with [the initial clause in the form of] “with ignorance as condition, a formation”.¹¹⁵

976. Its meaning should be understood according to the method stated above in respect of the Section [of the *Dhammasaṅgaṇi*] on Thought Arisings. But because in a single conscious moment there is no production of sense-desire clinging from craving, therefore in order to show only that kind of clinging with craving as its condition which applies here, **ditṭhi ditṭhigataṃ** <145.5> (“view, field of view”) and so on is said. And in the explanation of existence, because clinging is included in the formations aggregate, therefore **ṭhapetvā upādānam vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho** <145.11> (“except for clinging, it is the feeling aggregate, the perception aggregate, the formations aggregate and the consciousness aggregate”) is said. Not being stated¹¹⁶ thus, it would follow that clinging had clinging as its condition. And that very [clinging] is not a condition for that itself. In the explanations of birth and so on, because these are the birth and so on of immaterial states, therefore “decay, greyness, wrinkledness, passing and passingness” are not said.

977. After setting forth the first section thus, the structure of conditions is again shown in the second section on the same occasion as in the first section. And in order to show the structure of conditions by another method on that same occasion, instead of stating the definition of the occasion [again] separately, the teaching is given in the way beginning with the words **tasmim samaye avijjāpaccayā saṅkhāro** <145.32> (“on that occasion with ignorance as condition, a formation [arises]”). Herein, **ṭhapetvā phassam** <146.17> (“except for contact”) is said for the purpose of subtracting contact [from mentality] because it is included [normally] in mentality.

978. In the third section, when mind-originated materiality for which consciousness is a condition occurs, **cakkhāyanassa upa-**

cayo <147.4> (“*the storing up of the eye base*”), etc. is said because it becomes manifest that the eye base which is reinforced by that [mind-originated materiality] has been stored up. And it is stated thus also because consciousness is a condition, as post-nascence condition, for kamma-originated materiality occurring on that occasion. Herein, although only the two kinds of continuity, namely, kamma-born and mind-originated, have been taken, nevertheless the other two kinds of continuity should be taken too. For consciousness is also a condition for those.

979. In the fourth section, however, **Tattha katamaṃ nāmarūpaccayā salāyatanam? Cakkhāyatanam** <148.18> (“*Herein, which is the sixfold base with mentality-materiality as condition? The eye base*”) and so on is said because in a single conscious moment the eye base and so on occur with the great primaries as condition, and the sixth base with the materiality of the heart as condition, and all occur respectively according to circumstances with mentality as condition, through post-nascence, conascence, etc.

This is the explanation of the first tetrad. [209]

980. In the second tetrad all is clear.

981. In the third tetrad, **Idaṃ vuccati viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ** <157.26> (“*This is called mentality-materiality with consciousness as condition, mentality being associated with consciousness*”), etc. is said in order to show separately that for which there is no occurrence of association condition and that for which there is.

This is the explanation of the third tetrad.

982. In the fourth tetrad, although “the feeling aggregate, the perception aggregate, the formations aggregate, the consciousness aggregate, this is called mentality with contact as condition”¹¹⁷ <161.8> is said in the exposition of mentality with contact as condition and although “excepting contact, the feeling aggregate ... the consciousness aggregate” is not said because it was said [thus] in the explanation of the immediately preceding clause, it is [nevertheless as though it were] stated [here] too: for whatever mentality is a condition for contact, contact is also a condition for that same [mentality].

This is the explanation of the fourth tetrad.

(ii) Remaining Eight Methods

983. And just as this first method rooted in ignorance with its four tetrads and sixteen sections is expounded in respect of this first kind of unprofitable consciousness, so should the [other] eight methods beginning with that rooted in a formation be understood; but the Pāḷi is abbreviated. Thus in respect of that first kind of unprofitable consciousness only, it should be understood that there are nine methods, 36 tetrads and 144 sections.

(2) Remaining Unprofitable

984. Now in order to show the structure of conditions in the same way in respect of the remaining kinds of unprofitable consciousness, the passage beginning **Katame dhammā akusalā?** <164.33> (“Which states are unprofitable?”) is stated.

985. Herein, because in [the two kinds of consciousness] dissociated from [wrong] view there is no clinging with craving as condition, therefore in the place of clinging the clause is completed with [the term] “determination” (*adhimokkha*), which, having a strong impact (*dalha-nipātinā*), is like clinging.

986. And in the kinds accompanied by mental pain, because there is no craving with feeling as condition, therefore in the place of craving the clause is completed with resistance (*paṭigha*) as a strong defilement like craving; and in the place of clinging, with determination too.

987. In the kind associated with uncertainty, because of the absence of decision there is no determination, therefore in the place of craving the clause is completed with uncertainty as a strong defilement, and the place of clinging is left blank.

988. In the kind associated with agitation, however, because there is determination, therefore in the place of craving the clause is completed with agitation as a strong defilement; and also determination in the place of clinging.

989. The Pāḷi is abbreviated throughout, showing only differences.

[210]

990. As regards this difference pointed out, herein, only the explanation of determination has not been given already; the rest has been mentioned above.

991. But in the explanation of determination, **adhimokkha**

<165.17> (“*determination*”) is through determining (*adhimuccana*); or “the mind is determined in regard to the object by means of that and arrives at decision through absence of uncertainty”; this is “*determination*”. The action of determining is **adhimuccanā** (“*determining*”). “The determinedness of that mind or in regard to that object” is **tadadhimuttatā** (“*determinedness about that*”).

992. And in the case of all kinds of consciousness the division into method, tetrad and section should be understood in the way stated in respect of the first kind of consciousness. So owing to the absence of the method rooted in clinging in the case of that [kind of consciousness] associated with uncertainty there are only eight methods, 32 tetrads and 128 sections.

This is the Explanation of the Unprofitable.

(3) Profitable, Rooted in a Formation

993. Now the passage beginning **Katame dhammā kusalā?** <169.10> (“*Which states are profitable?*”) is begun in order to show the structure of conditions in the same way in regard to profitable, etc. consciousness also. But while in the case of the unprofitable the schedule is first set forth and afterwards the explanation is given, it is not so here. Why? Because of the existence of variations in the concluding section (*appanā-vāra*). For as regards the mundane profitable, etc., because these states are included in the Truth of Suffering, the conclusion is **evam etassa kevalassa dukkha-kkhandhassa** <169.18> (“*thus [there is the arising] of this whole mass of suffering*”), and as regards the supramundane profitable, etc., **evam etesaṃ dhammānaṃ** <173.7> (“*thus [there is the arising] of these states*”) is [the conclusion]. Therefore here it is not possible to lay down a schedule which is shared [by all] and the explanation is given after sketching a schedule separately for the various profitable, etc. states.

994. Herein, because in a single conscious moment there is no ignorance together with a profitable formation, therefore instead of saying that, **kusalamūlam** <169.14> (“*profitable root*”) is said because it is the root of profitable states, as ignorance is of unprofitable states; and, because of the absence of craving and clinging, in the place of craving, “trust” (*pasāda*),¹¹⁸ which is engrossed in the object like craving, is said; and in the place of clinging, “determination”, which has a strong impact, is said.

995. The rest should be understood according to the method stated above.

This is the Explanation of the Profitable.

(4) Undetermined

996. The [kammically] undetermined [type of consciousness] is analysed in the same order as has come down in the Section on Thought Arisings (*Cittuppādaṅgaḍa*) [of the *Dhammasaṅgaṇi*]. And in all sections the methods rooted in ignorance are omitted. Why? Because of the absence of anything to put in the place of ignorance. For in the case of profitable [211] consciousness there is the profitable root to be put in the place of ignorance; but in the case of eye-consciousness and so on there is not. But although there is in the case of those with root cause, nevertheless although that is so it is not included there¹¹⁹ because it has been interrupted here.¹²⁰ The teaching should be understood as given by being as it were fallen into the stream of the five consciousnesses.

997. But in particular here, as regards eye-consciousness, etc. the place of craving and the place of clinging are left blank. Why? Owing to the absence of any strong state suitable for the place of craving and because of being devoid of determination. In the case of the remaining root-causeless kinds, only the place of craving is left blank. In the case of those with root cause, the place of craving is filled by "trust", because trust is produced. Thus here, as regards the profitable and unprofitable resultant eye-consciousness, etc., each should be understood to have six methods rooted in a formation, in consciousness, in mentality, in the sixth base, in contact and in feeling; as regards the remaining root-causeless kinds, each has seven with that rooted in determination; as regards those with root, each has eight with that rooted in trust.

998. Herein also, as regards the eye-consciousness, etc., only the initial section of the four tetrads is stated; the second section is not stated although it applies in the sense of difference of condition. The third and fourth sections are not stated too because they are not produced. For these [two] are mixed with materiality, and eye-consciousness and so on do not originate materiality. And as two sections are applicable in the first tetrad, so also with the remaining tetrads. Therefore although in the case of the first tetrad the second section, and in the case of the remaining tetrads two sections each, are not stated, nevertheless they should be understood as stated.

999. In the case of the remaining kind of root-causeless undetermined [consciousness], all sections are applicable in all tetrads. But because of the interruption, they are not taken subsequent to this, and the teaching is given only as being fallen into the stream [of

fivefold consciousness]. Also in the case of the remaining resultant kinds with root cause, the same method applies, except for resultant kinds in the immaterial sphere. For in the case of resultant kinds in the immaterial sphere, only the two sections are applicable.

This is the Explanation of the Undetermined.

(5) Profitable Rooted in Ignorance

1000. Now again, in order to show the structure of conditions in a single conscious moment in another way, the passage starting with **Katame dhammā kusalā** <184.8> (“Which states are profitable?”) is begun. Herein, **avijjāpaccayā** <184.12> (“with ignorance as condition”) is said with reference to the state of decisive support condition. Hence it is that in the section of the explanation, without analysing by saying: “Herein, what is ignorance?” instead **Tattha katamo avijjāpaccayā saṅkhāro** <184.19> (“Herein, which is a formation with ignorance as condition?”) is said. For it is only the formation called profitable [212] volition that is conascent with consciousness (*citta*) on that occasion, not ignorance.

1001. Herein, ignorance is a condition for the mundane profitable only in the way stated in the Suttanta Division above (§666). But because it is one who has not abandoned ignorance who develops the supramundane for the purpose of abandoning ignorance, therefore ignorance is a condition also through its overcoming. For there is accumulation of the profitable only for one who is possessed of ignorance, not for another.

1002. Herein, as regards the profitable of three planes, accumulation is applicable both as confusion and as development by overcoming; as regards the supramundane, it is applicable as development by cutting off.

1003. The rest is as aforesaid; but the difference is this: while above in the case of each profitable consciousness the nine sixteen-fold methods consisting of four tetrads each applied, they do not apply in the same way here. Why? Because of the absence of non-disappearance, association and mutuality conditions on the part of ignorance. Here, however, only the first tetrad is applicable by way of decisive support condition; and it is abbreviated by showing only the first section in that tetrad; but it should be shown in extenso.

This is the explanation of the profitable rooted in ignorance.

(6) Undetermined Rooted in Profitable Result and Rooted in Unprofitable Result

1004. Now in order to show the structure of conditions by another method as regards the undetermined, the passage starting with **Katame dhammā avyākatā** <187.5> (“Which states are undetermined?”) is begun.

1005. Herein, this passage, namely, **kusalamūla-paccayā** <187.8> (“with profitable root as condition”), is stated with reference to decisive support condition; for it is the profitable root that is the decisive support condition for profitable result, and the unprofitable root that for unprofitable result. But it should not be stated only in regard to the kamma condition of multiple moments. Therefore this is a condition both as decisive support condition and as multiple-moment kamma condition. Hence it is that in the section of the explanation, instead of analysing it thus: “Herein, what is the profitable root?”, it is **Tattha katame kusalamūla-paccayā saṅkhāro** <187.15> (“Herein, which is a formation with the profitable root as condition?”) that is analysed. And likewise in the case of unprofitable result (see Vbh 190.4).

1006. And as in the case of the explanation of the Profitable Rooted in Ignorance, so too in the case of this explanation of result, only the first tetrad is applicable. And that is abbreviated by showing only the first section. Therefore as regards each kind of resultant consciousness, the division of method and section should be understood by way of only one tetrad each in regard to that rooted in the profitable and that rooted in the unprofitable.

1007. But because neither ignorance nor the profitable and unprofitable roots obtain as decisive support condition for functional states, therefore the structure of conditions is not stated according to functional [states]. [213]

1008.

After stating it in many divisions

for profitable, unprofitable and indeterminate states,

Again, however, by the Best of Speakers

the structure of conditions is stated in single manner only

By way of decisive support [condition]

in regard to result of the profitable and unprofitable,

For the purpose of producing the variety
 of knowledge about “which states are conditions for which”.
 And [so] since this variety of knowledge
 regarding that will never come about in those in whom
 Is found lacking the Order [of Succession]
 Consisting of Competency-Learning-Reflection-Practice,
 [Therefore] in accordance with the Order
 Consisting of Competency-Learning-Reflection-Practice
 The wise act always in regard thereto
 for there is nothing other than that which more needs to be
 done.

1009. But this structure of conditions is taught by classifying it in double succession only, by the Suttanta and Abhidhamma Divisions.

End of the Explanation of the Classification of the Dependent Origination.

FOOTNOTES TO CHAPTER SIX

1. *Mahāpadesa* — see D ii 123 ff.; A ii 167 ff.; Nett 21.
2. Nutriment, craving, feeling, impression, mentality-materiality and consciousness are of the present; formations and ignorance are of the past (see *mḥṭ*). See also below for treatment of Dependent Origination in the three times.
3. *Vatṭa*: the term for the dependent origination as arising, *vivaṭṭa* (standstill) being the corresponding term for the complementary exposition as cessation.
4. Ñāṇamoli gives a less literal translation at Vis Trsl. p. 603, based ultimately on SA ii 38 f. *Mḥṭ* expands the interpretation of SA [LSC].
5. The truths and faculties come in reverse order in Vis.
6. Reading *Paṭiccā ti na vinā tena, taṃ appaccakkhitvā ti attho*. PTS Vis reads *Paṭiccā ti na vinā appaccakkhitvā ti attho*.
7. *Eti*, from which the verbal forms *paṭicca* and *paccaya* are derived.
8. *Kāyavacīttasaṅkhārā tayo* is missing from PTS Vis text.
9. See § 212 f. above and Vis 481.
10. Play on words *DVI**dhā*, *KHAṇati* and *DUKKHA*; see Vis Trsl. p. 151 n., cf. also derivations of *dukkha* in commentary to *Saccavibhaṅga* (§420 above) and at Vis 494.
11. I.e. the togetherness of the four immaterial aggregates which constitute it.
12. *Mḥṭ* (B° 1960) II 254 notes that *ādi* is only here, not in Vis.
13. *Saccavibhaṅga* where Vis 528 has *saccaniddese* for obvious reasons. See § 424 ff. above.
14. *Appaṭipatti-micchāpaṭipatti*. At Vis Trsl. pp. 607 and 674, the Translator renders these two terms by “no theory” and “wrong theory”, adding the following footnote: ““No theory” is unknowing about suffering, etc.; “wrong theory” is perverted perception of what is foul, etc., as beautiful, etc.; or else “no theory” is unassociated with (false) view and “wrong theory” is associated with it’ ... This use of the word *paṭipatti* as “theory”, rare in Pāli but found in Sanskrit, is not in PED. An alternative rendering for these two terms might be ‘agnosticism’ and ‘superstition’.” (*Mḥṭ* (B° 1960) II 254).

The wider range of the terms “omissions” and “mistakes” as used here is, however, also meaningful in describing two aspects of ignorance. These terms recur below, § 917 [Ny].

- Mṭ has the same comment as mḥṭ. It is also quite possible to take the terms in the usual sense as 'absence of practice' and 'wrong practice' [LSC].
15. Presumably *micchatta-sammatta-niyatāniyatato* with C^c and vI to E^c [LSC].
 16. Smell, taste and touch have contiguous objects; the eye has a non-contiguous object; the mind has an object which is neither (mḥṭ).
 17. Reading *atthattham kāraṇakāraṇam* with C^c. This reading is confirmed by the explanation in mṭ [LSC].
 18. *Ohanati*; not in this sense in PED.
 19. See above, § 445, commentary to *Saccavibhaṅga*.
 20. *Manthetvā* (verb from *mantha*); not in PED.
 21. This section is represented by a much shorter paragraph at Vis 530–531.
 22. Cf. Tkṇ 5, Vis 538 and TkṇA 45.
 23. S ii 4; this sutta is not next to the *Parivīmamsanasutta*.
 24. The text of the *Sammāditṭhisutta* is very slightly different as mṭ points out.
 25. *Adhikicca* (adv. ger. from *adhikaroti*); not in PED.
 26. For the standard list of "the ten bases beginning with food", see M iii 205; S i 94 (eight bases only); A i 107, iv 60, 163, 239; It 65 [CMMS].
 27. Cf. Ps i 53 (Ñāṇakathā Section 5 [*kalāpa-*] *sammasana-ñāṇa*).
 28. For the full list of the 201 things so derived, see Ps i 5–8 and Vis 607–9.
 29. *Avacārenti*; not in PED.
 30. Nos. 13, 16, 85 in Khandha Table (Nyanatiloka, Buddhist Dictionary).
 31. *Aniñja*; this form not in PED.
 32. The point here is that while all fifteen volitions are "imperturbable", only the four profitable ones are "imperturbable formations", as the other eleven "do not form results" [Ny].
 33. Mḥṭ has *mārupapātam* = *pabbata-sikhara-ppapāto*.
 34. In Vis at this point there follows the commentary on the 24 conditions (which also forms the beginning of the comy to Tkṇ).
 35. Through penetrating others' minds, etc. [Ny].
 36. *Puñña-kiriya-vatthu*, of which there are lists of three and ten (see Nyanatiloka, Buddhist Dictionary) [Ny].

37. For the sake of clarity, the translator's rendering of this verse as given in his translation of *Vis* has been substituted here [Ny].
38. Reading *padhānatta* rather than *paṭṭhānatta*.
39. *Parihāravacana*; not in this sense in PED. Cf. MA v 14: *apī ca pīti-paṭisaṃvedī ti atthavaṇṇanāyaṃ p'etassa parihāro vutto yeva*.
40. I.e. even among thinkers outside the dispensation the following statement is recognised.
41. It seems problematical why these things, if rightly interpreted, should be conditions for the things mentioned.
42. *Vis* adds the word *mukham*.
43. I.e. the course of continuity of consciousness in one existence from that following rebirth-linking up to death consciousness.
44. *Ṭhāna*, "place", refers to the placing within the perceptual series (*citta-vīthi*). Though the latter comprises fourteen functions, the five sense perceptions count only as one "place" or stage [Ny].
45. According to *mṭ* this is said in reference to the enumeration of the occurrence of consciousness given in reference to a strong visible object and so on in the discourse on resultants (*vipākakathā*). This must refer to *Asḷ* 276 or its source, but cf. *Asḷ* 265 for the alternative view permitting a single *tadārammaṇa*. *Mṭ*, *anuṭ* and *mḥṭ* discuss the pros and cons, the main issue being whether an object with only a single consciousness moment of existence left is capable of being the object of a *tadārammaṇa* [LSC].
46. The thirteen are nos. 34–40 and 50–55 in *Khandha Table* (*Nyanatiloka*, op. cit.). The nineteen are nos. 41–49 and 56–65 in *Khandha Table*.
47. Reading *aniyatadvārārammaṇa* — with *C^e* [LSC].
48. I.e. not sense sphere.
49. Or for "that object is not obtained", read "registration is not applicable" throughout.
50. See *Dhs Mātikā* triplets.
51. No. 56 in *Khandha Table* (*Nyanatiloka*, op. cit.).
52. No. 41 in *Khandha Table* (*Nyanatiloka*, op. cit.).
53. Nos. 42–49 in *Khandha Table* (*Nyanatiloka*, op. cit.).
54. *Vis* 548 adds here "of the sense sphere".
55. Reading as *C^e* and footnote to *E^e* [LSC].
56. *Suddhāya vā javana-vīthiyā*, i.e. a process of impulses ending

- without registration. This is omitted in Vis.
57. The words *sa-bhāva* and *a-bhāva* (so written in B^c) are not to be confused with *sabhāva* ("nature"), which follows immediately, and with *abhāva* ("absence"). *Bhāva* can also here be rendered by "state", i.e. "the female state".
 58. But mṭ points out that Vbh 412 f. does not mention the possibility of beings born without the organ of smell. Anuṭ discusses different views on this [LSC].
 59. *Atīta-navattabha* is omitted in Vis text.
 60. *Paṭisiddhattā*; not in PED.
 61. *Abhisāṅkhāra*. Mṭ explains as *catumadhura-alattakarāsādi-bhāvanā ambamātuluṅgādibijānaṃ* i.e. the dressing of seeds. The idea is that dressing a mango or other seed with appropriate preparations will affect the fruit ultimately produced [LSC].
 62. No. 62 in Khandha Table (Nyanatiloka, op. cit.). (Excluded because also a resultant in rebirth-linking [LSC].)
 63. *Nāga-supanna* not in Vis text.
 64. No. 56 in Khandha Table (Nyanatiloka, op. cit.).
 65. Mṭ comments: how could there not be undesirability for the fading of the garlands and so on at the time of the appearance of portents [of death] to deities. Anuṭ says that the *aṭṭhakathā* was speaking in general but: 'some, however, say that in the deva world what is called undesirable is by way of *parikappana* (false construing) but in reality (*sabhāvato*) only the desirable has arisen there' [LSC].
 66. *Manussānañ c'eva paṭhamadutiyaṭṭiyajjhāna-bhūmīnañ ca vasena* not in Vis text.
 67. The first quarter of this verse is different in Vis owing to the different arrangement of the material.
 68. *Santatisīsa*. A material continuity can be one of decads, enneads or octads (*dasaka, navaka, aṭṭhaka*). The octad consists of the four great primaries and colour, smell, taste and nutritive essence. The life-faculty ennead consists of these eight plus life. The decad consists of these nine plus materiality of the basis, or body-sensitivity, or female or male sex, or eye, or nose, or tongue. The nine components of one are identical with those of another and with those of the ennead; hence the cancelling.
 69. Vis text reads *paṭisandhiyaṃ viññāṇapaccayā nāmarūpasāṅkhā veditabhā*. VbhA (B^c) reads *paṭisandhi-viññāṇapaccayā nāma-*

- rūpasāṅkhatā veditabbā*. The Vis reading has been adopted.
70. See above, §§ 101 and 106.
 71. See above, § 116.
 72. *Carantānaṃ*; not in Vis text.
 73. *Vāhanika*; not in PED.
 74. *Sabba* is not in Vis text because of difference in the initial verse from which this is quoted.
 75. Mṭ says that by the words “only mere mentality-materiality occurs” the Truth of Suffering is stated, which by its presence implies the other three truths [Ny].
 76. Vis text reads *sasantati* in place of *sakasantati*.
 77. I.e. the 32 kinds of resultant consciousness — see above, “With formations as condition, consciousness — the 32 kinds of resultant consciousness”.
 78. *Upādinnaka*, lit “clung to”, that is, aggregates acquired through kamma [Ny].
 79. Vis text reads *sakasantati*, but *ekasantati* seems preferable in view of the next sentence.
 80. Vbh 138.
 81. *Eko p’anekāyatana-*; not, as in PTS text, *Eko pan’ekāyatana-* [Ny].
 82. E^c and B^c read *na sassatadiṭṭhī ti*, which is doubtful. The parallel in Vis reads in the Harvard and Burmese Saṅgāyanā eds. *sā ssa diṭṭhī ti*, which fits better into the context. It was adopted by the translator in his Vis translation, and this later version has been used here too, as a replacement of a pencilled passage in the translator’s manuscript [Ny].
 83. ‘Etc.’ refers to attendance upon the wrong people, lack of merit performed in the past and wrong directing of one’s resolve. Mṭ explains wrong doctrine as referring to the Purāṇas, the Bhārata, the abduction of Sītā (i.e. the Rāmāyaṇa), rites involving the bondage of animals, etc. Anuṭ mentions the Brahmaṇḍa, Liṅga and Skanda Purāṇas and explains *pasubandhavidhi* as referring to sacrificial rites connected with ceremonies involving the killing of animals [LSC].
 84. *Upanissayakoṭiyā ti upanissayaṃsena; upanissayalesenā ti attho. Yo hi paṭṭhāne anāgato sati bhāvā asati ca abhāvā suttantikapariyāyena upanissayo, so upanissayakoṭī ti vuccati (mṭ)*. (See § 180 f. above and CPD [LSC].).
 85. This paragraph is both absent from Vis as one would expect

- and is omitted in Nāṇamoli's manuscript [LSC].
86. *Dukkha* is missing at Vis 576.
 87. Their flowers fade, their clothes become dirty, sweat comes from their armpits, their colour changes and they do not delight in their surroundings; see MA iv 170.
 88. This paragraph is missing in the translator's manuscript. But as it is found in both E^c and B^c, I have added this passage from its parallel in Vis, in Nāṇamoli's own translation [Ny].
 89. The reading at Vis 579 of *vīsatiyā ākārasaṅkhātehi arehi vīsati ākāraṇ ti* seems preferable.
 90. Vis (E^c) reads *sattamo bhavo*.
 91. See footnote to Vis Trsl. p.670 [Ny].
 92. See above, n.14.
 93. See below, commentary to *Paṭisambhidāvihhaṅga*.
 94. *Avatthā*, not in this sense in PED.
 95. E^c and B^c have *dhammā*; Vis 586 has *sammā*.
 96. E^c and B^c have *-visayavisayī-*; Vis 584 has *-visayī-* only.
 97. Or "unconcernedness" (*avyāpāra*). See Vis Trsl. p.676, n.47 [Ny]. 'Inactivity' has been substituted for Nāṇamoli's 'uninterest' [LSC].
 98. *Evam-dhammatā-nayo*, rendered in Vis Trsl. as "ineluctable regularity" [Ny].
 99. Or, the view of the moral inefficacy of action.
 100. *Dur-abhiyānaṃ*. The meaning of the word in Sanskrit would also allow a rendering by "hard to approach" or "hard to enter". Vis (C^c) reads *dur-atiyānaṃ* [Ny].
 101. The three terms, "section" (*vāra*), "tetrad" (*catukka*) and "method" (*naḥa*), are adhered to in the following pages in this strictly limited sense, which is necessary for the comprehension of the commentary.
 102. Nāṇamoli's manuscript has 'with One Member Complete'. This is the reading of C^c and E^c. Nevertheless it seems better to follow the manuscripts cited by E^c [LSC].
 103. See below, n.106.
 104. See below, § 949.
 105. Read *na santī ti* for *ca santī ti* [Ny].
 106. From this and from the passage above, § 936, it seems plain enough that the fourth section should read *nāmarūpapaccayā saḷāyatanam, chaṭṭhāyatanam paccayā phasso*; see also alternative readings given at Vbh 141 n.3 and 142 n.1. Also the sense requires this reading.

107. Mṭ: Because in the first two kinds of generation even when the six bases are produced for some they do not occur in the first stage of the embryo and so on, he said: *not produced invariably*. But in the last two kinds of generation they are invariably produced for those for whom they are produced [LSC].
108. According to mṭ, this was the opinion of Revata Thera.
109. Mṭ points out that the reason why there is no place where it should be said is that birth, old age and death are not true states (*sabhāvadhamma*), being simply a mode of occurrence of states [LSC].
110. Reading *avigatapaccaya-* with C^c and vl to E^c [LSC].
111. See definition of association and dissociation conditions at Tkp i 6; also Vis Trsl. 619 f.
112. In his manuscript, the translator has “without remainder” for *nippadesa* and “with remainder” for *sappadesa*. In *The Path of Purification* (589 §95) he renders these two terms by “comprehensive” and “selective” respectively. This rendering, being clearer, was adopted here, with the addition of the word “range” [Ny]. Cf. also §571 above [LSC].
113. See above, §963.
114. Mṭ and anuṭ indicate that this tetrad does not refer to mutuality condition in the strict Paṭṭhāna sense. [LSC].
115. I.e. the schedule with its 144 sections is only a skeleton presentation for unprofitable thought arisings, and some of its terms, though not the form, have to be substituted in the case of profitable and undetermined thought arisings.
116. Read *avuccamāne*.
117. *Ṭhapetvā phassaṃ* seems to be included wrongly in the B^c and E^c here. Mṭ says *phassapaccayā nāman ti phassapaccaya-bhāvena vattabbass’eva nāmassa attano paccuppannena pavatti dassitā; ṭhapetvā phassan ti puna vacane koci attho atthī ti na vuttan ti dassento tathā pī ti ādim āha*.
118. *Pasādo ti saddhā* (mṭ).
119. “There” (*tattha*): in the states with root cause (according to *Sammohavinodanī-Yojanā* by Ñāṇakitti, Rangoon, 1928) [Ny].
120. “Here” (*idha*): among visual consciousnesses, etc. (Ñāṇakitti, op. cit.) [Ny].

CHAPTER SEVEN

CLASSIFICATION OF THE FOUNDATIONS OF MINDFULNESS

(*Satipaṭṭhānavibhaṅga*)

A. SUTTANTA DIVISION

(a) General Word-Commentary

1010. [214] Now in the Classification of the Foundations of Mindfulness next to that, **cattāro** <193.1> (“four”) is the division by number. By that he illustrates that the division of the foundations of mindfulness¹ is neither below nor above that.

1011. **Satipaṭṭhāna** (“foundations of mindfulness”): there are three kinds of foundation of mindfulness, (1) the domain of mindfulness (*satigocaro*), (2) the Master’s threefold surpassing of resentment and gratification as regards the entry of the disciples [on the way of practice] (*tidhā paṭipannesu sāvakesu Satthuno paṭighāmunaya-vītivattā*), and (3) mindfulness (*sati*).

1012. (1) In the passage beginning: ‘I shall teach, bhikkhus, the arising and the disappearance of the four foundations of mindfulness; listen² ... And what, bhikkhus, is the arising of the body? With the arising of nutriment there is the arising of the body’ (S v 184), it is the “domain of mindfulness” that is called mindfulness. Likewise in such passages as: “The body is the establishment (*upaṭṭhāna*), it is not mindfulness. Mindfulness is both establishment and mindfulness.” (Ps i 177, ii 232), the meaning of that is: “that on which it is founded” (*paṭiṭṭhāti*) is “foundation” (*paṭṭhāna*). What is founded? Mindfulness. [Thus] it is “mindfulness’s foundation” (*satiyā* [gen.] *paṭṭhānam*) which is the “foundation of mindfulness” (*sati-paṭṭhāna*).

1013. Or foundation (*paṭṭhāna*) means place for [exercising] effort (*padhānaṭṭhāna*); [in this sense] it is the “place” (*paṭṭhāna*) for mindfulness (*satiyā*; gen. or dat.) that is the “foundation of mindfulness” (*satipaṭṭhāna*), like the “place for elephants” (*hatthiṭṭhāna*), “place for horses” (*assaṭṭhāna*).

1014. (2) As regards the passage: “There are three foundations of mindfulness which the Noble One cultivates, and cultivating which the Noble One is a master who is worthy to instruct his flock” (M

iii 216, 221), here it is the “threefold surpassing by the Master of resentment and gratification as regards the entry of the disciples [on the way]” that is called the “foundation of mindfulness”. The meaning of that is : “foundation” (*paṭṭhāna*) is because of what should be founded (*paṭṭhapetabba*); “because of what should be made to occur” is the meaning. Because of what should be made to occur by means of what? By means of mindfulness. So “foundation of mindfulness” (*satipaṭṭhāna*) is the “foundation by means of mindfulness” (*satiyā* [instr.] *paṭṭhānam*).

1015. (3) But in such passages as: “The four foundations of mindfulness being developed and frequently practised perfect the seven enlightenment factors” (S v 329), it is mindfulness itself that is called the “foundation of mindfulness”. The meaning of that is: “what founds” (*paṭiṭṭhāti*) is “foundation” (*paṭṭhāna*); it is established (*upaṭṭhāti*); “having gone down into, entered into, it proceeds” is the meaning. [Thus] mindfulness itself in the sense of foundation (*paṭṭhānaṭṭhena*) is “foundation of mindfulness” (*satipaṭṭhāna*).

1016. Or alternatively, “mindfulness” is in the sense of remembrance (*saraṇaṭṭhena*), foundation (*paṭṭhāna*) is in the sense of establishing (*upaṭṭhāna*). [215] Thus “it is mindfulness and that is the foundation” (*sati ca sā paṭṭhānañca*) is “foundation of mindfulness” (*satipaṭṭhāna*). This [third kind] is meant here.

1017. If that is so, why are “foundations of mindfulness” in the plural? Because of the plurality of mindfulness. For that mindfulness is plural, corresponding to the different kinds of its object.

1018. But why are precisely four foundations of mindfulness stated by the Blessed One, no less, no more? Because of being beneficial to those capable of being taught. For as regards those who have the habit of craving, who have the habit of [wrong] view, who have the vehicle of tranquillity and who have the vehicle of insight, each occurring in two forms by way of the slow-witted and quick-witted — [as regards these,] for one having the habit of craving who is slow-witted, the coarse contemplation of the body as foundation of mindfulness is the path to purity, and for the quick-witted the subtle contemplation of feeling as foundation of mindfulness. Also for one having the habit of [wrong] view who is slow-witted the not greatly divided up contemplation of the mind as foundation of mindfulness is the path to purity, and for the quick-witted the greatly divided up contemplation of mental objects as foundation

of mindfulness. And for one who has the vehicle of tranquillity who is slow-witted, the first foundation of mindfulness is the path to purity because the sign is obtainable with little trouble, and for the quick-witted the second because of his not becoming steadied in a coarse object. Also for one who has the vehicle of insight who is slow-witted, the third which is not greatly divided up as to object, and for the quick-witted the fourth which is greatly divided up as to object. Thus four are stated, no less, no more.

1019. Or alternatively, it is in order to abandon the perversions (*vipallāsa*) of the beautiful, the pleasant, the permanent and self. For the body is foul, and herein beings are perverted [into regarding it as beautiful] by the perversion of the beautiful. The first foundation of mindfulness is stated in order to abandon that perversion by showing them the foulness therein. And as regards feeling and so on, taken as “pleasant, permanent, self”, feeling is painful, mind is impermanent and mental objects are non-self. And beings are perverted as to these by the perversions of the pleasant, the permanent and self. The remaining three [foundations of mindfulness] are stated in order to abandon those perversions by seeing the pain, etc. therein. Thus they should alternatively be understood to be stated as four, no less, no more, in order to abandon the perversions of the beautiful, the pleasant, the permanent and self.

1020. And the four should be understood as stated not only in order to abandon the perversions but also in order to abandon the four floods, bonds, cankers, knots, clingings and wrong destinies, and in order to fully understand the four kinds of nutriment. This in the first place is the method of the Exposition(s).³

1021. But in the Commentary this also is said: “The foundation of mindfulness is one only by way of both remembering and gathering together in unity and it is four by way of object [of meditation]”. [216]

1022. For just as in the case of a city with four gates, those who come from the east with goods of eastern origin enter the city only by the eastern gate; and those who come from the south ... west ... north with goods of northern origin enter the city only by the northern gate, so should this be understood to be. For like the city is nibbāna; like the city gate⁴ the eightfold supramundane path; like the east and so on the body and so on. Just as those who come from the east with goods of eastern origin enter the city only by the eastern gate, so those who come by way of contemplation of

the body, by developing the contemplation of the body in the fourteen aspects, enter nibbāna, which is one only, by the Noble Path created by the power of contemplation of the body. Just as those who come from the south with goods of southern origin enter the city only by the southern gate, so those who come by the way of contemplation of feeling, by developing the contemplation of feeling in its nine aspects, enter nibbāna, which is one only, by the Noble Path created by the power of contemplation of feeling. Just as those who come from the west with goods of western origin enter the city only by the western gate, so those who come by the way of contemplation of the mind, by developing the contemplation of the mind in its sixteen aspects, enter nibbāna, which is one only, by the Noble Path created by the power of contemplation of mind. Just as those who come from the north with goods of northern origin enter the city only by the northern gate, so those who come by the way of contemplation of mental objects, by developing the contemplation of mental objects in its five aspects, enter nibbāna, which is one only, by the Noble Path created by the power of contemplation of mental objects.

1023. In this way it should be understood that “the foundation of mindfulness is one only by way of both remembering and gathering together in unity, and it is four by way of object [of meditation]”.

1024. **Idha bhikkhu** (“*here a bhikkhu*”): here, although this Classification of the Foundations of Mindfulness was expounded by the Blessed One seated in the divine world and there was not a single bhikkhu seated there with the Blessed One, yet, notwithstanding that this was so, since bhikkhus develop these four foundations of mindfulness, and since these are the bhikkhu’s domain, he therefore addressed [his audience with the words] “here a bhikkhu”. But what, do only bhikkhus develop these foundations of mindfulness and not bhikkhunīs and so on? [217] Bhikkhunīs and so on develop them also. But since the bhikkhus are the “senior community” it was on that account that he addressed [his audience with the words] “here a bhikkhu”.

1025. Or alternatively, he spoke thus to show the state of bhikkhu through practice. For he who enters upon this way [of practice] is called a bhikkhu, since one who has entered upon this way, whether he be a deity or a human, is counted as a bhikkhu according as it is said:

'Although adorned, yet if he walks in calm,
In peace and tamed, assured and purified,
Has put aside the stick for every being —
A monk is he, a brahman and a bhikkhu' (Dh 142).

1026. **Ajjhattam** <193.1> ("internally"): internally in oneself is what is intended; therefore **ajjhataṃ kāye** ("internally in the body") means "in one's own body".

1027. Herein, **kāye** ("in the body") [means] in the material body (*rūpakāye*); for the material body is here intended as a "body" in the sense of the collection of things consisting of the various limbs and the head hair and so on like the "body" of elephants or the "body" of chariots and so on.

1028. And as in the sense of a collection, so in the sense of "origin" (*āya*) of the "vile" (*kucchita*); for also "this is the origin (*āya*) of the vile (*kucchita*), of the most disgusting" is "body" (*kāya*). The "origin" (*āya*) is the place of arising. Herein, this is the word meaning: "they originate from that" is "origin". What originate? The vile head-hairs, etc. Thus "the origin of the vile head-hairs, etc." (*kucchitānaṃ ayo*) is "body" (*kāyo*).

1029. **Kāyānupassī** <193.2> ("contemplating the body"): one whose nature (*sīla*) is to contemplate the body; or one who is contemplating the body. And after saying **kāye** ("in the body") the taking up of the body again for the second time [with the words] **kāyānupassī** ("contemplating the body") should be understood as done for the purpose of (1) defining [the contemplation] as unmixed and (2) breaking up the compact, (3) and so on.

1030. (1) By that [statement that] "in the body he does not contemplate feelings or contemplate the mind or contemplate mental objects, but only contemplates the body in the body", [which is the] pointing out of only the one who practises contemplation of the body in the basis (*vatthu*) called the body, the "defining of the contemplation as unmixed" is pointed out.

1031. (2) Likewise [by showing that] "in the body he does not contemplate any one thing apart from the various limbs, and he does not contemplate any woman or man as apart from the head-hair, body-hair, etc.; and in the body which has head-hair, body-hair, etc. and is called the collection of primary and derived [materiality] he does not contemplate any one thing as apart from primary and derived [materiality]; but rather he contemplates the collection of the various limbs like one who contemplates the components of

a chariot; he contemplates the collection of head-hair, body-hair, etc. like one contemplating the constituent parts of a city, [218] and he contemplates the collection of primary and derived [materiality] like one who pulls apart the last rolls of a plantain trunk, like one who opens an empty fist", and by [this] seeing in its various aspects of the basis (*vatthu*) called "the body" as only a collection, the "breaking up of the compact" is pointed out. For here no "body" or "woman" or "man" or anything else at all is seen as apart from the aforesaid collection. But in respect of that very aforesaid mere collection of things, beings conceive such and such wrong beliefs. 1032. Hence the Ancients said:

"What one sees, that is not seen;
 what is seen one does not see;
 Unseeing, the fool is fettered fast,
 and, being fettered, is not freed".

1033. (3) "For the purpose of breaking up the compact and so on" was said. And here by the expression "and so on" the following meaning should be understood. For this [individual] is contemplating only the body in this body, and is not contemplating anything else. What is meant? Unlike those who contemplate water in a waterless mirage he does not contemplate the permanent, the pleasant, the self and the beautiful in this body which is impermanent, painful, non-self and foul; but rather he contemplates the body. "He is one who contemplates the collection in its impermanent, painful, non-self and foul aspects" is what is meant.

1034. Or alternatively the meaning of "contemplating the body in the body" should be regarded in this way because of the contemplation in this very body of all that body which is stated in the Mahāsatiṭṭhāna-suttanta in that portion which begins with [the section on] respiration, namely: 'Here, bhikkhus, a bhikkhu, gone to the forest ... mindful he breathes in,' etc. and which ends with [the section on] 'bones become dust' (D ii 291 ff.) and of all that body which is stated in the Paṭisambhidā [by the passage]: "Here someone contemplates as impermanent the earth body ... the water body ... the fire body ... the air body ... the head-hair body ... the body-hair body ... the outer-skin body ... the inner-skin body ... the flesh body ... the blood body ... the sinew body ... the bone body ... the marrow body" (Ps ii 232).

1035. Or alternatively, because of the non-contemplation of any-

thing at all in the body to be taken as “I” or “mine”, and because of the contemplation of this or that collection of different things such as that beginning with head-hair and body-hair, the meaning should be regarded as “contemplating in the body the body called ‘the collection of things beginning with the head-hair’”.

1036. Furthermore, because of the contemplation in this body of the body called the collection of all aspects beginning with the characteristic of impermanence which have been handed down in the Paṭisambhidā successively in the passage beginning: “He contemplates [it] as impermanent, not as permanent” (Ps ii 232), [219] the meaning of “contemplating the body in the body” should be regarded thus, too. For this bhikkhu who has entered upon the way of contemplation of the body in the body, who contemplates this body by way of the seven contemplations beginning with the contemplation of impermanence; who “contemplates [it] as impermanent, not as permanent; contemplates [it] as painful, not as pleasant; contemplates [it] as non-self, not as self; feels revulsion, does not delight; he causes fading away [of greed], does not inflame it; he causes cessation, does not arouse; he relinquishes, does not cling” (Ps ii 232). It should be understood that “contemplating [it] as impermanent, he abandons the perception of permanence; contemplating it as painful, he abandons the perception of pleasure; contemplating it as non-self, he abandons the perception of self; feeling revulsion, he abandons delight; [his greed] fading away, he abandons greed; causing cessation, he abandons arousing; relinquishing, he abandons clinging” (Ps ii 232).

1037 **Viharati** <193.2> (“dwells”): this illustrates the application of a certain one among the dwellings in the four postures. By interrupting the discomfort of one posture (*iriyāpatha*) by means of another posture, he carries on (*harati*), makes to proceed, the personality (*atta*) which is getting off its track (*apathamāna*), is the meaning.

1038. **Bahiddhā kāye** (“externally ... in the body”): in another’s body. **Ajjhattabahiddhākāye** <193.3> (“internally and externally ... in the body”): at one time in his own body and at another time in another’s body. By the first method, laying hold of the body in one’s own body is stated; by the second method, [doing so] in another’s body; by the third method, at one time in one’s own body and at another time in another’s body. But there is no combined internal-external object. But here what is stated is the time when

one who is familiar with his meditation subject goes back and forth [from one to the other].

1039. **Ātāpī** (“ardent”): this illustrates the application of the energy that lays hold of the body. For because he is possessed of that energy, which is called “ardour”, he is called “ardent” since it burns up the defilements in the three kinds of existence.

1040. **Sampajāno** (“clearly comprehending”): possessed of the knowledge called clear comprehension that lays hold of the body.

1041. **Satimā** <193.4> (“mindful”): endowed with mindfulness which lays hold of the body. But because, by laying hold of the object with mindfulness, this [bhikkhu] contemplates with understanding — for there is no contemplation without mindfulness — and hence it is said: ‘And mindfulness, bhikkhus, is omnipresent, I say’ (S v 115) — therefore here, [from the phrase] “he dwells contemplating the body in the body” up to here, [220] it is the meditation subject consisting of the foundation of mindfulness which is contemplation of the body that is expressed. Alternatively because internal inertia becomes an obstacle for one who is not ardent, and [because] one who does not clearly comprehend is confused about laying hold of what is the means and rejecting what is not the means, and [because] one who is unmindful is incapable of not letting go what is the means and of not laying hold of what is not the means, so that the meditation subject does not succeed for him, therefore it should be understood that [the words] “ardent, clearly comprehending and mindful” are said in order to point out those states through whose power that [meditation subject] does come to success.

1042. So after pointing out both the foundation of mindfulness which is contemplation of the body and the factors which are associated with it⁵ he now said **vineyya loke abhijjhā-domanassam** (“having put away covetousness and grief regarding the world”) in order to point out the factors to be abandoned. Herein, **vineyya** (“having put away”) [means] having put away by means of putting away through substitution of opposite qualities, and by means of putting away through suppression.

1043. **Loke** (“regarding the world”): here it is that same body, divided up as internal and external, which has been laid hold of, which is called the “body”; “having put away covetousness and grief regarding that world” is the meaning. But since lust

(*kāmacchanda*) is included here by the inclusion of covetousness, and ill-will by the inclusion of grief, therefore, through the seeing of the two powerful states comprised within the [five] hindrances, the abandonment of the hindrances should be understood as stated here.

1044. And here in particular by this putting away of covetousness is stated the abandoning of attraction rooted in bodily comfort, and by the putting away of grief that of repulsion rooted in bodily discomfort; by the putting away of covetousness [is stated the abandoning] of delight in the body, and by the putting away of grief that of boredom with the development of [meditation on] the body; by the putting away of covetousness [is stated the abandoning] of the assumption of the untrue states of beauty, pleasure, etc. in respect of the body, and by the putting away of grief that of objection to the states of foulness, pleasurelessness, etc. in respect of the body. Thereby the yogic power and yogic capacity of the yogin are illustrated. For this is yogic power, i.e. that which is free from attraction and repulsion, which has conquered boredom and delight and which is without the assumption of the untrue and objection to the true; and one who is free from attraction and repulsion, has conquered boredom and delight and is without the assumption of the untrue and objection to the true is capable of yoga.

1045. Another method. **Kāye kāyānupassī** <193.3> (“*contemplating the body in the body*”): here, by contemplation it is the meditation subject which is stated. **Viharati** (“*dwells*”): here it is the protection, by dwelling as aforesaid, of the body of the one who has the subject of meditation. As regards **ātāpī** (“*ardent*”) and so on, Right Effort should be understood as stated by “ardour”; the generally useful meditation subject (cf. Vis 97) or the means for the protection of the meditation subject, by “mindfulness and clear comprehension”; or the tranquillity obtained by contemplation of the body [should be understood as stated] by “mindfulness”, and insight by “clear comprehension”; [221] and the fruit of development [should be understood as stated] by the “putting away of covetousness and grief”.

1046. This in the first place is the commentary on the meaning of the synopsis (*uddesa*) of the foundation of mindfulness consisting of contemplation of the body.

1047. As regards the synopses of the foundations of mindfulness consisting of the contemplations of the feelings and so on also,

ajjhataṃ <193.1> (“internally”) and so on should be understood in the same way. For also, regarding these, the laying hold is stated as threefold, namely, “in one’s own feelings, etc.; in another’s feelings, etc.; at one time in one’s own feelings and at another time in another’s feelings, etc.”. And as regards **vedanāsu vedanānupassī** <193.5> (“contemplating the feelings in the feelings”) and so on, the adding of the words “feeling” and so on a second time should be understood according to the method stated in respect of contemplation of the body.

1048. **Vedanāsu vedanānupassī** (“contemplating the feelings in the feelings”), **citte cittānupassī** <193.8> (“contemplating the mind in the mind”) and **dhammesu dhammānupassī** <193.11> (“contemplating mental objects in mental objects”); but here “feelings” are the three feelings and they are mundane only; “the mind” is also mundane; likewise mental objects. Their classification will become clear in the section of the description (*niddesa-vāra*) (i.e. § 1053 f.). However, as feelings are to be contemplated here, one who contemplates thus should be understood as “contemplating the feelings in the feelings”. So in the case of the mind and mental objects.

1049. And how should feelings be contemplated? Firstly pleasant feeling as painful, [then] painful [feeling] as a dart, and neither-painful-nor-pleasant feeling as impermanent, according as it is said:

‘Who sees pleasure as suffering,
 who as a dart sees suffering,
 Who sees what neither painful is
 nor pleasant as impermanent —
 The bhikkhu who thus rightly sees
 will wander in serenity’⁶ (S iv 207).

1050. And all these [feelings] are to be contemplated as suffering. For this is said: ‘Whatever is experienced, all that is within suffering, I say’ (cf. M iii 208; S ii 53, iv 216-7). And pleasant [feeling] also should be contemplated as suffering; according as it is said: ‘Pleasant feeling ... [associated with] presence is pleasant, [associated with] change it is painful’ (M i 303), so should all be elaborated. Furthermore, they should be contemplated also by means of the seven contemplations beginning with impermanence.⁷ The rest will become clear in the section of the description.

1051. And as regards the mind and mental objects, the mind firstly should be contemplated by way of the [seven] contemplations begin-

ning with impermanence, variously divided up according to object, predominance, conascence, plane, kamma, kamma-result, functional, etc., and according to the divisions handed down in the section of the description beginning with “the greedy [mind]”: [222] and [secondly] mental objects should be contemplated according to specific and general characteristics, as having the nature of voidness, according to the seven contemplations beginning with impermanence, and according to the divisions handed down in the section of the description beginning with [the phrases] “when there is” (*santaṃ vā*) and “when there is no” (*asantaṃ vā*). The rest is as aforesaid.

1052. And certainly, although when, regarding someone’s world called the body, covetousness and grief are abandoned, they will also be abandoned regarding his worlds of the feelings and so on too, yet they are here stated throughout by way of different persons and by way of development of the foundations of mindfulness in different conscious moments. Or [alternatively], although as soon as they are abandoned in one case they are abandoned in the remaining cases, [yet] it should be understood as expressed thus for the purpose of showing their abandoning by means of that [single case of the body] only.

End of discourse on the section of the synopsis.

(b) Contemplation of the Body

(1) Contemplation of the Body Internally

1053. Now, just as a skilled bamboo worker, being desirous of making utensils such as a coarse mat or a fine mat or a box or a chest or a basket, might take a single large bamboo and, cutting it into four, he might thereby take each piece of bamboo and, splitting it up, might make this or that utensil; or just as a skilled goldsmith who was desirous of making various sorts of ornaments, having obtained a bar of the purest gold and cut it into four, with each part therefrom might make such and such an ornament; so indeed the Blessed One, being desirous of making out of the teaching of the foundations of mindfulness diverse ways of approach to distinction for beings, with the words: ‘Here a bhikkhu dwells contemplating the body in the body internally’* and so on, cut the single [state of] mindfulness into four by way of object, taking therefrom each foundation of mindfulness and classifying it, and began

to preach the section of the description with the words **Kathaṇ ca bhikkhu ajjhataṃ kāye kāyānupassī viharati**⁸ <193.15> (“*And how does a bhikkhu dwell contemplating the body in the body internally?*”).

1054. Herein, **Kathaṇ ca** (“*And how?*”), etc. is a question showing desire to expound. This is the meaning in brief here: “And in what way, in what manner, does a bhikkhu dwell contemplating the body in the body internally?” And so also in the case of the remaining questions.

1055. **Idha bhikkhu** <193.16> (“*here a bhikkhu*”): a bhikkhu in this dispensation. And here this word “here” indicates the dispensation which is the support of the person practising contemplation of the body by way of “internally” and so on in all its aspects; and it denies such a state in any other dispensation. For this is said: ‘Only here, bhikkhus, is there a recluse, here a second recluse, here a third recluse, here a fourth recluse. Devoid of recluses are other dispensations’ (M i 63). [223] Hence “a bhikkhu in this dispensation” was said.

(i) The 32 Parts in General

1056. **Ajjhattaṃ kāyaṃ** (“*the internal body*”): his own body. **Udhaṃ pādatalā** (“*from the soles of the feet up*”): upwards from the soles of the feet. **Adho kesamatthakā** (“*down from the top of the hair*”): downwards from the highest part of the head-hair. **Tacapariyantaṃ** <193.17> (“*contained in the skin*”): delimited all round by the skin. **Pūraṃ nānappakārassa asucino paccavekkhati** (“*reviews ... full of many kinds of filth*”): he sees that this body is loaded with filth consisting of the various kinds beginning with head-hairs, etc. How? “*In this body there are head-hairs, body-hairs ... urine.*” Herein, **atthi** <193.18> (“*there are*”) means there presently exist. **Imasmim** (“*in this*”): in this, which is referred to as: “up from the soles of the feet and down from the top of the hair and contained in the skin and full of many kinds of filth”. **Kāye** (“*in the body*”): in the material body (*sarīra*); for it is the material body that is called *kāya* because it is a heap of filth and because it is the origin (*āya*) of the head-hairs, etc. and of the hundred diseases beginning with eye-disease that are vile (*kucchita*).

1057. **Kesā lomā** (“*head-hairs, body-hairs*”): these are the 32 aspects beginning with head-hair. Herein, the construction should be understood thus: “In this body there is head-hair, in this body

there is body-hair". For one who investigates in every way this fathom-long carcass (see S i 62), starting upwards from the soles of the feet, starting downwards from the top of the hair, and starting from the skin all round, never sees anything in the least beautiful in it such as a pearl, or a gem, or a beryl, or aloe wood,⁹ or saffron, or camphor, or scented powder, etc.; on the contrary, he sees only the various extremely ill-smelling, disgusting, drab-looking kinds of filth consisting of the assortment of head-hairs, body-hairs, etc. Hence it is said: "In this body there are head-hairs, body-hairs ... urine". This is the commentary on the word construction here.

1058. But a clansman who wants to attain Arahathship by developing this meditation subject should learn it from a good friend who, after in the first place purifying the fourfold virtuous conduct and cutting off the obstructions from among the ten obstructions through being established in purified virtuous conduct, after producing the first jhāna through the development of the bringing to mind of the repugnant as meditation subject, after arousing insight by making jhāna the basis, has reached Arahathship or one among the fruitions of Non-Return, etc., and who is a teacher of the texts who has familiarised himself with all the smallest details in the Pāli and its commentaries. [But] one who finds no such purified [224] good friend in the same monastery should learn it by going to the monastery of that [friend]. Herein, the purification of the fourfold conduct and the obstruction and the cutting off of the obstruction and the formalities for approaching the teacher are all explained in detail in the Visuddhimagga. Therefore that should be understood here as it is explained therein.

1059. But a teacher who expounds the meditation subject should do it in three ways. One bhikkhu is one who has learnt his meditation subject by himself; to him it should be expounded in one or two sessions making him recite it. Another is desirous of learning it living with [the teacher]; to him it should be expounded each time he comes [for instruction]. Another is anxious to go elsewhere after learning it; to him the meditation subject should be expounded without making it too detailed or too brief, [but] simply and straightforwardly. And what should be told by one who expounds it? Sevenfold skill in learning and tenfold skill in bringing to mind.

(ii) Skill in Learning in Seven Ways

1060. Herein, the sevenfold skill in learning should be told thus:

(1) verbally, (2) mentally, (3) as to colour, (4) as to shape, (5) as to direction, (6) as to location, (7) as to delimitation.

1061. (1) For in the case of this meditation subject that consists in bringing repulsiveness to mind, even if one is master of the Tipiṭaka the recitation should still be done verbally at first at the time of bringing it to mind. For the meditation subject only becomes evident to some through recitation, as it did to the two elders who learnt the meditation subject under the Elder Mahādeva who lived in the Hill country [Malaya in Ceylon]. It seems that on being asked by them for a meditation subject, the Elder gave the Pāḷi of the 32 aspects, (saying:) 'Do only this recitation for four months.' Although they were familiar respectively with two and three Nikāyas, it was only by reciting the 32 aspects for four months that they became Stream Enterers, with the right comprehension [of the text]. Therefore a teacher who expounds the meditation subject should tell the pupil: 'Do the recital verbally first.'

1062. And when he does the recital he should divide it up into the skin pentad, etc. and do it forwards and backwards. After saying: 'Head-hairs, body-hairs, nails, teeth, skin,' he should repeat it backwards: 'Skin, teeth, nails, body-hairs, head-hairs.' Next to that, as regards the kidney pentad, after saying: 'Flesh, sinews, bones, bone-marrow, kidney,' he should repeat it backwards: 'Kidney, [225] bone-marrow, bones, sinews, flesh; skin, teeth, nails, body-hairs, head-hairs.' Next, as regards the lungs pentad, after saying: 'Heart, liver, midriff, spleen, lungs,' he should repeat it backwards: 'Lungs, spleen, midriff, liver, heart; kidney, bone-marrow, bones, sinews, flesh; skin, teeth, nails, body-hairs, head-hairs.' Next, as regards the brain pentad — adding to the text, at the end after "dung" (*karīsa*), the "brain" (*matthaluṅga*), which has been handed down in the Paṭisambhidā-magga (Ps i 7), though it is not included in this text — after saying: 'Bowels, entrails, gorge, dung, brain,' he should repeat it backwards: 'Brain, dung, gorge, entrails, bowels; lungs, spleen, midriff, liver, heart; kidney, bone-marrow, bones, sinews, flesh; skin, teeth, nails, body-hairs, head-hairs.' Next, as regards the fat sestad, after saying: 'Bile, phlegm, pus, blood, sweat, fat,' he should repeat it backwards: 'Fat, sweat, blood, pus, phlegm, bile; brain, dung, gorge, entrails, bowels; lungs, spleen, midriff, liver, heart; kidney, bone-marrow, bones, sinews, flesh; skin, teeth, nails, body-hairs, head-hairs.' Next, as regards the urine sestad, after saying: 'Tears, grease, spittle, snot, oil-of-the-joints, urine,' he

should repeat it backwards: 'Urine, oil-of-the-joints, snot, spittle, grease, tears; fat, sweat, blood, pus, phlegm, bile; brain, dung, gorge, entrails, bowels; lungs, spleen, midriff, liver, heart; kidney, bone-marrow, bones, sinews, flesh; skin, teeth, nails, body-hairs, head-hairs.'

1063. The recitation should be done verbally in this way a hundred times, a thousand times, even a hundred thousand times. For it is through reciting verbally that the meditation subject becomes familiar, and the mind does not run about from this to that, and the parts become evident and seem like [the fingers of] a pair of clasped hands¹⁰ and like a row of fence posts.

1064. (2) But just as the recital [is done] verbally, so it should also be done mentally. For the verbal recital is a condition for the mental recital; and the mental recital is a condition for the penetration of the characteristic.¹¹

1065. (3) "As to colour": the colour of the head-hairs, etc. should be defined.

1066. (4) "As to shape": their shape should be defined, too.

1067. (5) "As to direction": as regards this body, upwards from the navel is the upward direction, and downwards [from it] is the downward direction. So the direction should be defined thus: "This part is in this direction".

1068. (6) "As to location": the location of this or that [part] should be defined thus: "This part is established in this location".

1069. (7) "As to delimitation": there are two kinds of delimitation, namely, delimitation by the similar and delimitation by the dissimilar. Herein, delimitation by the similar should be understood thus: "This part is delimited above and below and around by this"; delimitation by the dissimilar should be understood as non-intermixedness thus: "Head-hairs are not body-hairs, and body-hairs are not head-hairs".

1070. But when the teacher tells the skill in learning in seven ways thus, he should do so knowing that in certain suttas this meditation subject is expounded as repulsiveness and in certain suttas as elements. For in the *Mahā-Satipaṭṭhāna Sutta* (D sutta 22) it is expounded as repulsiveness only. In the *Mahā-Hatthipadopama Sutta* (M sutta 28), *Mahā-Rāhulovāda Sutta* (M sutta 62) and the *Dhātu-Vibhaṅga Sutta* (M sutta 140), it is expounded as elements. In the *Kāyagatāsati Sutta* (M sutta 119), however, the four jhānas are explained with reference to one to whom it appears as to colour.

Herein, it is as an insight meditation subject that it is expounded as elements, and as a tranquillity meditation subject that it is expounded as repulsiveness; consequently here it is as a tranquillity meditation subject only. In general they say also that it is expounded as common to all.¹²

(iii) Skill in Bringing to Mind in Ten Ways

1071. Having thus told the sevenfold skill in learning, he should tell the tenfold skill in bringing to mind thus: (1) as to following the order (*anupubbato*), (2) not too quickly (*nātisīghato*), (3) not too slowly (*nātisaṇikato*), (4) as to warding off distraction, (5) as to surmounting the concept, (6) as to successive leaving, (7) as to absorption, (8) – (10) as to the three suttantas.

1072. Herein, (1) “as to following the order”, from the time of beginning the recital this should be brought to mind following the serial order without skipping. For just as one who has no skill climbs a 32-rung ladder using every other step — his body gets exhausted and he falls without completing his climb, so too one who brings it to mind skipping [parts] becomes exhausted in his mind and does not complete the development through not getting the satisfaction that ought to be got with successful development.

1073. (2) Also one who brings it to mind following the serial order should do so not too quickly. [227] For just as when a man sets out on a three-league journey without observing [turnings] to be taken and avoided, even if he has already done the journey out and back seven times rapidly, yet, though eventually he completes the journey, he still has to ask the way when he goes; so too, when one brings it to mind too quickly, although one reaches the end of the meditation subject, it still does not become clear and does not bring distinction. Therefore it should not be brought to mind too quickly.

1074. (3) And just as not too quickly, so also “not too slowly”. For just as when a man wants to do a three-league journey in one day, if he loiters on the way among trees, rocks, pools, etc. he does not finish his journey and has to have two or three days to complete it, so indeed when one brings it to mind too slowly one does not get to the end of the meditation subject and it does not become a condition for distinction.

1075. (4) “As to warding off distraction”: distraction of the mind among a variety of external objects through letting the meditation

subject go must be warded off. For just as when a man has entered on a one-foot-wide cliff path, if he looks about here and there without watching his step he may miss his footing and fall over a cliff the height of a hundred men, so too, when there is outward distraction, the meditation subject gets lost and destroyed; therefore it should be brought to mind warding off distraction.

1076. (5) "As to surmounting the concept": this concept of "head-hairs, body-hairs" and so on must be surmounted and the consciousness that "it is repulsive" should be established. For just as when men in time of drought find a water hole in the forest they tie up some kind of sign there such as a palm leaf, etc. and come to bathe and drink guided by the sign, but when the way there becomes evident with their continual traffic there is then no more need of the sign, and they go and bathe and drink whenever they like; so too, in the prior stage repulsiveness becomes evident to him as he does his bringing to mind by means of the concept "head-hairs, body-hairs"; afterwards he should surmount the concept "head-hairs, body-hairs" and should establish consciousness on repulsiveness only.

1077. (6) "As to successive leaving": one should do the bringing to mind as to successive leaving by leaving behind whatever part does not appear. For when a beginner brings to mind "head-hairs", his bringing to mind carries on [228] until it arrives at the last part, that is, "urine", and stops there; when he brings to mind "urine", his bringing to mind carries on till it arrives at the first part, that is, "head-hairs", and stops there. Then, as he keeps on with his bringing to mind, some parts appear to him and some do not. He should work on whichever [parts] appear for as long as one out of two that have appeared appears more clearly. He should arouse absorption by bringing to mind again and again the one that has appeared thus.

1078. Here is a simile. Suppose a hunter, wanting to catch a monkey that lived in a palm grove of 32 palms, pierced with an arrow a leaf of the palm standing at the beginning and gave a shout. Then the monkey went leaping successively from palm to palm until the last palm. When the hunter went there too and did as before, it came in the same way back to the first palm. Being followed thus again and again, after leaping up from each place where a shout was given, it eventually jumped onto one palm, and firmly seizing the palm shoot's leaf-spike in the middle, it would not leap up again

even if pierced. So it is with this.

1079. Herein, this is the application of the simile. As are the 32 palms in the palm grove, so are the 32 parts in this body. Like the monkey is the mind. Like the hunter is the yogin. As is the monkey's abode in the palm grove of 32 palms, so is the ranging of the yogin's mind in the body with its 32 parts as object. Like the monkey's leaping from palm to palm and going to the last palm, when the hunter has pierced with an arrow the leaf of the palm on which it was standing at the beginning and given a shout, so is the settling down of the yogin's mind in the last part after beginning his bringing to mind with "head-hairs" and going successively [from part to part]. So also in the case of coming back again [to the beginning]. Like the monkey's being followed and leaping up from each place where a shout was given, is the doing of the preliminary work on those [parts] that have appeared, leaving those which have not appeared, when some appear to him as he does the bringing to mind again and again and some do not. Like its eventually stopping in one palm and firmly seizing the palm shoot's leaf-spike in the middle, not leaping up even when pierced, [229] is [the yogin's] arousing of absorption after bringing to mind again and again the [part] that in the end appears more thoroughly when two have appeared.

1080. There is another simile also. Suppose a bhikkhu who was an alms-food eater lived near a village of 32 families, and when getting two offerings of alms at the first house he would leave out one [house] beyond it; and next day, after getting three offerings [at the first house] would leave out two houses beyond it; and when on the third day he got his bowl full at the first house, he would go to the sitting hall and eat it. So it is with this.

1081. The 32 aspects are like the village with the 32 families. The yogin is like the alms-food eater. The yogin's preliminary work on the 32 aspects is like the alms-food eater's living near the village. The yogin's continuing to bring to mind after leaving out those parts that do not appear and doing his preliminary work on the two parts that do appear — this is like the alms-food eater's getting two offerings of alms at the first house and leaving out one house beyond it, and like his next day getting three offerings of alms at the first house and leaving out two houses beyond it. The arousing of absorption by again and again bringing to mind that which appears more clearly of the two — this is like the alms-food eater's eating after getting his bowl full at the first house on the third day

and then going to the sitting hall.

1082. (7) "As to absorption": as to absorption part by part; the intention here is that it should be understood that absorption comes about in each one of the parts beginning with head-hairs.

1083. (8) – (10) "As to the three suttantas". The intention here is this: the following three suttantas, namely, the Higher Consciousness, Coolness and Skill in the Enlightenment Factors, should be understood in order to link energy with concentration.

1084. Herein, (8) this sutta should be known as the Higher Consciousness: 'Bhikkhus, three signs should be brought to mind from time to time by a bhikkhu who is intent on the higher consciousness. The sign of concentration¹³ should be brought to mind from time to time; the sign of exertion should be brought to mind from time to time; the sign of equanimity should be brought to mind from time to time. If a bhikkhu who is intent on the higher consciousness were to bring to mind only the sign of concentration, that consciousness might conduce to idleness. If a bhikkhu who is intent on the higher consciousness were to bring to mind only the sign of exertion, that consciousness might conduce to agitation. If a bhikkhu who is intent on the higher consciousness were to bring to mind only the sign of equanimity, that consciousness might not become concentrated rightly [230] for the destruction of cankers. But, bhikkhus, when a bhikkhu brings to mind from time to time the sign of concentration ... the sign of exertion ... the sign of equanimity, consciousness becomes malleable and wieldy and bright, and not brittle, and it becomes concentrated rightly for the destruction of cankers. Just as, bhikkhus, a skilled goldsmith or goldsmith's apprentice prepares his furnace and heats it up and puts crude gold into it with tongs; he blows on it from time to time, he sprinkles water on it from time to time and he looks on from time to time. If, bhikkhus, the goldsmith or goldsmith's apprentice only blew on the crude gold, the crude gold would burn; if the goldsmith or goldsmith's apprentice only sprinkled the crude gold with water, the crude gold would cool down; if the goldsmith or goldsmith's apprentice only looked on the crude gold, the crude gold would not become rightly refined. But, bhikkhus, when the goldsmith or goldsmith's apprentice blows on the crude gold from time to time, sprinkles water on it from time to time and looks on it from time to time, it becomes malleable and wieldy and bright, and not brittle, and it submits rightly to being worked; whatever

kind of ornament he wants to work it into, whether a chain or a ring or a necklace or a gold fillet, it serves his purpose. So three signs should be brought to mind, bhikkhus, by a bhikkhu who is intent on the higher consciousness ... it becomes concentrated rightly for the destruction of cankers. Through realizing by direct knowledge he acquires the ability to be a witness of any state realizable by direct knowledge to which he inclines his mind, whenever there is an occasion' (A i 256-258).

1085. (9) This sutta should be known as Coolness: 'Endowed with six things, bhikkhus, a bhikkhu is able to realize the unsurpassed coolness. With what six? Here, bhikkhus, when consciousness should be restrained, then he restrains it; when consciousness should be exerted, then he exerts it; when [231] consciousness should be gladdened, then he gladdens it; when consciousness should be looked on with equanimity, then he looks on it with equanimity. He is resolved upon the sublime and delights in nibbāna. Endowed with these six things, bhikkhus, a bhikkhu is able to realize the unsurpassed coolness' (A iii 435).

1086. (10) But Skill in the Enlightenment Factors has come down in the Bojjhaṅga Saṃyutta, in the Mahāvagga of the Saṃyutta thus: 'So indeed, bhikkhus, when the mind is slack that is not the time for the development of the tranquillity enlightenment factor' (S v 113).

1087. So, when the yogin has well apprehended this sevenfold skill in learning and has properly defined this tenfold skill in bringing to mind, he should learn the meditation subject properly with both kinds of skill.

(iv) Bringing to Mind the Parts as Repulsive

1088. If it is convenient for him to live in the same monastery as the teacher, he need not get the meditation subject explained in detail thus, but can get it explained progressively, according as each distinction is obtained by him while intent [on the practice].

1089. One who wants to live elsewhere should get it explained to him in detail in the way already stated, turn it over again and again, getting all the difficulties solved; and he should abandon an abode unsuitable to the development of the meditation subject and dwell in an abode without the eighteen faults beginning with "largeness of monastery", eliminating the minor obstructions; and firstly he who has greedy temperament, because greed must be abandoned

by him, should consequently do the preliminary work on bringing to mind the repulsive.

The 32 Parts in Detail

1090. But he who sets about it should first grasp the sign in the head-hairs. How? The colour should be defined first by plucking out one or two head-hairs and placing them on the palm of the hand. Also it is allowable to look at them in the hair-cutting place. Or it is allowable, too, to look at them in a bowl of water or a bowl of rice-gruel. Seeing them at the time when they are black, they should be brought to mind as “black”; at the time when they are white, as “white”; and at the time when they are mixed, they should be brought to mind according to those that are most prevalent. And, as in the case of the head-hairs, so should the sign be thus grasped visually in the case of the whole “skin pentad” as well.

1091. [232] Having thus grasped the sign and defined all the parts by colour, shape, direction, location and delimitation, he should then define repulsiveness in five ways by colour, shape, odour, habitat and location.

1092. Here is the successive explanation of all the parts.

Head-hairs

1093. Firstly the head-hairs in their original *colour* are black, the colour of fresh *ariṭṭhaka* seeds. As to *shape*, they are the shape of long round measuring rods. As to *direction*, they lie in the upper direction. As to *location*, the head-hairs’ location is the wet inner skin that envelops the skull and is bounded on both sides by the roots of the ears, in front by the forehead and behind by the nape of the neck.¹⁴ As to *delimitation*, the head-hairs are bounded below by the surface of their own roots, which are fixed by entering to the extent of the tip of a rice grain into the inner skin which envelops the head; [they are bounded] above by space, all around by each other; there are no two hairs together. This is their delimitation by the similar. Head-hairs are not body-hairs, body-hairs are not head-hairs; thus, being not intermixed with the remaining 31 parts, the head-hairs are a separate part. This is their delimitation by the dissimilar. This is the definition of head-hairs as to colour, etc.

1094. But the following is their definition as to repulsiveness in five ways by colour, etc.

1095. (i) These head-hairs are repulsive as to colour, and they are repulsive as to shape, odour, habitat and location. For on seeing the colour of any head-hair in a bowl of attractive rice-gruel or cooked rice, [people] are disgusted, [saying:] ‘This is mixed with hairs; take it away.’ Thus head-hairs are repulsive as to colour.

1096. (ii) Also when they are eating at night, they are likewise disgusted just by the feel of an *akka* bark [fibre] or a *makaci* bark [fibre]. Thus they are repulsive as to shape.

1097. (iii) And the odour of head-hairs, unless smeared with oil and scented with flowers, is extremely disgusting; and it is more disgusting than that when they are put in the fire. For even were the head-hairs not repulsive in colour and shape, still they are repulsive in odour. For just as a baby’s excrement as to colour is the colour of turmeric and as to shape is the shape of a piece of turmeric [root], and just as the bloated carcass of a black dog thrown on a rubbish heap as to colour is the colour of a ripe palmyra fruit and as to shape is the shape of a [barrel-shaped] drum rolled and tightened, and its teeth are like jasmine buds; [233] so, even if both these are not repulsive as to colour and shape, still they are repulsive as to smell; and so, too, even were the head-hairs not repulsive in colour and shape, yet they are repulsive in odour.

1098. (iv) But just as curry-leaves that grow on village sewage in a filthy place are disgusting to civilised people and unusable, so also the head-hairs are disgusting, since they grow on the sewage of pus, blood, urine, dung, bile, phlegm, etc. This is their repulsiveness of habitat.

1099. (v) And these head-hairs grow on the heap of 31 parts like a shoot on a heap of manure; and owing to their growing on a charnel ground or on a refuse heap, like lotuses and water lilies, etc. growing in a sewer. This is their repulsiveness as to location.

1100. And the repulsiveness of all the parts should be defined in five ways by colour, shape, odour, habitat and location in the same way as that of the head-hairs. But all should be defined individually as to colour, shape, direction, location and delimitation.

Body-hairs

1101. Herein, firstly as to original *colour*, body-hairs are not pure black like head-hairs, but are black-brown. As to *shape*, they are the shape of palm roots with their tips bent down. As to *direction*,

they lie in the two directions. As to *location*, excepting for the location where the head-hairs are established and for the palms of the hands and the soles of the feet, they grow in most of the rest of the inner skin that envelops the body. As to *delimitation*, they are bounded below by the surface of their own roots, which are fixed by entering to the extent of a *likkhā*¹⁵ into the inner skin that envelops the body, above by space, all around by each other. There are no two body-hairs together. This is their delimitation by the similar, but their delimitation by the dissimilar is like that for the head-hairs.

Nails

1102. "Nails" is the name for the twenty nail plates. They are all white as to *colour*. As to *shape*, they are the shape of fish-scales. As to *direction*, the toe-nails are in the lower direction, the finger-nails are in the upper direction; thus they grow in the two directions. As to *location*, they are fixed on the tips of the backs of the fingers and toes. As to *delimitation*, they are bounded in the two directions by the flesh of the ends of the fingers and toes, internally by the flesh of the backs of the fingers [and toes], externally and at the end by space and all around by each other. There are no two nails together. [234] This is their delimitation by the similar. But their delimitation by the dissimilar is like that for the head-hairs.

Teeth

1103. "Teeth": the 32 tooth bones in one whose teeth are complete. They too are white in *colour*. As to *shape*, they are of various shapes. For firstly in the lower row the four middle teeth are the shape of pumpkin seeds set in a row in a lump of clay. That on each side of these has one root and one tip and is the shape of a jasmine bud. Each one after that has two roots and two tips and is the shape of a waggon-prop. Then two each side with three roots and three tips. Then two each side with four roots and four tips. So also in the case of the upper row. As to *direction*, they lie in the upper direction. As to *location*, they are fixed in the two jaw-bones. As to *delimitation*, they are bounded below by the surface of their own roots, which are fixed in the jaw-bones, above by space and all around by each other. There are no two teeth together. This is their delimitation by the similar; but their delimitation by the dissimilar is like that for the head-hairs.

Skin

1104. "Skin" (*taca*): the inner skin (*camma*) that envelops the whole body. Above it there is what is called the outer cuticle (*chavi*), black, brown or yellow in colour, and even that from the whole body, if pressed together, is only as much as a jujube fruit kernel. But as to *colour*, the skin is white only, and its whiteness becomes evident when the outer cuticle is destroyed by contact with the flame of a fire or the impact of a blow and so on.

1105. As to *shape*, it is the shape of the body. This is in brief. But in detail, the skin of the toes is the shape of silk-worms' cocoons; the skin of the back of the foot is the shape of shoes with uppers attached; the skin of the calf is the shape of a palm leaf wrapping cooked rice; the skin of the thigh is the shape of a long sack full of paddy. The skin of the backside is the shape of a cloth strainer full of water; the skin of the back is the shape of hide stretched over planks; the skin of the belly is the shape of hide stretched over the body of a lute; the skin of the chest is more or less square-shaped. The skin of both arms is the shape of hide stretched over a quiver; the skin of the back of the hands is the shape of a razor box, or the shape of a comb case; the skin of the fingers is the shape of a key box; the skin of the neck is the shape of a throat collar; the skin of the face is the shape of an insect's nest full of holes. The skin of the head is the shape of a bowl bag.

1106. The meditator who is laying hold of the skin [235] should first define the inner skin that covers the face, directing his knowledge over the face starting from the upper lip. Next the inner skin of the forehead bone. Next he should define the inner skin of the head separating the inner skin's connection with the bone by inserting his knowledge in between the bone of the head and the inner skin of the head as he might his hand in between the bag and the bowl that has been put in the bag. Next the inner skin of the trunk. Next the inner skin of the right hand forwards and backwards; then in the same way the inner skin of the left hand. Next, having defined the inner skin of the back, the inner skin of the right foot forwards and backwards; then in the same way the inner skin of the left foot. Next the inner skin of the private parts, the paunch, the heart and the neck should be successively defined. Then, having defined the inner skin of the lower jaw next to the neck, he should finish by arriving at the lower lip. To one who lays hold of it grossly thus, it becomes evident subtly too.

1107. As to *direction*, it lies in both directions. As to *location*, it covers the whole body. As to *delimitation*, it is bounded below by its fixed surface and above by space. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Flesh

1108. "Flesh": the 900 pieces of flesh. As to *colour*, it is all red like *kimsuka* flowers. As to *shape*, the flesh of the calves is the shape of cooked rice in a palm-leaf bag; the flesh of the thighs is the shape of a rolling pin; the flesh of the backside is the shape of the end of an oven; the flesh of the back is the shape of slabs of palm sugar. The flesh between each pair of ribs is the shape of a thin plastering of clay on the interior of a room. The flesh of the breast is the shape of a lump of clay made round and flung down. The flesh of the two arms is the shape of a large skinned rat twice as large. To one who lays hold of it grossly thus, it becomes evident subtly too. As to *direction*, it lies in both directions. As to *location*, it is plastered on the 310¹⁶ bones. As to *delimitation*, it is bounded below by its surface, which is fixed on the collection of bones, above by the skin, all around [236] each by each other piece. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Sinews

1109. "Sinews": the 900 sinews. As to *colour*, all sinews are white. As to *shape*, they are various in shape. For among them, starting with the upper part of the neck, five great sinews that bind the body together descend to the front of the heart, five to the rear, five to the right and five to the left. And [of] those that bind the right hand, five [descend] by the front of the hand and five by the back; likewise, those that bind the left hand. And [of] those that bind the right foot, five [descend] by the front of the foot and five by the back; likewise those that bind the left foot. Thus there are sixty great sinews, called "body supporters", which descend binding the body together, and which are also called "tendons". They are all the shape of yam shoots. But others which are spread over various places are finer than the last-named; they are the shape of strings and ropes. Others finer than that are the shape of a stinking-

creeper. Others finer than that are the shape of thick lute strings. Others are the shape of coarse thread. The sinews in the backs of the hands and feet are the shape of a bird's claw. The sinews in the head are the shape of children's head-nets. The sinews in the back are the shape of a wet net spread out in the sun. The rest of the sinews following the various limbs are the shape of a net of mail fastened on the body. As to *direction*, they lie in the two directions. As to *location*, they bind together the bones in the whole body. As to *delimitation*, they are bounded below by their surface, which is fixed on the 300 bones, above by the parts that are in contact with the flesh and inner skin, all around by each other. This is their delimitation by the similar; but their delimitation by the dissimilar is like that for the head-hairs.

Bones

1110. "Bones": excepting the 32 teeth-bones, they consist of the remaining 64 hand-bones, 64 foot-bones, 64 soft-bones dependent on the flesh, two heel-bones; in each leg two ankle-bones, two shin-bones, one knee-bone and [237] one thigh-bone; two hip-bones, eighteen spine-bones, 24 rib-bones, fourteen breast-bones, one heart-bone, two collar-bones, two shoulderblade-bones,¹⁷ two arm-bones, two pairs of forearm-bones, seven neck-bones, two jaw-bones, one nose-bone, two eye-bones, two ear-bones, one forehead-bone, one skull-bone, nine head-bowl-bones—in this way there are exactly 300 bones.

1111. As to *colour*, they are all white. As to *shape*, they are of various shapes. For herein, the end bones of the toes are the shape of *kataka* seeds.¹⁸ Those next to them in the middle section are the shape of jack-fruit seeds. The bones of the base sections are the shape of small drums. The bones of the back of the foot are the shape of a bunch of crushed yam tubers. The heel-bone is the shape of the seed of a single-stone palmyra fruit. The ankle-bones are the shape of two play-balls bound together. The shin-bones, in the place where they rest on the ankle-bones, are the shape of a *sindi* shoot¹⁹ with the skin removed. The small shin-bone is the shape of a bow stick. The large one is the shape of a shrivelled snake's back. The knee-bone is the shape of a lump of froth melted on one side. Herein, the place where the shin-bone rests is the shape of the blunt end of a cow's horn. The thigh-bone is the shape of badly-pared handles for hatchets or axes.

1112. The²⁰ place where it fits into the hip-bone is the shape of a playing ball. The place where it is set in the hip-bone is the shape of a large *punnāga* fruit with the end cut off. The two hip-bones bound together are the shape of a potter's oven; separately they are the shape of the ring-fastening of a smith's hammer. The back-side-bone, which is at the end, is the shape of a snake's hood turned upside down. It is perforated in seven or eight places. [238] The spine-bones are internally the shape of lead-sheet rolls placed one above the other; externally they are the shape of a string of beads. They each have two or three projections that rest on one another and resemble the teeth of a saw. Among the 24 rib-bones, those that are incomplete are the shape of incomplete sabres, and those that are complete are the shape of complete sabres. All together they are like the spread wings of a white cock. The fourteen breast-bones are the shape of an old chariot frame.²¹ The heart-bone is the shape of the bowl of a spoon. The collar-bones are the shape of small metal hatchet handles. The shoulderblade-bones²² are together the shape of a Sinhalese hoe worn down on one side. The arm-bones are the shape of mirror handles. The forearm-bones are the shape of the trunks of a twin palm. The wrist-bones are the shape of lead-sheet rolls stuck together.

1113. The bones of the back of the hand are the shape of a bundle of bruised yams. As to the fingers, the bones of the base sections are the shape of small drums; the middle sections are the shape of immature jack-fruit seeds; the end sections are the shape of *kataka* seeds. The seven neck-bones are the shape of rings of bamboo stem threaded one after another on a stick. The lower jaw-bone is the shape of the ring fastening of a smith's iron hammer. The upper one is the shape of a scraping knife. The bones of the eye sockets and nostril sockets are the shape of young palmyra fruit seeds with the kernels removed. The forehead-bone is the shape of a shell saucer or bowl placed upside down. The bones of the base of the ear are the shape of barbers' razor boxes. The bone in the place where a cloth is tied [around the head] above the forehead-bone and the ear bases is the shape of a piece of curled-up toffee flake.²³ The skull-bone is the shape of a lop-sided coconut with a hole cut in the end. The head-bones are the shape of a vessel made of an old gourd held together with stitches.

1114. As to *direction*, they lie in both directions. As to *location*, they are to be found indiscriminately in the whole body. [239] But

in particular here, the head-bones rest on the neck-bones, the neck-bones on the spine-bones, the spine-bones on the hip-bones, the hip-bones on the thigh-bones, the thigh-bones on the knee-bones, the knee-bones on the shin-bones, the shin-bones on the ankle-bones, the ankle-bones on the back of the foot. As to *delimitation*, they are bounded inside by the bone marrow, above by the flesh, at the ends and at the roots by each other. This is their delimitation by the similar. But their delimitation by the dissimilar is like that for the head-hairs.

Bone Marrow

1115. “Bone marrow”: the marrow that is inside those bones. As to *colour*, it is white. As to *shape*, that inside the biggest bones is the shape of a large cane shoot moistened and put inside a bamboo tube; that inside the lesser and minor bones is the shape of a slender cane shoot moistened and put inside a section of bamboo twig. As to *direction*, it lies in both directions. As to *location*, it is fixed inside the bones. As to *delimitation*, it is delimited by the inner surface of the bones. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Kidney

1116. “Kidney”: two pieces of flesh with a single ligature. As to *colour*, it is dull red, the colour of *pālibhaddaka* seeds. As to *shape*, it is the shape of a pair of child’s playing balls; or it is the shape of a pair of mango fruits attached to one stalk. As to *direction*, it lies in the upper direction. As to *location*, it is to be found on each side of the heart flesh, being fastened by a stout sinew that starts out with one root from the base of the neck²⁴ and, after going a short way, divides into two. As to *delimitation*, the kidney is bounded by what belongs to the kidney. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Heart

1117. “Heart”: the heart flesh. As to *colour*, it is the colour of the back of a red lotus petal. As to *shape*, it is the shape of a red lotus bud placed upside down after removing the outer petals;

smooth outside, and inside like the interior of a *kosātaki* fruit (loofah gourd). In those possessed of understanding it is a little expanded, in those of dull understanding it is still only a bud. Inside it there is a hollow the size of a *punnāga* seed's bed, where half a *pasata* (measure) of blood is kept, dependent on which the mind element and mind-consciousness element occur. But that in one of greedy [240] temperament is red; that in one of hating temperament is black; that in one of deluded temperament is like the water that meat has been washed in; that in one of speculative temperament is the colour of lentil soup; that in one of faithful temperament is the colour of (yellow) *kaṇikāra* flowers; that in one of understanding temperament is limpid, clear, unturbid, bright, pure, like a washed gem of pure water and seems to shine. As to *direction*, it lies in the upper direction. As to *location*, it is to be found in the middle between the two breasts inside the body. As to *delimitation*, it is bounded by what belongs to the heart. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Liver

1118. "Liver": a twin slab of flesh. As to *colour*, it is red of a brownish shade, the colour of the not-too-red backs of white lotus petals. As to *shape*, having one root and twin ends it is the shape of a *koviḷāra* leaf. In sluggish people it is single and large; in those possessed of understanding there are two or three small ones. As to *direction*, it lies in the upper direction. As to *location*, it is to be found near the right side, inside from the two breasts. As to *delimitation*, it is bounded by what belongs to the liver. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Midriff²⁵

1119. "Midriff": a covering of flesh, which is of two kinds, classed as the concealed and unconcealed. As to *colour*, both kinds are white, the colour of *dukūla* cloth rags. As to *shape*, it is the shape of its location. As to *direction*, the concealed midriff lies in the upper direction, the other in both directions. As to *location*, the concealed midriff is to be found concealing the heart and kidney; the unconcealed covers the flesh under the inner skin in the whole

body. As to *delimitation*, it is bounded below by the flesh, above by the inner skin, all around by what belongs to the midriff. This is its *delimitation by the similar*. But its *delimitation by the dissimilar* is like that for the head-hairs.

Spleen

1120. “Spleen”: the flesh of the belly’s “tongue”. As to *colour*, it is bluish, the colour of *niggunḍi* flowers. As to *shape*, it is seven fingers in size, without attachments, and the shape of a black calf’s tongue. As to *direction*, it lies in the upper direction. As to *location*, it is to be found near the the upper side of the belly lining, on the left side of the heart. When it comes out through a wound caused by a blow, the life of beings is terminated. [241] As to *delimitation* it is bounded by what belongs to the spleen. This is its *delimitation by the similar*. But its *delimitation by the dissimilar* is like that for the head-hairs.

Lungs

1121. “Lungs”: the flesh of the lungs is divided up into 32 pieces of flesh.²⁶ As to *colour*, it is red, the colour of not over-ripe *udumbara* fig fruits. As to *shape*, it is the shape of an unevenly-cut thick piece of cake. Inside, because it is affected by the heat of the kamma-born fire that springs up in the absence of something to eat and drink, it is insipid and lacks nutritive essence, like a lump of chewed straw. As to *direction*, it lies in the upper direction. As to *location*, it is to be found inside the body between the two breasts hanging above the heart and liver and concealing them. As to *delimitation*, it is bounded by what belongs to the lungs. This is its *delimitation by the similar*. But its *delimitation by the dissimilar* is like that for the head-hairs.

Bowels (Gut)

1122. “Bowels”: the bowel string looped²⁷ in 21 places, 32 hands long in a man and 28 hands in a woman. As to *colour*, it is white, the colour of lime [mixed] with sand. As to *shape*, it is the shape of a beheaded snake coiled up and put in a trough of blood. As to *direction*, it lies in the two directions. As to *location*, because it is fastened above at the gullet and below at the excrement passage,

it is to be found inside the body between the limits of the gullet and the excrement passage. As to *delimitation*, it is bounded by what belongs to the bowel. This is its delimitation by the similar. But the delimitation by the dissimilar is like that for the head-hairs.

Entrails (Gut Cords)

1123. “Entrails”: the fastening in the places where the bowel is coiled. As to *colour*, it is white, the colour of edible water lily roots. As to *shape*, it is the shape of edible water lily roots, too. As to *direction*, it lies in the two directions. As to *location*, it is to be found inside the 21 coils of the bowel like the strings to be found inside rope-rings for wiping the feet, sewing it together, and it fastens the bowel coils together so that they do not slip down in those doing work with hoes, axes, etc., as the marionette string does the marionette’s wooden limb at the time when the marionette is being pulled along. As to *delimitation*, it is bounded by what belongs to the entrails. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Gorge

1124. “Gorge”: this is what has been eaten, drunk, chewed and tasted and is present in the stomach. As to *colour*, it is the colour of swallowed food. As to *shape*, it is the shape of rice loosely tied in a water strainer. As to *direction*, it is in the upper direction. As to *location*, it is in the stomach. What is called the stomach is [a part of] the bowel-membrane, [242] which is like the swelling produced in the middle of a wet cloth when it is being [twisted and] wrung out from the two ends. Outside it is smooth, inside it is like a balloon of cloth soiled by wrapping up meat refuse;²⁸ or one can say that it is like the inside of the skin of a rotten jack fruit.

1125. It is this place where the worms dwell seething in tangles: the 32 families of worms, such as the round worms, boil-producing worms, “palm-splinter” worms, “needle-mouthed” worms, tape worms, thread worms and so on. When there is no food and drink, etc. present, they leap up shrieking and pounce upon the heart’s flesh, and when food and drink are swallowed they wait with uplifted mouths and scramble to snatch the first two or three lumps swallowed. It is these worms’ maternity home, privy, hospital and charnel ground.

1126. Just as when it has rained heavily in a time of drought, and what has been carried by the water into the cesspit at the gate of an outcast village, consisting of various kinds of ordure derived from urine, excrement, bits of hide and bones and sinews, as well as spittle, snot and blood, gets mixed up with mud and water collected there; and after two or three days the families of worms appear, and it ferments, warmed by the energy of the sun's heat, frothing and bubbling on the top, quite black in colour, utterly stinking and disgusting, and reaches a state not fit to approach or to see, much less to smell or taste; so also is [the stomach] where the assortment of food, drink, etc. falls after being pounded up by the pestle of the teeth, turned over by the hand of the tongue, stuck together with spittle and saliva, losing at that moment its special qualities of colour, smell, taste, etc., resembling weavers' paste and dog's vomit, gets soured in the bile, phlegm and wind that have collected there, and ferments with the energy of the stomach fire's heat, seething with the families of worms, frothing and bubbling on the top, till it turns into utterly stinking and disgusting muck. Even to hear of it removes the appetite for food, drink, etc., let alone to see it with the eye of understanding.

1127. It is this place where the food, drink, etc. that fall into it get divided into five [parts]: one part the worms eat, one part the stomach fire burns up, one part becomes urine, one part excrement and one part, by being turned into essence (i.e. nourishment), sustains the blood, flesh, etc. As to *delimitation*, [243] it is bounded by the stomach lining and by what belongs to the gorge. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head hairs.

Dung

1128. "Dung": excrement. As to *colour*, it is mostly the colour of eaten food. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the lower direction. As to *location*, it is to be found in the receptacle for digested food. The receptacle for digested food is below at the end of the bowel between the navel and the root of the spine; it measures eight finger breadths in height and resembles a bamboo tube. Just as when rain water falls on a higher level it runs down to fill a lower level and remains there, so too it is where any food and drink, etc. that falls into the receptacle for undigested food is continuously cooked and simmered by the stom-

ach fire, and gets as soft as though ground up by a stone; and it runs down through the cavity of the bowel, and being pressed down, it collects like brown clay in a bamboo joint and remains there. As to *delimitation*, it is bounded by the surface of the receptacle for digested food and by what belongs to the dung. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Brain

1129. "Brain": the heap of marrow that is to be found inside the skull. As to *colour*, it is white, the colour of a piece of toadstool; it may also be said that it is the colour of turned milk that has not yet become curd. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found inside the skull, like four lumps of dough put together to correspond with the four sutured sections [of skull]. As to *delimitation*, it is bounded by the inner surface of the skull and by what belongs to the brain. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Bile

1130. There are two kinds of bile: fixed (localised) bile and unfixed (free) bile. Herein, as to *colour*, fixed bile is the colour of thick *madhuka* oil; unfixed bile is the colour of faded *ākulī* flowers. As to *shape*, both are the shape of their location. As to *direction*, the fixed bile belongs to the upper direction; the other belongs to both directions. As to *location*, the unfixed bile spreads like a drop of oil on water all over the body except for the head-hairs, body-hairs, teeth, nails, places without flesh and hard dry skin. When it is disturbed, the eyes become yellow and roll round and the limbs tremble and become itchy.²⁹ The fixed bile [244] is to be found in the bile container, which is situated near the flesh of the liver between the heart and lungs and is like a large *kosātakī* (loofah) gourd pip. When it is disturbed, beings go crazy and demented, they cast away conscience and shame and they do the undoable, speak the unspeakable, think the unthinkable. As to *delimitation*, it is bounded by what belongs to the bile. This is its delimitation by the

similar. But its delimitation by the dissimilar is like that for the head-hairs.

Phlegm

1131. The phlegm measures a bowlful and is inside the body. As to *colour*, it is white, the colour of the juice of *nāgabalā* leaves. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found on the surface of the stomach. Just as duckweed and green scum on the surface of water divides when a stick or potsherd is dropped [into the water] and then spreads together again, so too, at the time of eating and drinking, etc., when the food, drink, etc. fall [into the stomach], the phlegm divides and then spreads together again. And when it becomes weak, the stomach becomes utterly disgusting with a smell of ordure, like a ripe boil or a rotten hen's egg. And with the smell that comes up from the stomach, the eructations and the mouth stink like rotting ordure, so that the man has to be told: 'Go away; your breath smells.' But when it grows plentiful it holds back the stench of ordure beneath the surface of the stomach, acting like the wooden lid of a privy. As to *delimitation*, it is bounded by what belongs to the phlegm. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Pus

1132. Pus is produced by decaying blood. As to *colour*, it is the colour of bleached foliage; but in a dead body it is the colour of stale, thick rice scum. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, however, there is no fixed location for pus; it is to be found where it accumulates. Wherever the blood stagnates and goes bad in a part of the body damaged by wounds with stumps and thorns, and by burns with fire, etc., or where boils, carbuncles, etc. appear, there it is to be found. As to *delimitation*, it is bounded by what belongs to pus. [245] This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Blood

1133. "Blood": there are two kinds of blood, stored blood and mobile blood. Herein, as to *colour*, stored blood is the colour of

the essence of cooked and thickened lac solution; mobile blood is the colour of clear lac solution. As to *shape*, both are the shape of their location. As to *direction*, the stored blood belongs to the upper direction; the other belongs to both directions. As to *location*, except for the head-hairs, body-hairs, teeth, nails, the parts without flesh and the hard dry skin, the mobile blood pervades all the organised³⁰ body by following the network of veins. The stored blood fills the lower part of the liver's site to the extent of a bowlful and by dripping little by little over the heart, kidneys and lungs, it keeps the kidney, heart, liver and lungs moist. For it is when it fails to moisten the kidney, heart, etc. that beings become thirsty. As to *delimitation*, it is bounded by what belongs to the blood. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Sweat

1134. This is the water element that trickles from the pores of the body-hairs, etc. As to *colour*, it is the colour of pure sesamum oil. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, there is no fixed location for sweat where it could always be found like blood. But when the body is heated by the heat of a fire, the sun's heat, change of temperature, etc., then it trickles from all the pore-openings of the head-hairs and body-hairs, like a bundle of unevenly-cut lily-bud stems and lotus stalks just pulled out of the water. Therefore its shape also should be understood in accordance with the pore-openings of the head-hairs and body-hairs. And the yogin who lays hold of [the object of] sweat should bring it to mind only as it is to be found filling the pore-openings of the head-hairs and body-hairs. As to *delimitation*, it is bounded by what belongs to the sweat. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Fat

1135. This is a thick unguent. As to *colour*, it is the colour of split-open turmeric. As to *shape*, firstly, in the body of one who is stout it is the shape of turmeric-coloured *dukūla* (muslin) rags placed between the inner skin and the flesh; in the body of one who is lean it is the shape of turmeric-coloured *dukūla* rags placed in two

or three layers on the shank flesh, thigh flesh, back flesh near the backbone, and belly-covering flesh. As to *direction*, [246] it belongs to both directions. As to *location*, it pervades the whole body of one who is stout; it is to be found on the shank flesh, etc. of one who is lean. And although [above] it was called “unguent”, yet because of its utter disgustingness it is neither used as oil on the head nor as oil for the nose, etc. As to *delimitation*, it is bounded below by the flesh, above by the inner skin; all around by what belongs to the fat. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Tears

1136. They are the water element that trickles from the eyes. As to *colour*, they are the colour of pure sesamum oil. As to *shape*, they are the shape of their location. As to *direction*, they belong to the upper direction. As to *location*, they are to be found in the eye-sockets. But they are not always stored in the eye-sockets, as bile is in the bile-container. But when beings feel joy and laugh uproariously, or feel grief and weep and lament, or eat particular kinds of wrong food, and when their eyes are attacked by smoke, dust or grit, then tears originated by the joy, grief, wrong food, or temperature fill the eye-sockets or trickle out. And the yogin who lays hold of [the object of] tears should lay hold of them only as they are to be found filling the eye-sockets. As to *delimitation*, they are bounded by what belongs to the tears. This is their delimitation by the similar. But their delimitation by the dissimilar is like that for the head-hairs.

Grease

1137. This is a melted unguent. As to *colour*, it is the colour of coconut oil; also it may be said to be the colour of the oil sprinkled on [rice] scum. As to *shape*, it is the diffused shape of a drop of unguent spreading out over clear water at the time of bathing. As to *direction*, it belongs to both directions. As to *location*, it is to be found mostly on the palms of the hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead and points of the shoulders. And it is not always found in the melted state in these locations. But when those parts get hot with the heat of a fire, the sun’s heat, incompatibility of temperature, incompat-

ibility of elements, etc., then it flows hither and thither there like the film from a drop of unguent on clear water at the time of bathing. As to *delimitation*, it is bounded by what belongs to the grease. This is its delimitation by the similar. But its delimitation from the dissimilar is like that for the head-hairs.

Spittle

1138. This is the water element mixed with froth inside the mouth. As to *colour*, it is white, the colour of froth. As to *shape*, it is the shape of its location; [247] or it may be said to be the shape of the froth. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found on the tongue having descended from the cheeks on both sides. And it is not always to be found accumulated there. But when beings see particular kinds of food, or remember it, or put anything hot or bitter or sharp or salty or sour into their mouths, or when their hearts are faint, or nausea arises on some account, then spittle appears, and running down from the cheeks on both sides, it settles on the tongue. At the tip of the tongue it is thin; at the root of the tongue it is thick. It is able, without getting used up, to wet unhusked rice or husked rice or anything else chewable that is put into the mouth, like water in a pit scooped in a river sandbank. As to *delimitation*, it is bounded by what belongs to spittle. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Snot

1139. This is the impurity that trickles out from the brain. As to *colour*, it is the colour of the soft centre of a young palmyra nut. As to *shape*, it is the shape of its location. As to *direction*, it belongs to the upper direction. As to *location*, it is to be found filling the nostril cavities. And it is not always to be found accumulated there; but rather, just as though a man tied up curd in a lotus leaf, which he then pricked with a thorn underneath, and the whey oozed out and dripped, so too when beings weep or suffer an upset of the elements due to incompatibility of food or temperature, then the brain inside the head turns into rotten phlegm and, oozing out, comes down by the opening in the palate, and, filling the nostril cavities, it stays there or trickles out. And the yogin who lays hold of [the object of] snot should lay hold of it only as it is to be found

filling the nostril cavities. As to *delimitation*, it is bounded by what belongs to snot. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Oil of the Joints

1140. This is the slimy ordure inside the joints of the body. As to *colour*, it is the colour of *kaṇikāra* gum. As to *shape*, it is the shape of its location. As to *direction*, it belongs to both directions. As to *location*, it is to be found in the 180 joints of the bones serving the function of lubricating the bones' joints. If it is weak when a man gets up, sits down, moves forward, moves backward, bends or stretches, then his bones creak and he goes about making a noise like the snapping of the fingers; and when he has walked a distance of only one or two leagues, [248] his air element becomes disturbed and his limbs pain him. But if a man has plenty of it, his bones do not creak when he gets up, sits down, etc.; and even when he has gone a long distance, his air element is undisturbed and his limbs do not pain him. As to *delimitation*, it is bounded by what belongs to the oil of the joints. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

Urine

1141. As to *colour*, it is the colour of bean brine.³¹ As to *shape*, it is the shape of water inside a jar placed upside down. As to *direction*, it belongs to the lower direction. As to *location*, it is to be found inside the bladder; for the bladder sack is called the bladder. Just as, when a porous pot without a mouth is put into a cesspool, then the solution of the cesspool gets into the porous pot without a mouth though no way of entry is evident, so too the urine enters the bladder from the body but its way of entry is not evident. Its way of exit, however, is evident. And when the bladder is full of urine, beings feel the urge to make water. As to *delimitation*, it is bounded by the inside of the bladder and by what belongs to the urine. This is its delimitation by the similar. But its delimitation by the dissimilar is like that for the head-hairs.

The Arising of Absorption

1142. When [the meditator] has defined the parts beginning with the head-hairs in this way according to colour, shape, direction,

location and delimitation, and he brings them to mind in the ways beginning “following the order, not too quickly” as “repulsive” in the five aspects of colour, shape, smell, habitat and location, then at last he surmounts the concept. Then just as when a man with good eyes is observing a garland of flowers of 32 colours knotted on a single string all the flowers become evident to him simultaneously, so too when he observes this body thus: “There are in this body head-hairs”, then all these things become evident to him simultaneously. Hence it was said above in the explanation of skill in bringing to mind: “For when a beginner brings to mind ‘head-hairs’, his bringing to mind carries on till it arrives at the last part, that is, ‘urine’, and stops there”.³²

1143. But if he also applies his mind externally as well when all the parts have become evident in this way then humans and animals wandering about are divested of the aspect of living beings, and they appear as just collections of parts; and when drink, food, etc. is being swallowed by them, it appears as though it were being put into the collections of parts. Then as he [249] again and again brings them to mind as “repulsive” by “successive leaving”, etc., eventually absorption arises in him.

1144. Herein, the appearance of the head-hairs, etc. as to colour, shape, direction, location and delimitation is the acquired sign (*uggahanimitta*); their appearance as repulsive in all aspects is the counterpart sign (*paṭibhāganimitta*).

1145. As he adverts thereto again and again and brings it to mind and thinks of it and applies thought to it, his four [mental] aggregates have the repulsive as object; absorption occurs as the first *jhāna*. In the prior stage the preliminary work and access consciousnesses are accompanied by applied and sustained thought, accompanied by rapture, accompanied by mental pleasure and have the repulsive as object. The absorption consciousnesses, too, are accompanied by applied and sustained thought, accompanied by rapture and accompanied by mental pleasure. But because of belonging to a different plane (*bhūmi*) they are expanded (*mahaggata*) and of the fine-material sphere. And mental pleasure arises through seeing the blessings in this object of the repulsive; or it arises through the power of having unity.³³

1146. But the second *jhāna* and so on are not produced here. Why? Because of grossness. For this object is gross. It is only by dint of applied thought that one-pointedness of mind is produced

here, not through the surmounting of applied thought. This firstly is the exposition of the meditation subject by way of tranquillity (*samatha*). But it should be understood thus generally (*sādhāraṇa-vasena*) without distinction.

1147. Since one who is desirous of developing this meditation subject must learn the meditation subject and hammer in verbally in the recitation period the colour sign, shape sign, direction sign, location sign and delimitation sign of the head-hair and so on, and [think] as regards each portion: 'This resembles that,' he must do the recitation in three ways. How?

Six Months Course

1148. Firstly, the recital of the skin pentad in the aforesaid way, forward for five days and backward for five days and forward and backward for five days, should be done for a half-month. After that, having gone to the teacher and learnt the "kidney pentad", the recital should be done likewise for a half-month. After that these ten parts together for a half-month. After that, having also learnt each of the pentads beginning with the "lung pentad", a half-month [should be taken] for each. After the lung pentad these fifteen parts [together] for a half-month. The "brain pentad" for a half-month. After that these twenty parts for a half-month. The "fat sestad" for a half-month. After that these 26 parts put together for a half month. The "urine sestad" for a half-month. After that, all these [250] 32 parts put together for a half-month. In this way the recital should be done for six months.

1149. Herein, to a bhikkhu who has the potentiality (*upanissaya-sampanna*) and who has understanding, who is learning the meditation subject, these parts become manifest. If they do not become manifest to someone, he should not relax his energy [thinking:] 'They cannot become manifest.' The recitation should be made taking as many parts as do become manifest.

1150. But one who expounds the meditation subject thus should not do so to one possessed of [much] understanding nor to one of slow understanding. It should be expounded [thus] to one of average understanding. For it is according to one of average understanding that the teachers have laid down the text to last for six months. But one to whom the parts are not clear at this point should continue the recital beyond that too, but not without deciding on the duration. It should be done by deciding on periods of six months. The

colour should not be reviewed by one who is reciting, nor should the characteristic be brought to mind. The recitation should be done by way of the parts only.

1151. Also the teacher should not expound it by specifying thus: 'Do the recital by way of colour.' What is the defect in expounding by specifying? It leads to seeing failure in success. For if, when it is said by the teacher: 'Do the recital by way of colour,' to this bhikkhu who is doing it thus the meditation subject does not become manifest as colour, but does [become manifest] as repulsive or as element, then he is not one who perceives a wrong characteristic in this meditation subject; he has merely taken it differently³⁴ from what was expounded by the teacher. If, when it is said: 'Do the recital by way of the repulsive,' then as he is doing it thus it does not become manifest to him as repulsive but becomes manifest as colour element, then he is not one who perceives a wrong characteristic in this meditation subject. He has taken it differently from what was expounded by the teacher. If, when it is said: 'Do the recital by way of elements,' then as he is doing it thus it does not become manifest to him as element but becomes manifest as colour or the repulsive, then he is not one who perceives a wrong characteristic in this meditation subject. He has merely taken it differently from what was expounded by the teacher. This is the defect in the teacher's expounding it by specifying.

1152. But how should it be told? It should be told thus: 'Do the recital by parts.' How? It should be said: 'Do the recital [thus]: the head-hair part, the body-hair part.'

(v) The Link-Up of the Lesson

Colour Kasīṇas

1153. But if as he is doing the recital by parts it becomes manifest to him as colour, [251] then he should report to his advisory teacher thus: 'I am doing the recital of the 32 parts by parts, but it becomes manifest to me as colour.' The teacher should not mislead by saying: 'This is the wrong characteristic—a false meditation subject appearing as though a true one.' He should tell him: 'Well done, good man, you must have formerly done the preliminary work on a colour kasīṇa in a previous existence. Only this [latter] meditation subject is suitable for you. Do the recitation by way of colour.' And he should do the recitation by way of colour.

1154 So doing he obtains in himself the four colour *kaṣiṇas*, namely, the blue [-black],³⁵ yellow, red and white.³⁶ How? For him who brings to mind as “blue-black, blue-black” the colour in the head-hair, body-hair and bile and in the black parts of the eyes, fourfold or fivefold *jhāna* arises. And by making *jhāna* the basis for insight and establishing insight, he reaches Arahātship. But for him who brings to mind as “yellow, yellow” the colour in the fat and in the yellow parts of the eyes, fourfold or fivefold *jhāna* arises. And by making *jhāna* the basis for insight and establishing insight, he reaches Arahātship. But for him who brings to mind as “red, red” the colour in the flesh, blood and red parts of the eyes, fourfold or fivefold *jhāna* arises. And by making *jhāna* the basis for insight and establishing insight, he reaches Arahātship. But for him who brings to mind as “white, white” the colour in the nails, teeth, inner skin, bones and in the white part of the eyes, fourfold or fivefold *jhāna* arises. And by making *jhāna* the basis for insight and establishing insight, he reaches Arahātship. This is the conclusion, as far as Arahātship, for the bhikkhu who does his laying to heart by way of colour.

Repulsive

1155. To another as he is doing the recital by way of parts it becomes manifest as repulsive. Then it should be reported by him to his advisory teacher. The teacher should not mislead by saying: ‘This is the wrong characteristic—a false meditation subject appearing as though a true one.’ He should tell him: ‘Well done, good man. You must have formerly done work (*yoga*) on bringing to mind repulsiveness in a previous existence. Only this meditation is suitable for you. Do the recitation by way of repulsiveness.’ And he should do the recitation by way of repulsiveness.

1156. For him who does the recital by way of repulsiveness [thus:] ‘The head-hairs indeed are hideous, stinking, disgusting, repulsive.’ the first *jhāna* is produced in the repulsive object. Making *jhāna* the basis and establishing insight, he reaches Arahātship. [252] This is the conclusion, as far as Arahātship, for the bhikkhu who does his laying to heart by way of repulsiveness.

Elements

1157. To another as he is doing the recital by way of parts, it

becomes manifest as elements. When it becomes manifest as elements, what does it become manifest like? Firstly the head-hairs appear like *kunṭha* grass growing on the top of an ant hill;³⁷ the body-hairs like *dabba* grass in the square of an old village; the nails like kernels of *madhuka* fruits put on sticks; the teeth like pumpkin seeds stuck in a lump of clay; the skin like the wet ox-hide which envelops the body of a lute; the flesh is like clay plastered on a wall; a sinew is like a creeper that binds a solid framework (*dab-basambhāra*); the bones are like the walls and solid framework which have been set up in place; marrow is like a moist bamboo shoot placed inside a large bamboo; the six parts, that is, kidney, heart, liver, spleen, midriff and lungs, appear like a butcher's shop. The bowels, 32 hands [long], are like a rat-snake rolled up and put into a red trough; the entrails are like a rope sewn onto a foot-wiper; the gorge is like rice loosely tied in a water-strainer; dung is like brown clay packed in a bamboo joint; the brain is like a ball of the four kinds of rice flour put together and compressed; the twelve-fold water element appears like water which has been poured into twelve water basins placed in a row.

1158 Then he should report it to his advisory teacher. The teacher should not mislead by saying: 'This is the wrong characteristic—a false meditation subject appearing as though a true one.' He should tell him: 'Well done, good man. You must have formerly done work on the bringing to mind of the elements in a previous existence. Only this meditation subject is suitable for you. Do the recitation by way of elements.' And he should do the recitation by way of elements.

1159. Here this is the procedure for the recital with bringing to mind as the principal [aspect]. Here the bhikkhu brings to mind thus: 'The head-hairs are found in the inner skin which envelops the head. They do not know: "We are found in the inner skin which envelops the head," also the inner skin which envelops the head does not know: "The head-hairs are found in me." He brings to mind that these are without volition, indeterminate, void, hard, stiff, earth element.'

1160. The body-hairs are found in the inner skin which covers the body. They do not know: 'We are found in the inner skin which covers the body'; [253] the inner skin which covers the body does not know: 'The body-hairs are found in me.' He brings to mind that these, too, are without volition.

1161. The nails are born from the tips of the fingers and toes. They do not know: 'We are born from the tips of the fingers and toes.' Also the tips of the fingers and toes do not know: 'The nails are born from us.' These, too, are without volition.

1162. The teeth are born from the jaw-bone. They do not know: 'We are born from the jaw-bone.' Also the jaw-bone does not know: 'The teeth are born in me.' These, too, are without volition.

1163. The skin does not know: 'The body is enveloped in me.' Also the body does not know: 'I am enveloped by the skin.' This, too, is without volition.

1164. The flesh does not know: 'The body is plastered with me.' Also the body does not know: 'I am plastered with the flesh.' This, too, is without volition.

1165. The sinew does not know: 'I bind together a heap of bones.' Also the heap of bones does not know: 'I am bound together by the net of sinews.' This, too, is without volition.

1166. The skull-bone does not know: 'I rest on the neck-bone.' Also the neck-bone does not know: 'The skull-bone rests on me.' The neck-bone does not know: 'I rest on the spine.' Also the spine ... hip-bone ... thigh-bone ... shin-bone ... the ankle-bone does not know: 'I rest on the heel-bone.' Also the heel-bone does not know: 'The ankle-bone is held up by me' ... [and so on] ... the neck-bone does not know: 'The skull-bone is held up by me.'

1167. The bones stand in series on their ends. The binding is affected by the various joints, not by any sinews, it is threatened with decay, is without volition, and resembles a scarecrow (*kaṭṭhakaḷiṅgarūpamo*).³⁸

1168. Marrow, kidney ... brain he brings to mind as without volition, indeterminate, void, hard, stiff, earth element. Bile, phlegm ... urine he brings to mind as without volition, indeterminate, void, soupy, water element.

1169. To one who lays hold of these two great primaries, the fire element, which is prominent in the belly, becomes evident. And the air element, which is prominent in the nose, becomes evident.

1170. To one who lays hold of these four great primaries, derived materiality becomes evident. The great primary is interrupted by the derived materiality and derived materiality by the great primary; just as sunlight is interrupted by shadow and the shadow by the sunlight, so indeed the great primary is interrupted by the derived materiality [254] and the derived materiality by the great primary.

1171. Then as he lays hold of the materiality aggregate thus: 'The four great primaries and the 23 kinds of derived materiality are the materiality aggregate,' the immaterial aggregates become evident to him through the medium of the [sense-] bases and doors.

1172. The material and immaterial, being laid hold of thus, are the pentad of aggregates; the pentad of aggregates is the twelve [sense-] bases; the twelve [sense-] bases become the eighteen elements, and so by means of the aggregates, [sense-] bases and elements, by making them into two parts like one who splits a twin palm, he defines mentality-materiality.

1173. After inquiring: 'This mentality-materiality is not produced without causes, without condition; it is produced with causes, with conditions. But what is its cause, what is its condition?' he defines its condition thus: 'With ignorance as condition, craving as condition, kamma as condition, nutriment as condition' (Ps i 55), and he removes doubt about the three periods [of time thus]: 'In the past also they are conditions and states conditionally arisen; and in the future, and now also, they are conditions and states conditionally arisen. Beyond that there is no being or person. It is only a mere heap of formations. But this insight which discerns the formations is called "full understanding of the known" (*ñātaparivīṇā*).

1174. A bhikkhu who is established in the discernment of formations thus, has sent down his roots into the Ten-Powered One's dispensation and has obtained a foothold. He is a Lesser Stream Enterer (*cūḷa-sotāpanna*) of assured destiny. But on obtaining such climate, person, food and hearing of the Law as are suitable, in one sitting, in one supreme session he attains Arahatsip by applying the three characteristics and comprehending the formations with succession of insight. This is the conclusion, as far as Arahatsip, for the bhikkhu who does his laying to heart by way of elements.

In Case of Non-Success at First

1175. But one to whom it does not appear as colour nor as repulsive nor as void should continue to sit without renouncing the meditation subject [thinking:] 'These do not appear to me,' but the effort is to be made only as regards the bringing to mind of the parts. The Ancient Elders, it seems, said: 'Only bringing to mind of the parts is the measure' (*koṭṭhāsamanasikāro va pamāṇan*). So

to him who does the recital by way of parts again and again, the parts become familiar.

1176. But when do they become familiar? When, as soon as “head-hairs” have been adverted to, bringing to mind goes [through the intervening parts] and establishes itself in the last part, the brain; and as soon as “brain” has been adverted to, bringing to mind comes [back] and establishes itself in the initial part, the head-hairs; then, just as to a man with eyes [255] who looks at a garland of flowers of 32 colours knotted on one string, or who has passed and looks [back] at 32 fence foundations (*vatipāda*) that have been dug in series, the flowers of 32 colours or the fence foundations become evident in series only, so indeed the 32 parts appear to him. Animals and humans as they go about do not appear as beings, they appear as parts. Food that is chewed and tasted is as though it were placed among the parts.

1177. Starting from the time of familiarity with the parts he will be liberated by one out of the three ways; the meditation subject appears as colour, or as repulsive, or as void. Just as a woman who wants to cook cakes cooks whatever kind she likes from the flour which has been kneaded and set, or just as from a pot filled with water and placed on a level piece of ground, water comes forth from whichever side it is tipped towards, so indeed starting from the time of familiarity with the parts he will be liberated by one out of the three ways. To him who wishes it, it will appear as colour; to him who wishes it, as repulsive; to him who wishes it, as void. This is called the “link-up of the lesson” (*uggahasandhi*). The bhikkhus who have reached Arahantship by availing themselves of this “link-up of the lesson” are beyond counting.

(vi) Avoidance of Distraction and Pitfalls

1178. But one to whom the meditation subject does not appear during the “link-up of the lesson”, having learnt the meditation subject, if the dwelling where the teacher lives is suitable, that is good; if not, he must live in a suitable place. Avoiding the eighteen faults of a monastery, he should live in an abode which is possessed of the five factors, and he himself should have the five factors. Thereupon, on returning from his alms round after his meal, he should enter his night quarters or his day quarters and bring to mind his meditation subject. How?

1179. Firstly he should bring it to mind successively from the beginning according to the method stated above, without skipping. Since, like a man who experiences the advantages of a palace by ascending to the palace treading successively step by step a 32-step stair, one who brings to mind the meditation subject successively as “head-hairs, body-hairs” does not fall away from the meditation subject, and he experiences the nine supramundane states which resemble the advantages of the palace.

1180. Also, when he does his bringing to mind successively, he should not do so too quickly or too slowly. [256] For when he does his bringing to mind too quickly, though the meditation subject becomes familiar, yet it does not become evident. Here the simile is the same as that given above. When he does his bringing to mind too slowly, the meditation subject does not come to its conclusion. It gets stuck while still on the way. For just as when a man has set out on a three-league journey after arranging an appointment³⁹ for the evening (*sāyam kacchaṃ bandhitvā*), if, from the very starting place, on seeing cool shade he rests himself, on seeing a pleasant stretch of sand he stretches out on his back, on seeing a woodland pond he drinks and bathes, on seeing a rock he climbs up and sees the view from the rock, while still on the way a lion or a tiger or a leopard may kill him, or thieves may rob and kill him; so indeed when he brings to mind the meditation subject too slowly, the meditation subject does not come to its conclusion. It gets stuck while still on the way. Therefore it should be brought to mind neither too quickly nor too slowly thirty times a day: early in the morning ten times, at midday ten times and in the evening ten times.

1181. It is not permissible to omit it. For just as on rising in the morning it is not right not to wash the mouth,⁴⁰ and it is not right not to chew and taste what should be chewed and tasted, so this ought to be done. It would definitely never be right not to do it, but one who does it acquires and retains great benefit. It is just as, in fact, one man might have three fields, one yielding eight measures, one sixteen and one 32; and being unable to cultivate the three fields he should cultivate that which yields the 32 measures and leave the others. There only should his ploughing, sowing, harvesting, etc. be done, and that will be seen to give him a greater yield than the other two. In the same way, indeed, even omitting the rest of the mouth-washing, etc. [if necessary], work should be done here only; it is not right not to do it. One who does it acquires

and retains great benefit. Up to this point what is known as the middle way is expounded.

1182. Also distraction (*vikkhepa*) must be warded off by one who has entered thereon. For when, by not attending to the meditation subject, the mind becomes distracted outwardly, [then] he falls away from the meditation subject and he is unable to surmount the dangers of the round [of existence]. For it is as though a man, after being repaid a debt of a thousand [coins] and getting the interest, had started on a journey and had on the way mounted on a wooden footbridge, the width of one foot, that was stretched above a deep mountain gorge full of crocodiles [257] and monsters and demons, and through not attending to the placing of his foot as he goes and looking about here and there he would fall and become food for the crocodiles, etc., so indeed [when], by not attending to this meditation subject, the mind becomes distracted outwardly, [then] he falls away from the meditation subject and he is unable to surmount the dangers of the round [of existence].

1183. Herein, this is the explanation of the simile: like the time of being repaid the debt of a thousand [coins] and getting the interest is the time of this bhikkhu's learning the meditation subject from the teacher. Like the deep mountain gorge on the way is the round of rebirths; like the time of his being bitten by the crocodiles, etc. are the things rooted in the round [of existence]; like the bridge the width of one foot is the bhikkhu's recital; like the time when this man, having mounted on the bridge the width of one foot and not attending to the placing of his foot and looking about here and there, falls and becomes food for the crocodiles, etc., should be understood the bhikkhu's inability to surmount the dangers of the round [of existence] through not attending to the meditation subject and becoming mentally distracted outwardly and falling away from the meditation subject.

1184. Therefore the head-hairs should be brought to mind. Having brought head-hairs to mind and warded off the outward distraction of thoughts, it is with a purified mind only that body-hairs, nails, teeth and skin should be brought to mind. One doing his bringing to mind thus does not fall away from the meditation subject, and he surmounts the dangers of the round [of existence].

1185. But the simile should be understood here by reversing it, too: like a clever man's safely crossing to the other side after being repaid a debt of a thousand [coins] and getting the interest and

mounting on the wooden bridge after arranging his clothing and garments and making his body stiff by means of the elements⁴¹ should be understood the clever bhikkhu's surmounting of the dangers of the round [of existence] by bringing head-hairs to mind after warding off the outward distraction of thoughts and bringing to mind only with a purified mind body-hairs, nails, teeth and skin and not falling away from the meditation subject.

(vii) Reaching Absorption

1186. Also when he wards off outward distraction in this way he should bring it to mind as surmounting the concept (*panñāttim samatikkamanato manasikātabham*) in the way stated above (§1076). Leaving aside the concept "head-hairs, body-hairs", mindfulness as "repulsive, repulsive" should be set up. But at first it does not **[258]** appear as repulsive; and as long as it does not appear, so long should the concept not be left aside. When it appears, then leaving aside the concept, it should be brought to mind as repulsive. And when he brings it to mind as repulsive he should do so in the five ways according to the method stated above. For in the skin pentad there is obtained also the fivefold repulsiveness by way of colour, shape, smell, scope and place (*vaṇṇa-sañṭhāna-gandha-āsaya-okāsa*). As regards the rest, the bringing to mind should be exercised by means of whichever is obtained.

1187. Herein, the five parts beginning with the head-hair are counted as the sign of the beautiful, productive of lust, desirable object. All lustful beings become lustful in respect of these five parts. But this bhikkhu is made to reach full concentration through repulsiveness on what is the cause of lust for the many. From the time he reaches absorption in these, he also reaches absorption without trouble in the rest.

1188. Herein, this is the simile: just as a skilled archer, who has pleased the king and obtained an excellent village yielding a revenue of 100,000, on going there girt with the five weapons and seeing 32 robbers on the road, would kill the five principal ones among them, and from the time of killing them there are no two among them who take a single road, so indeed does this happen. Like the time of the archer's pleasing the king and obtaining the excellent village is the time of this bhikkhu's learning the meditation subject from the teacher and maintaining it; like the 32 robbers are the 32

parts; like the five principal robbers are the five beginning with the head-hairs; like the time when the five principal robbers are killed is the time of the bhikkhu's reaching absorption through repulsiveness on the skin pentad, which is the cause of lust for all beings; like the time of the remaining robbers' running away on a mere blow with the hand, should be understood the reaching of absorption by one who does not become troubled in respect of the remaining parts.

1189. And when he surmounts the concept in this way, bringing to mind should be exercised as to gradual release. And only when he brings to mind head-hairs continually and comes to discern head-hairs should he send mindfulness on to the body-hairs. As long as the body-hairs do not appear, so long he should bring to mind "head-hairs, head-hairs". But when body-hairs appear, then, leaving aside the head-hairs, mindfulness should be established in the body-hairs. Bringing to mind should be exercised in the same way in regard to nails, etc.

1190. Herein, this is the simile: just as when a leech is walking, as long as [259] it does not obtain a foothold in front so long it does not release the place gripped by its tail behind; but when it obtains a foothold in front, then, raising its tail, it stands on the place gripped by its mouth; so indeed, only when he brings to mind head-hairs continually and comes to discern head-hairs should he send mindfulness on to the body-hairs. As long as body-hairs do not appear, so long he should bring to mind "head-hairs, head-hairs". But when body-hairs appear, then, leaving aside the head-hairs, mindfulness should be set up in the body-hairs. Bringing to mind should be exercised in the same way in regard to nails, etc.

1191. As he exercises it in this way there should be fulfilled the skill in bringing to mind stated as "it becomes absorption". How? This is a meditation subject for absorption and it reaches absorption for one who brings it to mind. Only at first it does not yet appear. For as soon as "head-hairs" are adverted to, the mind that has grown up among the diversity of objects in the beginningless process of the round of rebirths goes according to the ear in reciting⁴² and establishes itself in the brain; and as soon as "brain" is adverted to, it comes according to the ear in reciting and establishes itself in the head-hairs. But when he keeps on bringing [the object] to mind, this or that part appears. And mindfulness occurs supported by concentration. So whatever part appears more strongly, absorp-

tion should be reached therein by making a redoubled effort. In this way from the time he reaches absorption in these, he also reaches absorption without trouble in the rest.

1192. Herein, there is the simile of the palm grove and the monkey (cf. Vis 245 f., KhA 73 and above, § 1078). Moreover, the sequence here should be understood in this way: a monkey lived in a palm grove of 32 palms. A hunter who was desirous of catching it stood at the root of the palm tree at the end and gave a shout. The proud monkey, leaping from one tree to another, stopped in the last tree. The hunter went there too and gave a shout. The monkey again as before went and stopped in the first tree. Growing tired by being continually followed and growing extremely tired by jumping up and moving on each time [the hunter] stood at the foot of a palm tree and gave a shout, the monkey seized hold of the leaf spike of the shoot of one palm tree and even on being seized and pierced with the end of a bow it did not run away.

1193. Herein, like the 32 palms are the 32 parts; like the monkey, the mind; like the hunter, the yogin; like the time when the hunter waits at the root of the palm tree [260] and calls out and the proud monkey flees and waits in the palm at the other end is [the time when] the mind that has grown up among the diversity of objects in the beginningless process of the round of rebirths, as soon as "head-hairs" are adverted to, goes according to the ear in reciting⁴² and establishes itself in the "brain". Like the time of [the monkey's] coming [back] to the near end when he stands and calls out at the other end, is its establishing itself [again] in the head-hairs going according to the ear in reciting as soon as "brain" is adverted to; like the time of its jumping up from each place where [the hunter] calls out and growing tired by being continually followed is the going of him who continually brings to mind by continually setting up mindfulness in each part as it appears; like the time of its not running away even on being seized and pierced with the end of a bow is the reaching of absorption by making a redoubled effort in regard to whatever part appears more [strongly].

1194. From the time of reaching absorption therein he will reach absorption in the rest without trouble. Therefore he should advert to and reflect on "repulsive, repulsive" again and again and should bring thought and applied thought to bear. As he does so, the four aggregates have repulsiveness as their object and he reaches absorption.

1195. All is the same as stated above, namely, “the consciousnesses of the prior stage called preliminary work and access are accompanied by applied and sustained thought” (§1145). But if he brings to mind a single part, a single first jhāna only is produced; if he brings to mind each one, 32 first jhānas are produced. The story of the “Taking by Hand” Question⁴³ is obvious.

(2) Contemplation of Body Externally and Internally-Externally

1196. **So taṃ nimittam** <193.23> (“*he ... that sign*”): that bhikkhu [cultivates] that meditation subject sign. **Āsevati** (“*cultivates*”): pursues, frequents. **Bhāveti** (“*develops*”): increases. **Bahulīkaroti** (“*much practises*”): does again and again. **Svāvatthitaṃ vavatthāpeti** <193.24> (“*thoroughly defines it*”): makes it well-defined. **Bahiddhā kāye cittaṃ upasaṃharati** <193.26> (“*brings the mind to bear on the body externally*”): having done thus, he brings to bear, fixes, sends, his own mind externally on another’s body. **Atthi ssa kāye** <194.4> (“*there is in his body*”) = *atthi assa kāye*.

1197. **Ajjhattabahiddhā kāye cittaṃ upasaṃharati** <194.11> (“*brings the mind to bear on the body internally and externally*”): he brings the mind to bear at one time on his own and at another time on another’s body. **[261] Atthi kāye** <194.17> (“*there is in the body*”): this is said [thus] because it is not exclusively his own body nor another’s body that is intended.

1198. But here, for one who is doing the preliminary work as “repulsiveness” on his own living body, both absorption and access come about. For one who is doing the bringing to mind as “repulsiveness” on another’s living body, neither absorption comes about nor access. But do not both of these come about in respect of the ten [contemplations on the] “foul”? Yes, they come about. For these belong to the class of what is not grasped at (*anupādinnaka*), therefore in them both absorption and access come about. But this belongs to the class of the grasped at, hence neither come into being here. But it should be understood that there is development of insight which is called the contemplation of the “foul”.⁴⁴

1199. In this section what is expounded? Tranquillity and insight are expounded.

(3) General Method

1200. Now here, a general [method] should be understood as shared by all bringing to mind of this kind. For as regards these,

(1) By sign, (2) characteristic, (3) element,

(4) void, (5) aggregate etcetera —

The definition should be known
of head-hairs and so on.

1201. Herein, (1) as to “sign”: among the 32 aspects there are 160 signs by means of which the meditator lays hold of the 32 aspects as to parts: that is, the head-hair’s colour sign, the shape sign, the direction sign, the space sign and the limit sign make five signs. And so with the body-hair, etc.

1202. (2) As to “characteristic”: among the 32 aspects there are 128 characteristics by means of which the meditator brings to mind the 32 aspects as to characteristic: that is, the head-hair’s characteristic of hardness, the characteristic of cohesion, the characteristic of warmth and the characteristic of supporting in the hair, make four characteristics. And so with the body-hair, etc.

1203. (3) As to “element”: among the 32 aspects there are, as regards the elements mentioned in the passage: ‘This man, bhikkhu, consists of four elements’ (M iii 238), 128 elements by means of which the meditator lays hold of the 32 aspects as to the elements: that is, the hardness in head-hairs is the earth element, the cohesion in them is the water element, the warmth in them is the fire element and the supporting in them is the air element, which make four elements. And so with the body-hair, etc.

1204. (4) As to “void”: among the 32 aspects there are 96 voids [262] by means of which the meditator has insight into the 32 aspects as to void: that is, the head-hairs are void of self, or of what pertains to self, or of permanence and lastingness, or of eternalness, or of non-liability to change, [thus] there are three voidnesses in head-hair: firstly voidness of self, then voidness of what pertains to self and lastly voidness of permanence. And so with the body-hair, etc.⁴⁵

1205. (5) As to “aggregate, etc.”: among the 32 aspects, when the head-hairs, etc. are being laid hold of by way of the aggregates the definition should be recognised according to the following method here: “How many aggregates? How many bases? How many elements? How many Truths? How many Foundations of Mindfulness?”.

(4) Word Explanations in the Vibhaṅga Text

1206. Having thus pointed out in detail the contemplation of the body in the three ways beginning with “internally”, the passage

beginning with **anupassī** <194.25> (“contemplating”) is begun in order to show, by classifying them, the words beginning with “he dwells contemplating the body [in the body], ardent, clearly comprehending, mindful”.

1207. Herein, **Tattha katamā anupassanā? Yā paññā pajānanā** (“Herein, which is contemplation? That which is understanding, act of understanding”), etc. is said in order to point out by means of what sort of contemplation he is one who contemplates the body. So with **ātāpī** <194.32> (“ardent”), etc. Herein, **paññā pajānanā** <194.26> (“understanding, act of understanding”), etc. should be understood in the same way as in the commentary on the Section on Thought Arisings (*cittuppāda*) (see As! 147).

1208. **Upeto** <194.28> (“furnished with”), etc. are all synonyms for one another. Furthermore he is **upeto** (“furnished with”) through cultivation (*āsevanā*); **samupeto** (“quite furnished with”) [means] he is thoroughly furnished with through development. In the case of the two pairs **upāgato** (“come to”) and **samupāgato** (“quite come to”), **upapanno** (“supplied with”) and **samupapanno** <194.29> (“quite supplied with”) the method is the same. But he is **samannāgato** (“possessed of”) through much practice. Thus should the construction be understood here. As regards **iminā ātāpena upeto** <194.34> (“furnished with this ardour”), etc., the method is the same.

1209. As regards the word **vihārati** <194.30> (“dwells”), herein, without asking the question: “What is dwelling?” he said **iriyati** (“bears himself”), teaching by means of a discourse which is concerned with a person (*puggalādhiṭṭhānā desanā*).⁴⁶ The meaning of that is that because of being possessed of some one out of the four postures (*iriyāpatha*) he bears himself (*iriyati*). By means of these tetrads of postures, **vattati** (“he proceeds”) with the procedure of the body-cart. **Pāleti** (“he guards”) because of protecting the body by means of long endurance through getting rid of the suffering of one posture by means of another posture; **yapeti** (“he carries on”) because of proceeding in all the postures through not settling down in one posture; **yāpeti** (“he maintains”) because of the maintaining of the body in such and such wise with this or that posture; **carati** (“he wanders”) because of causing to proceed for a long time; **vihārati** <194.31> (“he dwells”) because of prolonging (*haraṇa*) life by interrupting (*vicchinditvā*) posture by posture.

1210. **Sv eva kāyo loko** <195.10> (“this same body is the world”): this same body in which he dwells contemplating the body is the

world (*loka*) in the sense of cracking and crumbling (*lujjanapalujjana*). But because covetousness and grief, being abandoned in this body, are also abandoned in the feelings, etc., therefore, “the five aggregates [as objects] of clinging are also the world” is said.

1211. [263] As regards **santā** <195.20> (“pacified”), etc., these are **santā** (“pacified”) by the pacification of cessation (*nirodha*); they are **samitā** (“quelled”) by the quelling of development (*bhāvanā*); they are **vūpasantā** (“calmed”) by the calming of non-occurrence due to full understanding of the basis. **Atthaṅgatā** <195.21> (“subsided”): gone (*gata*) to the benefit (*attha*) called cessation. **Abbhatthaṅgatā** (“quite subsided”): extremely subsided because of the state of being prevented from being repeatedly produced. **Appitā** (“removed”): abolished; also the meaning is “established in non-occurrence” (*appavattiyam hitā*). **Vyappitā** (“quite removed”): quite abolished; also the meaning is “extremely established in non-occurrence” (*ativiya appavattiyam hitā*). **Sositā** (“dried up”): they are dried up because of drying up in such a wise that they do not flow again. **Visositā** <195.22> (“quite dried up”): thoroughly dried up; “made dry” is the meaning. **Vyantikatā** (“made away with”): made so that any remainder (*anta*) is absent.

1212. And here it should be understood that by “contemplation” (*anupassanā*) is stated the preservation of the body of one who has a meditation subject by dwelling in the meditation subject; by “ardour” (*ātāpa*), right effort; by “mindfulness and clear comprehension” (*satisampajañña*), the means for the preservation of the meditation subject; or by “mindfulness” the tranquillity (*samatha*) obtained through contemplation of the body; by “clear comprehension”, insight (*vipassanā*); by the “putting away of covetousness and grief”, the fruit of development.

(c) Contemplation of Feeling

1213. As regards the exposition of the contemplation of feeling, it is the same as stated above and should be understood in the same way.

1214. But as regards **sukhaṃ vedanaṃ vediyamāno** <195.26> (“feeling a pleasant feeling”), etc., **sukhaṃ vedanaṃ** (“a pleasant feeling”) [means that] feeling a pleasant bodily or mental feeling, he understands: ‘I understand a pleasant feeling.’ Herein, although certainly children lying on their backs, drinking their mother’s milk

and so on know: 'We feel pleasure,' nevertheless this is not said with reference to such knowing. For such knowing does not abandon the belief in a being, or abolish the perception of a being, and it is neither a meditation subject nor the development of a foundation of mindfulness. But this bhikkhu's knowing abandons the belief in a being, abolishes the perception of a being and is both a meditation subject and a foundation of mindfulness. For this is said with reference to such feeling as is accompanied by clear comprehension of [the question]: "Who feels? Whose feeling is it? For what reason do these feelings come to be?"

1215. Herein, who feels? No being or person feels. Whose feeling is it? Not the feeling of any being or person. For what reason do feelings come to be? Feeling may come to be because of the object which is its basis (*vatthu*).⁴⁷ Therefore he knows accordingly that "feeling feels by making this or that basis for pleasure and so on its object, but [264] [the words] 'I feel' are merely a conventional expression [used] with regard to the occurrence of that feeling". In this way it should be understood that "he knows: 'I feel a pleasant feeling'" while discerning thus that "it is feeling that feels by making the basis the object".

1216. Like a certain elder at Cittalapabbata. The Elder, it seems, at a time when he was sick, was groaning and rolling from side to side through the violence of his feeling. A young bhikkhu said to him:

'What place is hurting, venerable sir?'

'Friend, there is no particular place that hurts. It is just feeling that feels by making the basis its object.'

'From the time there comes to be such knowledge is it not proper to endure, venerable sir?'

'I am enduring, friend.'

'Enduring, venerable sir, is admirable.'

The Elder endured. The wind [-y humour] burst up to his heart. His entrails lay in a heap on the bed. The Elder showed [this] to the young bhikkhu.

'Is endurance to such an extent proper, friend?'

The young bhikkhu was silent. The Elder, by yoking together energy and tranquillity,⁴⁸ reached Arahatship together with the discriminations and as "Equal-Headed One" (*samasīsin*) he attained complete extinction [simultaneously with death].⁴⁹

1217. And as in [the case of] pleasant feeling, so too in [the case

of] **dukkhaṃ ... nirāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno nirāmiṣaṃ adukkhamasukhaṃ vedanaṃ vediyāmī ti pajānāti** <195.27> (“*feeling a painful feeling ... feeling an unworldly neither-pleasant-nor-unpleasant feeling, he knows: ‘I feel an unworldly neither-painful-nor-pleasant feeling’*”).

1218. Thus, in expounding the immaterial meditation subject after expounding the material meditation subject, the Blessed One did so by way of feeling. For the meditation subject is twofold: the material meditation subject and the immaterial meditation subject. And this is also called “the laying-hold of the material and the laying-hold of the immaterial”. Herein, when expounding the material meditation subject, the Blessed One expounded the defining of the elements through either bringing to mind in brief or bringing to mind in detail. And both [kinds, in brief and in detail,] are shown in all aspects in the Visuddhimagga (see Vis 347 f.). But when expounding the immaterial meditation subject, he mostly expounded it by way of feeling. For the laying to heart⁵⁰ of the immaterial meditation subject is threefold: by way of impression, by way of feeling and by way of consciousness. How? When the material meditation subject is laid hold of either in brief or in detail, (1) to one there becomes manifest the impression which arises and which contacts the object in the first impact of consciousness and conscious components on that object; (2) to another the feeling which arises and which feels that object; (3) to another there becomes evident the consciousness which arises and which cognises by laying hold of that object.

1219. [265] Herein, (1) one to whom impression becomes evident lays hold of the impression pentad thus: ‘Not only impression itself arises, but also together with it there arises feeling which experiences that same object, also perception which perceives it, also volition which forms plans about it and also there arises consciousness which cognises it.’ (2) One to whom feeling becomes evident also lays hold of the impression pentad thus: ‘Not only feeling itself arises, but also together with it there arises impression which contacts it, also perception which perceives it, also volition which forms plans about it and also there arises consciousness which cognises it.’ (3) One to whom consciousness becomes evident also lays hold of the impression pentad thus: ‘Not only consciousness itself arises, but also together with it there arises impression which contacts that same object, also feeling which experiences it, also perception which per-

ceives it, also there arises volition which forms plans about it.'

1220. Considering: 'On what do these five states belonging to the impression pentad depend?' he understands: 'They depend on the basis.' What is called the basis is the physical body, about which it is said: "But this my consciousness depends hereon, is bound up herewith" (D i 76); as to meaning, that [basis consists of] both the primaries and derived materiality. Accordingly he here sees mentality-materiality thus: 'The basis is materiality and the impression pentad is mentality.' "Materiality is the materiality aggregate and mentality is the four immaterial aggregates". Thus it consists merely of the five aggregates. For there are no five aggregates apart from mentality-materiality, and no mentality-materiality apart from the five aggregates. By inquiring: 'These five aggregates, what is their cause?' he sees: 'They have ignorance and so on as their cause.' Thereupon, [knowing that:] 'This is both condition and the conditionally-arisen, there is no separate being or person, there is just a mere heap of formations,' he applies the three characteristics by way of mentality-materiality with its conditions and he proceeds to comprehension of "impermanence, suffering, no-self" by means of successive insight.

1221. As he longs for penetration [of the Truths, saying:] 'Today! Today!' on such a day as he obtains suitable weather, suitable persons, suitable food, suitable hearing of the Law, sitting in a single session he brings insight to its culmination and is established in Arahatsip. Thus for these three kinds of people, too, the meditation subject is expounded up to Arahatsip.

1222. Here, however, in expounding the immaterial meditation subject, the Blessed One does so [266] by way of feeling. Expounding it by way of impression or by way of consciousness, it does not become evident. It seems as though it were obscure; but by way of feeling it becomes evident.

1223. Why? Because of the obviousness of the arising of feelings. For the arising of pleasant and painful feeling is evident. When pleasant [feeling] arises, it does so shaking, pounding, pervading and flooding the whole body, like being made to eat butter a hundred times washed, like being anointed with oil a hundred times cooked, like being cooled of a fever with a hundred pots of water, causing one to utter the words: 'Ah, the bliss! Ah, the bliss!' When painful [feeling] arises, it does so shaking, pounding, pervading and flooding the whole body, like a hot spear being driven in, like being

splashed with molten metal, like throwing a quantity of burning embers into dry grass and trees in a forest, causing one to utter the words: 'Ah, the pain! Ah, the pain!' Thus the arising of pleasant and unpleasant feelings is evident.

1224. But neither-painful-nor-pleasant [feeling] is hard to illustrate, obscure and unobvious. It becomes evident to one who grasps it thus: 'That neither-painful-nor-pleasant feeling is the central kind, opposed to the agreeable and the disagreeable, when pleasure and pain are absent.' Like what? Like a deer hunter who is following the track of a fleeing deer which has midway gone up over a flat rock and who, on seeing the footprints on the near side and the far side of the flat rock but none in the middle, knows thus: 'Here it went up, here it came down, in between it will have gone over the flat rock in this place.' Thus, like the footprint where it went up, the arising of pleasant feeling is evident; like the footprint in the place where it came down, the arising of painful feeling is evident; like the grasping thus: 'Here it went up, here it came down, in between it went thus,' it becomes evident to one who grasps it thus: 'Neither-painful-nor-pleasant feeling is the central kind, opposed to the agreeable and disagreeable, when pleasure and pain are absent.' Thus, after expounding the material meditation subject first, the Blessed One subsequently pointed out the immaterial meditation subject, presenting it by means of feeling.

1225. And not only here did he teach it thus but in the *Dīgha Nikāya* in the *Mahānidāna* (D sutta 15), the *Sakkapañha Suttanta* (D sutta 21) and the *Mahāsatipaṭṭhāna* (D sutta 22); [267] in the *Majjhima Nikāya* in the *Satipaṭṭhāna* (M sutta 10), the *Cūḷataṇhāsaṅkhaya Sutta* (M sutta 37), the *Mahātaṇhāsaṅkhaya Sutta* (M sutta 38), the *Cūḷavedalla Sutta* (M sutta 43), the *Mahāvedalla Sutta* (M sutta 44), the *Raṭṭhapāla Sutta* (M sutta 82), the *Māgandiya Sutta* (M sutta 75), the *Dhātuvibhaṅga Sutta* (M sutta 140), the *Āneñjasappāya Sutta* (M sutta 106); and in the *Samyutta Nikāya* in the *Cūḷanidāna Sutta* (S ii 92), the *Rukkhūpama* (S ii 87), the *Parivīmaṃsana Sutta* (S ii 80) and in the whole *Vedanā Samyutta* (S iv 204-237). Thus in many suttas, [after first expounding the material meditation subject, he subsequently pointed out the immaterial meditation subject, presenting it by means of feeling]. And as in these cases, so in this Classification of the Foundations of Mindfulness.

1226. Herein, as regards **sukhaṃ vedanaṃ** <195.26> ('*a pleasant*

feeling'), etc., there is also this other method of understanding. "He knows: 'I feel a pleasant feeling'" [means:] "At the moment of pleasant feeling because of the absence of painful feeling, he knows: 'I feel a pleasant feeling.'" Hence, [knowing:] 'Because of the absence of painful feeling which existed previously and because of the absence of this pleasant [feeling] when that [painful feeling] started, feeling is therefore called impermanent, unlasting and subject to change,' he is thus clearly comprehending of that.

1227. For this has been said by the Blessed One: 'When, Aggivessana, he feels pleasant feeling, then he does not feel painful feeling, and he does not feel neither-painful-nor-pleasant feeling; then he feels only pleasant feeling. When, Aggivessana, he feels painful feeling ... feels neither-painful-nor-pleasant feeling, then he does not feel pleasant feeling and he does not feel painful feeling; then he feels only neither-painful-nor-pleasant feeling. And pleasant feeling, Aggivessana, is impermanent, formed, conditionally-arisen, subject to vanishing, subject to passing away, subject to fading away, subject to cessation. And painful feeling ... And neither-painful-nor-pleasant feeling, Aggivessana, is impermanent, formed, conditionally arisen, subject to vanishing, subject to passing away, subject to cessation. Seeing thus, Aggivessana, the well-taught noble disciple feels revulsion for pleasant feeling, feels revulsion for painful feeling, feels revulsion for neither-painful-nor-pleasant feeling; feeling revulsion, [greed] fades away, with the fading away [of greed] he is liberated, when he is liberated there arises the knowledge that he is liberated. He understands: "Destroyed is birth, lived is the life of purity, done is what is to be done; there is no more of this to come" (M i 500). [268]

1228. As regards **sāmisam vā sukham** <195.30> ("or a worldly pleasant feeling"), etc., worldly pleasant [feeling] is a name for the six kinds of feeling of mental pleasure based on the household life depending on the five cords of sense-desire; **nirāmisam sukham** <195.33> ("unworldly pleasant feeling") is a name for the six kinds of feeling of mental pleasure based on renunciation. **Sāmisam dukkham** <195.34> ("worldly painful feeling") is a name for the six kinds of feeling of mental pain based on the household life; **nirāmisam dukkham** <195.35> ("unworldly painful feeling") is a name for the six kinds of feeling of mental pain based on renunciation. **Sāmisam adukkhamasukham** <195.38> ("worldly neither-painful-nor-pleasant feeling") is a name for the six kinds of indif-

ferent feeling based on the household life; **nirāmiṣaṃ adukkhamasukhaṃ** <195.40> (“*unworldly neither-painful-nor-pleasant feeling*”) is a name for the six kinds of indifferent feeling based on renunciation. These will be found set forth in the Pāli in the Last Fifty (*Uparipaṇṇāsa*) [in the Saḷāyatanavibhaṅga Sutta (M sutta 137)].

1229. **So taṃ nimittaṃ** (“*he ... that sign*”): he [cultivates] that sign of feeling. **Bahiddhā vedanāsu** (“*in the feelings externally*”): in the feelings of another person. **Sukhaṃ vedanaṃ vediyamānaṃ** (“*feeling a pleasant feeling*”): another person feeling a pleasant feeling. **Ajjh-attabahiddhā** (“*internally and externally*”): he applies the mind at one time to his own and at another time to another’s feelings. In the [last] section, because neither self nor other is specified, therefore in order to point out the mere laying hold of feeling, **idha bhikkhu sukhaṃ vedanaṃ sukhā vedanā ti** <196.28> (“*here a bhikkhu understands pleasant feeling as ‘pleasant feeling’*”) is said.

1230. Here the rest is clear. But in this section only pure insight is expounded.

(d) Contemplation of Mind

1231. As regards the exposition of the contemplation of mind, it is the same as stated above and should be understood in the same way. But as regards **sarāgaṃ vā cittaṃ** <197.17> (“*the greedy mind*”) and so on, **sarāgaṃ** (“*greedy*”) [means] the eight kinds [of consciousness] associated with greed. **Vītarāgaṃ** (“*greed-free*”) is mundane profitable and indeterminate [consciousness]. However, because this is comprehension of states and not a collection of states, therefore the supramundane [consciousness] is not applicable here even in respect of one [of the two] terms.⁵¹ The remaining four kinds of unprofitable consciousness do not come under either the previous or the subsequent term.

1232. **Sadosaṃ** (“*hateful*”) is the two kinds [of consciousness] associated with unpleasant feeling. **Vītadosaṃ** (“*hate-free*”) is mundane profitable and indeterminate [consciousness]. The remaining ten kinds of unprofitable consciousness do not come under either the previous or the subsequent term.

1233. **Samohaṃ** (“*deluded*”) is the two kinds [of consciousness], i.e. that associated with uncertainty and that associated with agitation. But since delusion arises in all unprofitable consciousness,

[269] therefore the remaining unprofitable consciousnesses are also applicable here; for in this duad⁵² all the twelve kinds of unprofitable consciousness are included. **Vītamohaṃ** ("undeluded"): mundane profitable and indeterminate [consciousness].

1234. **Saṅkhittam** <197.23> ("cramped"): attacked by stiffness and torpor. For this is a name for contracted consciousness. **Vikkhittam** ("scattered"): accompanied by agitation. For this is a loosed consciousness.

1235. **Mahaggatam** ("expanded"): of the fine-material sphere and the immaterial sphere. **Amahaggatam** ("unexpanded"): of the sense-desire sphere.

1236. **Sauttaram** ("surpassed"): of the sense-desire sphere. **Anuttaram** ("unsurpassed"): of the fine-material sphere and the immaterial sphere. Here "surpassed" may also be [taken as] fine-material sphere and "unsurpassed" as immaterial sphere only.

1237. **Samāhitam** ("concentrated") is [the consciousness of one who has] absorption concentration or access concentration. **Asamāhitam** ("unconcentrated") is that which is without either [kind of concentration].

1238. **Vimuttam** ("liberated") is [the consciousness which is] liberated by either liberation through substitution of opposites (*tadaṅgavimutti*) or liberation through suppression (*vikkhambhanavimutti*). **Avimuttam** ("unliberated") is that which is without either kind [of liberation]. Here, however, there is no occasion for liberation by cutting off (*samucchadavimutti*), liberation by tranquillisation (*passaddhivimutti*) and liberation by renunciation (*nissaraṇavimutti*).

1239. **Śarāgaṃ assa cittaṃ** <197.38> ("his greedy mind") = *sarāgaṃ assa cittaṃ*.

1240. The rest is clear in meaning by the aforesaid method. In this section also only pure insight is expounded.

(e) Contemplation of Mental Objects

1241. Up to this point, by contemplation of the body only the laying hold of the materiality aggregate is expounded, and by contemplation of feeling only the feeling aggregate, and by contemplation of mind only the consciousness aggregate; in order, therefore, to expound the aggregates of perception and formations under the heading of associated states, he said **Kathaṅ ca bhikkhu**

<199.12> (“*And how does a bhikkhu*”), etc., pointing out contemplation of mental objects.

Five Hindrances

1242. Herein, **santam** <199.14> (“*when there is*”) [means] existent through continued frequenting; **asantam** <199.15> (“*when there is no*”) [means] non-existent either through non-frequenting or because of being abandoned. **Yathā ca** <199.17> (“*and how*”): for what reason there comes to be the arising of lust. **Tañ ca pajānāti** <199.18> (“*that he knows*”): he knows (understands) that reason. The meaning should be understood in this way in the case of each [following] passage [where it occurs].

(1) Lust (*kāmacchanda*)

1243. Herein, [270] the “arising” (*uppāda*) of lust comes about through unwise bringing to mind in regard to the sign of the beautiful. As regards “the sign of the beautiful” (*subhanimitta*) the beautiful is the sign of the beautiful and also the beautiful object is the sign of the beautiful. “Unwise bringing to mind” (*ayoniso manasikāra*) is a name for the bringing to mind of what is not the means (*anupāya-manasikāra*), for the bringing to mind of what is not the way (*uppatha-manasikāra*) (cf. MA i 64), and for the bringing to mind of permanence in regard to the impermanent, of bliss in regard to suffering, of self in regard to no-self or of the beautiful in regard to the foul. Because of employing it much in regard to that [object], lust arises.

1244. Hence the Blessed One said: ‘There is the sign of the beautiful, bhikkhus. Unwise bringing to mind much practised therein is the nutriment for the arising of unarisen lust, or for the growth and increase of arisen lust’ (S v 64, 103).

1245. The “abandoning” (*pahāna*) comes about through wise bringing to mind in regard to the sign of the foul. As regards the “sign of the foul” (*asubhanimitta*) the foul is the sign of the foul, and the foul object is also the sign of the foul. “Wise bringing to mind” (*yoniso manasikāra*) is a name for the bringing to mind of what is the means (*upāya-manasikāra*), for the bringing to mind of what is the way (*patha-manasikāra*) and for the bringing to mind of impermanence in regard to the impermanent, of suffering in regard to suffering, of no-self in regard to no-self and of the foul

in regard to the foul. Because of employing it much in regard to that [object], lust comes to be abandoned.

1246. Hence the Blessed One said: 'There is the sign of the foul, bhikkhus. Wise bringing to mind much practised therein is the nutriment for the non-arising of unarisen lust, or for the abandoning of arisen lust, not for its growth and increase' (S v 105).

1247. Furthermore, six things lead to the abandoning of lust: (1) the acquiring of the sign of the foul, (2) devotion to the development of the foul, (3) restraint of the sense doors as regards the faculties, (4) knowledge of the right amount in eating, (5) good friendship, (6) suitable talk.

1248. (1) For lust is abandoned in one who acquires the tenfold sign of the foul (see Vis VI), (2) who develops [it], (3) whose sense doors are closed as regards the faculties, and also (4) in one who knows the right amount in eating through the practice of maintaining himself by drinking water [to end his meal] when there is still room for four or five lumps of food. Hence it was said:

"He should drink water while there's room
for four or five more lumps of food,
The bhikkhu who is strenuous
finds this enough for happiness" (Thag 983).

1249. (5) Lust is abandoned also in one who cultivates good friends who delight in the development of the foul like the Elder Tissa, the worker on the foul (*Asubhakammika-Tissa*) (see Vis 20).

1250. Also (6) it is abandoned through suitable talk, while standing, sitting, etc., which is based on the tenfold foul. [271] Hence it was said [above]: "Six things lead to the abandoning of lust".

1251. But he understands that it is through the Arahāt path that there comes to be the future non-arising of lust abandoned by means of these six things.

(2) Ill-will (*vyāpāda*)

1252. The arising of ill-will comes about through unwise bringing to mind in regard to the sign of resentment (*paṭighanimitta*). Herein, resentment is the "sign of resentment" and also the object of resentment is the "sign of resentment". "Unwise bringing to mind" has one characteristic throughout. Because of employing it much in regard to that sign, ill-will arises.

1253. Hence the Blessed One said: 'There is the sign of resentment, bhikkhus. Unwise bringing to mind therein is the nutriment for the arising of unarisen ill-will, or for the growth and increase of arisen ill-will' (S v 103).

1254. But its abandoning comes about through wise bringing to mind in regard to the mind deliverance of amity. Herein, when "amity" is stated, both absorption and access are applicable; but when "mind deliverance" [is stated], absorption only. Wise bringing to mind has the aforesaid characteristics. Because of employing it much in regard to that [object], ill-will comes to be abandoned.

1255. Hence the Blessed One said: 'There is the mind deliverance of amity, bhikkhus. Wise bringing to mind much practised therein is the nutriment for the non-arising of unarisen ill-will, or for the abandoning of arisen ill-will not for its growth and increase' (S v 105).⁵³

1256. Furthermore, six things lead to the abandoning of ill-will: (1) the acquiring of the sign of amity, (2) devotion to the development of amity, (3) reviewing ownership of kamma, (4) much reflection, (5) good friendship, (6) suitable talk.

1257. (1) For ill-will is abandoned in one who acquires amity in any of the forms of specific or general directional pervasion;

1258. (2) and also in one who develops amity by limited and unlimited directional pervasion;

1259. (3) also in one who reviews the ownership of his own or others' kamma thus: 'And if you are angry with him, what will you do? Can you destroy his virtuous conduct, etc.? Have you not come by reason of your own kamma, and will you not go, too, by reason of your own kamma? Becoming angry with another is like wanting to strike another by picking up red-hot coals, a hot poker, excrement and so on. And if he is angry with you, what will he do? Can he destroy your virtuous conduct, etc.? He has come by reason of his own kamma and will go, too, by reason of his own kamma. Like an unaccepted present, like a handful of dust thrown against the wind, [272] this anger of his will fall back on his own head only.'

1260. (4) also in one who remains in reflection after reviewing the ownership of kamma.

1261. (5) Ill-will is abandoned also in one who cultivates good friends who delight in the development of amity like the Elder Assagutta.

1262. (6) Also it is abandoned through suitable talk while standing, sitting, etc., which is based on amity.

1263. Hence it was said [above]: “Six things lead to the abandoning of ill-will: the acquiring of the sign of amity, devotion to the development of amity, reviewing the ownership of kamma, much reflection, good friendship, suitable talk”.

1264. But he understands that it is through the Never-Returner path that there comes to be the future non-arising of the ill-will abandoned by means of these six things.

(3) Stiffness and Torpor (*thīnamiddha*)

1265. The arising of stiffness and torpor comes about through unwise bringing to mind in regard to boredom (*arati*) and so on. “Boredom” is a name for dissatisfaction; “languor” (*tandi*) is a name for bodily laziness; “stretching” (*vijambhikā*) is a name for bending of the body; “faintness after meals” (*bhattasammada*) is a name for giddiness after meals and feverishness after meals. “And mental lassitude” (*cetaso ca līnattam*) is a name for the sluggish state of the mind. Because of employing unwise bringing to mind much in regard to these [states] beginning with boredom, stiffness and torpor arise.

1266. Hence the Blessed One said: ‘There is boredom, bhikkhus, and languor, stretching, faintness after meals and mental lassitude. Unwise bringing to mind much practised therein is the nutriment for the arising of unarisen stiffness and torpor or for the growth and increase of unarisen stiffness and torpor’ (S v 103).

1267. But its abandoning comes about through wise bringing to mind in regard to the element of initiating (*ārambhadhātu*), etc. The “element of initiating” is a name for the first initial energy. The “element of launching” (*nikkamadhātu*), because of going forth (*nikkantattā*) from indolence, is stronger than the last; the “element of furthering” (*parakkamadhātu*), because of proceeding to further stages (*param param thānam akkamanato*), is stronger than the last. Because of employing wise bringing to mind much in regard to that threefold energy, stiffness and torpor comes to be abandoned.

1268. Hence the Blessed One said: ‘There is the element of initiating, bhikkhus, and the element of launching, and the element of furthering. Wise bringing to mind much practised therein is the nutriment for the non-arising of non-arisen stiffness and torpor or

for the non-growth and non-increase of arisen stiffness and torpor' (S v 105).⁵³

1269. Furthermore, six things lead to the abandoning of stiffness and torpor: [273] (1) grasping the sign in over-eating, (2) complete change of posture, (3) bringing to mind the perception of light, (4) living in the open, (5) good friendship, (6) suitable talk.

1270. (1) For stiffness and torpor are abandoned in one who grasps the sign in overeating thus: 'Stiffness and torpor weighing down upon him like a huge elephant come to one who sits in his day or night quarters doing the recluse's duties after eating food like one who eats till he has to be lifted from his seat, or till he rolls there on the ground, or till his clothes come off, or till the crows peck from his mouth, or till he vomits. But that does not happen to the bhikkhu who practises maintaining himself by drinking water [to end his meal] leaving still room for four or five lumps of food.'

1271. (2) Also in one who, when stiffness and torpor descend upon him in one posture, changes from that to another.

1272. (3) Also in one who brings to mind by night the light of the moon or the light of a lamp or the light of a torch, or by day the light of the sun.

1273. (4) And also in one who lives in the open.

1274. (5) Stiffness and torpor are abandoned also in one who cultivates good friends who have abandoned stiffness and torpor like the Elder Mahā Kassapa.

1275. (6) Also it is abandoned through suitable talk, while standing, sitting, etc., which is based on the ascetic practices (*dhutaṅga*). Hence it was said above: "Six things lead to the abandoning of stiffness and torpor: grasping the sign in over-eating, complete change of posture, bringing to mind the perception of light, living in the open, good friendship, suitable talk".

1276. But he understands that it is through the Arahat path that there comes to be the future non-arising of the stiffness and torpor abandoned by means of these six things.

(4) Agitation and Worry (*uddhacca-kukkucca*)

1277. The arising of agitation and worry comes about through unwise bringing to mind in regard to uncalm of mind. "Uncalm" (*avūpasama*) is a name for the state of being uncalmed. Agitation and worry are the same as that in meaning. Because of employing unwise bringing to mind much in regard to that, agitation and worry arise.

1278. Hence the Blessed One said: 'There is uncalm of mind, bhikkhus. Unwise bringing to mind much practised therein is the nutriment for the arising of unarisen agitation and worry, or for the growth and increase of arisen agitation and worry' (S v 103).

1279. But abandoning comes about through wise bringing to mind in regard to calm of mind called concentration.

1280. Hence the Blessed One said: 'There is calm of mind, bhikkhus. Wise bringing to mind much practised therein is the nutriment for the non-arising of unarisen agitation and worry or for the non-growth and non-increase of arisen agitation and worry' (S v 106).

1281. Furthermore, six things lead to the abandoning of agitation and worry: (1) being learned, (2) asking questions, (3) knowledge of the nature of the Vinaya (rules), [274] (4) cultivation of seniors, (5) good friendship, (6) suitable talk.

1282. (1) For agitation and worry are abandoned through learning in one who acquires one, two, three, four or five collections (*nikāya*) as to both Pāli and meaning.

1283. (2) Also in one who asks much about what is allowed and not allowed.

1284. (3) Also in one who has knowledge of its nature through attaining mastery of what is prescribed in the Vinaya.

1285. (4) Also in one who frequents senior, aged elders.

1286. (5) Agitation and worry are abandoned in one who cultivates good friends who are expert in the Vinaya like the Elder Upāli.

1287. (6) Also it is abandoned through suitable talk, while standing, sitting, etc., which is based on what is allowed and not allowed.

1288. Hence it was said [above]: "Six things lead to the abandoning of agitation and worry: being learned, asking questions, knowledge of the nature of the Vinaya (rules), cultivation of seniors, good friendship, suitable talk".

1289. But he understands that it is through the Arahat path for agitation and through the Never-Returner path for worry that there comes to be the future non-arising of the agitation and worry abandoned by means of these six things.

(5) Uncertainty (*vicikicchā*)

1290. The arising of uncertainty comes about through unwise bringing to mind in regard to uncertainty-producing (*vicikicchāṭhāniya*) states. "Uncertainty-producing states" is a name for uncertainty itself because of its being the reason for continued uncertainty. Because of employing unwise bringing to mind much

in regard to that, uncertainty arises.

1291. Hence the Blessed One said: 'There are uncertainty-producing states, bhikkhus. Unwise bringing to mind much practised therein is the nutriment for the arising of unarisen uncertainty or for the growth and increase of arisen uncertainty' (S v 103).

1292. But its abandoning comes about through wise bringing to mind in regard to profitable and unprofitable, etc. states.

1293. Hence the Blessed One said: 'There are profitable and unprofitable states, bhikkhus, blameful and blameless states, states to be cultivated and not to be cultivated, states low and high, states dark and bright with their counterparts. Wise bringing to mind much practised therein is the nutriment for the non-arising of unarisen uncertainty or for the non-growth and non-increase of arisen uncertainty' (S v 106).

1294. Furthermore, six things lead to the abandoning of uncertainty: (1) being learned, (2) asking questions, (3) knowledge of the nature of the Vinaya (rules), (4) abundance of resolution, (5) good friendship, (6) suitable talk.

1295. For uncertainty is abandoned through learning in one who acquires one, two, three, four or five Collections as to both Pāli and meaning.

1296. (2) Also in one who asks much about the Three Jewels.

1297. (3) Also in one who has attained mastery in the Vinaya.

1298. (4) Also [275] in one who has much resolution called faith to be placed in the Three Jewels.

1299. (5) Uncertainty is abandoned in one who cultivates good friends who are resolute in faith like the Elder Vakkali.

1300. (6) Also it is abandoned through suitable talk, while standing, sitting, etc., which is based on the qualities of the Three Jewels.

1301. Hence it was said [above]: "Six things lead to the abandoning of uncertainty: being learned, asking questions, knowledge of the nature of the Vinaya (rules), abundance of resolution, good friendship, suitable talk".

1302. But he understands that it is through the Stream-Enterer path that there comes to be the future non-arising of the uncertainty abandoned by means of these six things.

Enlightenment Factors

1303. In the section on the Awakening (Enlightenment) Factors, **santam** <199.30> ("when there is") [means] existent by being

obtained. **Asantam** <199.31> (“when there is not”): non-existent through not being obtained.

(1) Mindfulness (*sati*)

1304. As regards **yathā ca anuppanassa** <199.33> (“and how there comes to be the arising of the unarisen”), however, firstly the arising of the mindfulness awakening factor comes about thus: ‘There are states productive of the mindfulness enlightenment factor, bhikkhus. Wise bringing to mind much practised therein is the nutriment for the arising of the unarisen mindfulness factor, or leads to the growth, increase, development and perfection of the arisen mindfulness enlightenment factor’ (S v 65).

1305. Herein, “states productive of the mindfulness enlightenment factor” are mindfulness itself. Wise bringing to mind has the characteristics already stated. Because of employing it much in regard to that, the mindfulness enlightenment factor arises.

1306. Furthermore, four things lead to the arising of the mindfulness enlightenment factor: (1) mindfulness and clear comprehension, (2) avoidance of unmindful persons, (3) cultivation of persons whose mindfulness is established, (4) being resolved thereon.

1307. The mindfulness enlightenment factor arises (1) through mindfulness and clear comprehension regarding the seven instances beginning with “moving forward”,⁵⁴ etc., (2) by the avoidance of persons who are unmindful, like crows round food that has been thrown away, (3) by the cultivation of persons whose mindfulness is established, like the Elder Tissadatta and the Elder Abhaya, and (4) through the tending, inclining and leaning of the mind thereto for the purpose of arousing mindfulness while standing, sitting, etc.

1308. But he understands that it is through the Arahāt path that there comes to be the perfection through development of that [mindfulness enlightenment factor] which has arisen by means of these four things.

(2) Investigation of States (*dhammavicaya*)

1309. But the investigation-of-states enlightenment factor comes about thus: ‘There are profitable and unprofitable states, bhikkhus, blameful and blameless states, states to be cultivated and not to be cultivated, states low and high, states dark and bright with their counterparts. Wise bringing to mind much practised therein is the

nutriment for the arising of the unarisen investigation-of-states enlightenment factor, or leads to growth, increase, development and perfection of the arisen investigation-of-states enlightenment factor'⁵³ (S v 66).

1310. [276] Furthermore, seven things lead to the arising of the investigation-of-states enlightenment factor: (1) asking questions, (2) the act of cleansing the basis, (3) imparting of evenness to the five faculties, (4) avoidance of persons of no understanding, (5) cultivation of persons of understanding, (6) reviewing the field for the exercise of profound knowledge, (7) being resolved thereon.

1311. Herein, (1) "asking questions" is repeated questioning about the meaning of the aggregates, elements, bases, faculties, powers, enlightenment factors, path factors, jhāna factors, tranquillity and insight.

1312. (2) "The act of cleansing the basis" is the cleansing of the personal and external basis; for when one's head-hair, nails and body-hair are too long, or the body has an excess of [one of] the humours (*ussanna-dosa*)⁵⁵ and is stained and smeared with sweat, then the personal basis is unclean and unpurified. But when the robes are worn, dirty and ill-smelling, or the abode is soiled, then the external basis is unclean and unpurified. So the cleansing of the personal basis should be done by cutting the head-hair, etc., by lightening the body by means of emetics and purgatives and by shampooing and bathing. The external basis should be cleansed by means of sewing, washing, dyeing, mending, etc. For when this personal and external basis is unclean, also knowledge about arisen consciousnesses and conscious components is unpurified, like the light from a crest of flame arisen dependent on an impure lamp-bowl, wick and oil. But when the personal and external basis is clean, also knowledge about arisen consciousnesses and conscious components is purified, like the light from a crest of flame arisen dependent on a pure lamp-bowl, wick and oil. Hence it was said [above]: "The act of cleansing the basis leads to the arising of the investigation-of-states enlightenment factor."

1313. (3) "Imparting of evenness to the [five] faculties" is a name for the act of equalising the faculties beginning with faith. For if one's faith faculty is strong and the rest slack, then the energy faculty will be unable to exercise its function of exerting, the mindfulness faculty its function of establishing, the concentration faculty its function of non-distraction and the understanding faculty its

function of seeing. Therefore that [faith faculty] should be diminished by means of reviewing the [real] nature of the object [causing excessive faith]⁵⁶ or by not bringing it to mind by as much as it is in excess in him who is bringing it to mind. And here the story of the Elder Vakkali is the illustration (see S iii 119). But if the energy faculty [277] is strong, then neither can the faith faculty exercise its function of resolving nor the others their other [respective] functions. Therefore that [energy faculty] should be diminished by means of the development of tranquillity and so on. And here the story of the Elder Soṇa should be pointed out (see Vin i 182; A iii 374). And also with the rest: when one has too much strength, the others are unable to exercise their other [respective] functions; so it should be understood.

1314. In particular, however, they here praise the equalising of [the faculties of] faith with understanding and of concentration with energy. One of strong faith and lax understanding is foolishly trustful and trusts without grounds. One of strong understanding and lax faith partakes of craftiness and is incurable like a disease caused by medicine. [Thinking:] 'Profitable [kamma] comes about by the mere entertaining of the thought,' he goes too far and, through not performing meritorious deeds, by way of gifts, etc., he reappears in hell. Through the equalising of the two one is confident [but] only with grounds.

1315. Indolence overcomes one who is strong in concentration and lax in energy because of concentration's tendency to indolence. Agitation overcomes one who is strong in energy and lax in concentration because of energy's tendency to agitation. But concentration yoked to energy does not fall into indolence; and energy yoked to concentration does not fall into agitation. Therefore equalising of the two should be effected. For absorption comes about through the equalisation of the two.

1316. Furthermore, strong faith is fitting for one who is working on concentration; for he thus reaches absorption through faith and trust. But as regards concentration and understanding, strong one-pointedness is fitting for one who is working on concentration; for he thus reaches absorption. Strong understanding is fitting for one who is working on insight; for thus he reaches penetration of the characteristics. But due to the equalising of these two there comes to be absorption for sure.

1317. But strong mindfulness is fitting throughout; for mindfulness

protects the mind from falling into agitation through [excess of] faith, energy and understanding which tend to agitation, and from falling into indolence through [excess of] concentration which tends to indolence. Therefore it is desirable throughout, like the salt-seasoning in all curries and like the minister-of-all-work in all the king's affairs. Hence it is said:⁵⁷ 'And indeed mindfulness has been stated as all-helpful by the Blessed One' (cf. S v 115). For what reason? Because the mind has its refuge in mindfulness, [278] and mindfulness is manifested as protection. And there is no exerting or restraining of the mind without mindfulness.

1318. (4) "Avoidance of persons of no understanding" means avoiding from afar unintelligent persons who lack firm understanding of the classes of aggregates, etc.

1319. (5) "Cultivation of persons of understanding" is a name for the cultivation of persons endowed with understanding of rise and fall which lays hold of the fifty characteristics (see Ps i 54-57) equally.

1320. (6) "Reviewing the field for the exercise of profound knowledge" means reviewing in various ways by means of profound understanding which occurs in respect of the profound aggregates, etc.

1321. (7) "Being resolved thereon" means the tending, inclining and leaning of the mind thereto for the purpose of arousing the investigation-of-states enlightenment factor while standing, sitting, etc.

1322. But he understands that it is through the Arahāt path that there comes to be the perfection through development of that [investigation-of-states enlightenment factor] which has arisen.

(3) Energy (*virīya*)

1323. But the arising of the energy enlightenment factor comes about thus: 'There is the element of initiating, bhikkhus, and the element of launching and the element of furthering. Wise bringing to mind much practised therein is the nutriment for the arising of the unarisen energy enlightenment factor, or leads to the growth, increase, development and perfection of the arisen energy enlightenment factor' (S v 66).

1324. Furthermore, eleven things lead to the arising of the energy enlightenment factor: (1) reviewing the fearfulness of the states of woe, (2) perception of its benefits, (3) reviewing the way of going,

(4) being a credit to the almsfood, (5) reviewing the greatness of the Heritage, (6) reviewing the greatness of the Master, (7) reviewing the greatness of the Race, (8) reviewing the greatness of companions in the life of purity, (9) avoidance of idle persons, (10) cultivation of strenuous persons, (11) being resolved thereon.

1325. Herein, (1) the energy enlightenment factor arises in one who reviews the fearfulness of the states of woe thus: 'This is your time for putting forth energy, bhikkhu; for at the time of undergoing great pain starting with the torture of the fivefold transfixing (see M sutta 129) in the hells; and in the animal existence at the time of being caught in nets and snares and trammels, and at the time of drawing carts, etc. when one is being struck and beaten with goads, thorns, etc.; and in the realm of ghosts at the time of being sick with hunger and thirst for many thousands of years during the interval between Enlightened Ones; and among the Kālakañjika-Asura [demons] [279] at the time of undergoing suffering through wind and sun through having a person consisting merely of bones and skin sixty to eighty hands high — at such times it is not possible to arouse the energy enlightenment factor.'

1326. (2) It arises also in one who perceives its benefits thus: 'The nine supramundane states cannot be obtained by one who is idle, but they can by one who is strenuous — this is the benefit of energy.'

1327. (3) It arises also in one who reviews the way of going thus: 'The path taken by all Buddhas, Pacceka-Buddhas and Great Disciples has to be taken by you, too; it cannot be taken by one who is idle.'

1328. (4) It arises also in one who reviews being a credit to the almsfood thus: 'Those who support you with almsfood - these people are not your relatives, nor your slaves or servants, nor do they give you fine almsfood, [thinking:] "We shall live in dependence on him." But rather they give expecting great fruit from their actions. And your requisites were not allowed by the Master for the sake of your growing fat and living in pleasure; rather were they allowed to you so that by making use of them and doing the recluse's duties you should be freed from the suffering of the round [of existence]. Now, by living in idleness you are no credit to that almsfood. Only one who is strenuous is a credit to the almsfood.'

1329. Like the Elder Mahāmitta. The Elder, it seems, was living in the Farmer's Cave (*Kassakaleṇa*). In his alms village there was a certain prominent woman devotee who cared for him as her own son. As she was going to the forest one day, she told her daughter:

'My dear, in such and such a place there is matured rice (*purāṇatanḍulā*), in this place milk, in that place ghee, in that molasses. When your brother the Venerable Elder Mitta comes, give him the rice you have cooked, together with the milk, ghee, honey and molasses. And eat some yourself.' 'But what will you eat, my dear?' 'I have already eaten the cooked rice left over from yesterday with some gruel.' 'What will you eat at midday, my dear?' 'Cook some sour gruel with broken rice and put some herbs in it and keep it [for me], my dear.'

1330. As he was taking out his bowl after putting on his outer robe, the Elder heard that conversation [with the divine ear element] and exhorted himself thus: 'The great devotee, it seems, [280] has eaten stale rice and gruel and at midday will eat sour gruel and herbs. But she has ordered matured rice, etc. for you. Yet she does not expect from you in return for that either fields or land or cloth or food. But she gives it hoping for the three kinds of success.⁵⁸ Can you or can you not give her those kinds of success?' [Then thinking:] 'But this almsfood cannot be taken by you if you still have greed, hate and delusion,' he put his almsbowl back in its bag, unloosed the knot and turned back; going into the Farmer's Cave, he put the bowl under the bed and the robe on the robe rack and sat down resolving upon energy thus: 'I will not go out without reaching Arahatship.'

1331. This bhikkhu who had long been diligent, by increasing insight, reached Arahatship before the meal and the Great One whose cankers are destroyed sat⁵⁹ smiling like an opening lotus. A deity dwelling in a tree at the door of the cave uttered this paean:

'Honour to you, O Noble One
 honour to you, O Best of Men;
 O Sorrowless One, with cankers gone
 worthy of every offering!' (Th 629, 1179)

and said to him: 'Venerable Sir, by giving alms to Arahats like you who wander for alms, the old woman will be freed from suffering.'

1332. When the Elder had arisen and opened the door, he knew on looking out that it was still early, and he took his bowl and outer robe and went into the village. The girl had prepared the meal and sat watching at the door, [thinking:] 'Now my brother will come, now my brother will come.' When the Elder arrived at the door of the house, she took the bowl and, filling it with the

milk [-rice] almsfood together with the ghee and molasses, she put it in his hand. After giving the benediction "May you be happy", the Elder went away.

1333. She stood watching him, for the Elder's colour was then extremely purified, his faculties clear, and his face shone exceedingly like a ripe palmyra fruit loosed from its stalk. When the great devotee came back from the forest, she asked: 'Well, my dear, did your brother come?' She told her all that had occurred. The devotee then knew: 'My son's task for which he went forth has reached its culmination today,' and she said: 'Your brother, my dear, delights in the Enlightened One's dispensation; he is not dissatisfied.'

1334. (5) It arises also in one who reviews the greatness of the Heritage thus: 'Great indeed is the Master's heritage, namely, the seven Noble Treasures.⁶⁰ Those cannot be had by one who is idle. For [281] just as an erring son is disowned by his parents who say: 'This is not our son,' and he does not obtain their heritage in the end, so indeed one who is idle does not obtain the heritage of the Noble Treasures. Only one who is strenuous obtains them.'

1335. (6) It arises also in one who reviews the greatness of the Master thus: 'Great indeed is your Master. The ten thousandfold world system shook at the time of your Master's taking rebirth in his mother's womb, at the time of his coming forth, at the time of his enlightenment, when he turned forward the Wheel of the Law, [showed] the Twin Miracle, descended from the gods, and renounced his lifespan, and at the time of his complete extinction. Is it fitting for you, who have gone forth in the dispensation of such a Master, to be idle?'

1336. (7) It arises also in one who reviews the greatness of the Race (*jāti*) thus : 'By race you are not now of common stock. You are born into King Okkāka's lineage come down in unbroken line from Mahāsammata; and you are the grandson of King Suddhodana and Queen Mahā Māyā, and the younger brother of the superb Rāhula. For you who are the son of such a conqueror, it is not fitting to live in idleness.'

1337. (8) It arises also in one who reviews the greatness of the companions in the life of purity thus: 'Sāriputta and Moggallāna and the eighty great disciples penetrated the Supramundane Law by means of energy. Are you or are you not entering upon their path?'

1338. (9) And also in one who avoids idle persons who are without

bodily or mental energy like a python that lies [inert] after filling its belly.

1339. (10) And also in one who cultivates strenuous persons who exert themselves.

1340. (11) And it arises also in one whose mind tends, inclines and leans thereto for the purpose of arousing energy while standing and sitting, etc.

1341. But he understands that it is through the Arahāt path that there comes to be the perfection through development of that [energy enlightenment factor] which has arisen.

(4) Rapture (*pīti*)

1342. But the arising of the rapture enlightenment factor comes about thus: 'There are states productive of the rapture enlightenment factor, bhikkhus. Wise bringing to mind much practised therein is the nutriment for the arising of the unarisen rapture enlightenment factor, or leads to the growth, increase, development and perfection of the arisen rapture enlightenment factor' (S v 66). Herein, states productive of the rapture enlightenment factor are rapture itself. [282] The bringing to mind which arouses that is called wise bringing to mind.

1343. Furthermore, eleven things lead to the arising of the rapture enlightenment factor: (1) the recollection of the Enlightened One, the recollections (2) of the Law, (3) of the Order, (4) of virtuous conduct, (5) of generosity, (6) of deities, (7) the recollection of peace, (8) avoidance of rough persons, (9) cultivation of refined persons, (10) reviewing discourses that inspire confidence, (11) being resolved thereon.

1344. (1) For the rapture enlightenment factor arises in one who recollects the qualities of the Enlightened One, and it pervades his whole body up to access concentration.

1345. (2), (3) Also in one who recollects the qualities of the Law and of the Order.

1346. (4) Also in one who reflects on the fourfold purity of conduct preserved unbroken over a long time; and also in a layman who reviews the ten kinds of virtuous conduct and the five kinds of virtuous conduct.

1347. (5) Also in one who reviews generosity, after giving good food to companions in the life of purity during a time of scarcity,

[thinking:] 'Thus we gave'; and also in a layman who reviews gifts given to the virtuous in such times [of scarcity].

1348. (6) Also in one who reviews the presence in himself of such qualities as those, possessed of which, [others] have reached the divine state.

1349. (7) Also in one who reviews thus: 'The defilements suppressed by the attainments do not occur for sixty or seventy years.'

1350. (8) Also in one who avoids rough persons who, being corrupt and rough in showing disrespect on seeing shrines, the Wisdom Tree and elders are, through lack of trust and love for the Enlightened One and so on, like the dirt on a mule's back.

1351. (9) Also in one who cultivates persons who are full of trust, gentle and loving in regard to the Enlightened One and so on.

1352. (10) Also in one who reviews trust-inspiring discourses which illustrate the qualities of the Three Jewels.

1353. (11) And it arises also in one whose mind tends, inclines and leans thereto for the purpose of arousing rapture while standing, sitting, etc.

1354. But he understands that it is through the Arahāt path that there comes to be the perfection through development of that [rapture enlightenment factor] which has arisen.

(5) Tranquillity (*passaddhi*)

1355. But the arising of the tranquillity enlightenment factor comes about thus: 'There is bodily tranquillity, bhikkhus, and mental tranquillity. Wise bringing to mind much practised therein is the nutriment for the arising of the unarisen tranquillity enlightenment factor, or leads to the growth, increase, development and perfection of the arisen tranquillity enlightenment factor' (S v 66).

1356. Furthermore, seven things lead to the arising of the tranquillity enlightenment factor: (1) use of good food, [283] (2) use of good weather, (3) use of a pleasant posture, (4) keeping to the middle, (5) avoidance of persons who are physically violent, (6) cultivation of persons who are bodily tranquil, (7) being resolved thereon.

1357. (1) Tranquillity arises in one who eats mild, suitable food and also in one who uses (2) a suitable weather from among the cold and hot [kinds] and (3) a suitable posture from among the postures of standing, etc. But this is not said with reference to one

who, with a nature like that of a Great Man, can bear all kinds of weather and postures; but to one for whom some kinds of weather and postures are contrary, it arises when he avoids the contrary kinds of weather and postures and uses favourable ones.

1358. (4) Reviewing one's own and others' ownership of kamma is called "keeping the middle". It arises through this keeping to the middle.

1359. (5) Also [it arises] in one who avoids a person who is physically violent in such wise that he goes about attacking others with clods and sticks.

1360. (6) Also in one who cultivates a person who is controlled in hand and foot and bodily tranquil.

1361. (7) And it arises also in one whose mind tends, inclines and leans thereto for the purpose of arousing tranquillity while standing, sitting, etc.

1362. But he understands that it is through the Arahāt path that there comes to be the perfection through development of that [tranquillity enlightenment factor] which has arisen.

(6) Concentration (*samādhī*)

1363. But the arising of the concentration enlightenment factor comes about thus: 'There is the sign of tranquillity, bhikkhus, the sign of non-distraction. Wise bringing to mind much practised therein is the nutriment for the arising of the unarisen concentration enlightenment factor, or leads to the growth, increase, development and perfection of the arisen concentration enlightenment factor' (S v 66). Herein, the "sign of tranquillity" is tranquillity itself and the "sign of non-distraction" is in the sense of non-scatteredness.

1364. Furthermore, eleven things lead to the arising of the concentration enlightenment factor: (1) the act of cleansing the basis, (2) imparting evenness to the five faculties, (3) skill in the sign, (4) exerting the mind on occasion, (5) restraining the mind on occasion, (6) gladdening on occasion, (7) looking on with equanimity on occasion, (8) avoiding unconcentrated persons, (9) cultivating concentrated persons, (10) reviewing the jhānas and the liberations, (11) being resolved thereon.

1365. Herein, (1) the "act of cleansing the basis" and (2) "imparting evenness to the [five] faculties" should be understood as afore-said (see above, § 1312 ff.).

1366. (3) "Skill in the sign" is a name for skill in acquiring the *kaṣiṇa* sign.

1367. (4) "Exerting the mind on occasion" is [284] the exerting of the mind, when it is limp through over-laxity, etc., by arousing the investigation-of-states, energy and rapture enlightenment factors.

1368. (5) "Restraining the mind on occasion" is the restraining of the mind, when it is agitated through over-strenuousness, etc., by arousing the tranquillity, concentration and equanimity enlightenment factors.

1369. (6) "Gladdening on occasion": when the mind is disheartened through the lax exercise of understanding or through failure to attain the bliss of pacification, then he arouses it by reviewing the eight grounds for a sense of urgency (*saṃvega*). These are the four, namely, birth, old age, sickness and death, and the suffering of the states of woe as the fifth, and the suffering rooted in the past round [of existence], the suffering rooted in the future round [of existence] and the suffering rooted in the present search for food. And he creates trust through recollecting the qualities of the Three Jewels. This is called "gladdening on occasion".

1370. (7) "Looking on with equanimity on occasion": when the mind, having attained to the right practice, is free from sluggishness, agitation and disheartenment, is proceeding evenly in the object, and has entered on the way of tranquillity, then he undertakes no work of exerting, restraining and gladdening, like a charioteer when the horses are progressing evenly (cf. MA iv 143). This is called "looking on with equanimity on occasion".

1371. (8) "Avoiding unconcentrated persons" means the avoiding from afar of persons who are distracted in mind and who have not reached either access or absorption.

1372. (9) "Cultivation of concentrated persons" means the cultivation, frequenting, honouring of those who are concentrated in mind by means of either access or absorption.

(10)⁶¹

1373. (11) "Being resolved thereon" means the tending, inclining and leaning of the mind thereto for the purpose of arousing concentration while standing, sitting, etc.

1374. But he understands that it is through the Arahāt path that there comes to be the perfection, through development, of that [concentration enlightenment factor] which has arisen.

(7) Equanimity (*upekkhā*)

1375. But the arising of the equanimity enlightenment factor comes about thus: 'There are states productive of the equanimity enlightenment factor, bhikkhus. Wise bringing to mind much practised therein is the nutriment for the arising of the unarisen equanimity enlightenment factor, [285] or leads to the growth, increase, development and perfection of the arisen equanimity enlightenment factor' (S v 67).

1376. Furthermore, five things lead to the arising of the equanimity enlightenment factor: (1) the maintaining of the middle state with regard to beings, (2) the maintaining of the middle state with regard to formations, (3) avoiding persons who treasure beings and formations, (4) cultivating persons who maintain the middle state with regard to beings and formations, (5) being resolved thereon.

1377. Herein, (1) he arouses the "middle state with regard to beings" in two ways, (a) through reviewing ownership of kamma thus: 'You have come according to your deeds and you will go according to your deeds; and this one has come according to his deeds and will go according to his deeds; who is it that you treasure?'; and (b) through reviewing the absence of any [such thing as a] being thus: 'In the ultimate sense no being exists; who is it that you treasure?'

1378. (2) He arouses the "middle state with regard to formations" in two ways, (a) by means of reviewing ownerlessness thus: 'This robe will gradually fade and wear out; after becoming a foot-wiping cloth, it will be thrown away with the point of a stick; but if it had had an owner he would not allow it to come to ruin thus'; and (b) by means of reviewing transitoriness thus: 'This is not lasting, it is temporary.' And as in the case of the robe, so should it be construed in the case of the bowl and so on.

1379. (3) "Avoiding persons who treasure beings and formations": (a) a "treasurer of beings" is a name for the person who is possessively fond, as a householder, of his own sons, daughters, etc., or as one gone forth, of his own pupils, equals, preceptor, etc.. With his own hands he does their hair-cutting, sewing, washing and dyeing of robes, bowl-baking,⁶² etc.; and if they are out of his sight for a while, he looks here and there like a lost deer, [asking:] 'Where is the novice so and so, where is the young bhikkhu so and so?' And if another asks [him]: 'Send so and so for a while for hair-cutting, etc.,' he will not allow it, [saying:] 'We do not even make

him do his own work; if you take him, you will tire him.' But [286] (b) a "treasurer of formations" is a name for one who is possessively fond of robes, bowls, vessels, sticks, staffs and so on. He will not allow another's hand to touch them. If asked for the temporary loan of them, he says: 'We are fond of this and do not use it; how can we give it to you?' But he who is central, neutral towards these two bases is called "one who maintains the middle state towards beings and formations". This equanimity enlightenment factor [arises] in one who thus avoids from afar such persons who treasure beings and formations.

1380. (4) Also in one who cultivates persons who maintain the middle state with regard to beings and formations.

1381. (5) And it arises also in one whose mind tends, inclines and leans thereto for the purpose of arousing that [equanimity] while standing, sitting, etc.

1382. But he understands that it is through the Arahat path that there comes to be the perfection through development of that [equanimity enlightenment factor] which has arisen.

1383. The rest is clear. Also, in these two sections [i.e. Hindrances and Enlightenment Factors] pure insight only is expounded.

(f) Conclusion

1384. So as regards these four foundations of mindfulness, in the prior stage they are obtained in different conscious moments. For by one consciousness only he lays hold of the body; by another, feelings; by another, mind; by another he lays hold of mental objects. But at the moment of the supramundane path they are obtained in one single consciousness. For from the outset it is the mindfulness associated with insight of one who has come by laying hold of the body that is called "contemplation of the body"; the person who is possessed of that mindfulness is called "one contemplating the body". The mindfulness associated with the path at the path moment of one who has reached the noble path by exerting insight is called "contemplation of the body"; the person who is possessed of that is called "one contemplating the body" ... by laying hold of feelings ... by laying hold of mind ... It is mindfulness associated with insight of one who has come by laying hold of mental objects that is called "contemplation of mental objects"; the person who is possessed of that mindfulness is called "one contemplating mental objects". The mindfulness associated with the path at the path

moment of one who has reached the noble path by exerting insight is called “contemplation of mental objects”; the person who is possessed of that mindfulness is called “one contemplating mental objects”. Thus in the first place the teaching rests upon the person. 1385. But mindfulness that lays hold of the body owing to the abandoning of the perversion (*vipallāsa*) of “beauty” in the body and succeeds through the path is called “contemplation of the body”. Mindfulness that lays hold of feelings owing to the abandoning of the perversion of “pleasure” in feelings and succeeds through the path is called “contemplation of feelings”. Mindfulness that lays hold of the mind owing to the abandoning of the perversion of “permanence” in the mind and succeeds through the path is called “contemplation of the mind”. Mindfulness that lays hold of mental objects owing to the abandoning of the perversion of “self” [287] in mental objects and succeeds through the path is called “contemplation of mental objects”. So it is the single mindfulness associated with the path that gets four names in the sense of accomplishing four functions. Hence it was said [above]: “But at the moment of the supramundane path they are obtained in one single consciousness”.

End of Suttanta Division

B. ABHIDHAMMA DIVISION

1386. In the Abhidhamma Division, because of the teaching being undertaken by way of supramundane foundations of mindfulness, instead of the text being set forth as in the case of the mundane foundations of mindfulness with the body, etc. as object, all the foundations of mindfulness beginning with contemplation of the body are described by showing the mere headings of the teaching explained in the *Dhammasaṅgaṇi*.

1387. Herein, the division as to methods should be understood. How? As regards contemplation of the body, firstly in the case of the Stream-Entry path: there are ten methods in the laying to heart of *jhāna* (*jhānābhinivesa*) by way of the two methods of tetrad (= four *jhānas*) and pentad (= five *jhānas*) in respect of each of the five instances, namely, Bare Way (*suddhika-paṭipadā*), Bare Void (*suddhika-suññatā*), Void Way (*suññatā-paṭipadā*), Bare Desireless (*suddhika-appaṇihita*) and Desireless Way (*appaṇihita-paṭipadā*). So

also in the case of the remaining layings to heart—thus in the twenty layings to heart there are two hundred methods. These being multiplied by four by the four predominances (*adhipati*) make eight [hundred]. Thus the two [hundred] bare and the eight [hundred] with predominance are [together] a thousand methods. Likewise in the case of contemplation of feeling, etc. and in respect of bare foundation of mindfulness. Thus in the case of the Stream-Entry path there are five thousand methods. And as in the case of the Stream-Entry path, so also in the case of the remaining paths. Thus in respect of the profitable there are twenty thousand methods.

1388. But there being three times that in respect of the divisions into the void, the desireless and the signless, in the case of the resultant there are sixty thousand methods. So indeed the Abhidhamma Division is twofold with the descriptions of the profitable and the resultant foundations of mindfulness which [respectively] accomplish their own functions and have their functions fulfilled, and it has ten divisions with the ten sections of the descriptions, namely, with the five in respect of the profitable and the five in respect of the resultant, [each] by way of contemplation of body, etc., and by way of the bare [method], and it is adorned with eighty thousand methods.

End of Abhidhamma Section

C. QUESTIONNAIRE

1389. In the Questionnaire, the profitable, etc. state of the foundations of mindfulness should be understood in accordance with the Pāli.

1390. But as regards the object triads, because of occurrence with reference to the measureless nibbāna, all these have a measureless object only, not path as object. But they have path as cause through the conascent cause. By putting energy or investigation foremost at the time of development of the path, they have path as predominance. In the case of path development which has zeal or consciousness [288] foremost, they are not classifiable as “having path as predominance”, and at the time of fruition they are not [so] classifiable too.

1391. As regards the past and so on, they are not [so] classifiable owing to the state of single object. But because of nibbāna being

an external mental object, they have an external object. Thus in this Questionnaire, only foundations of mindfulness which belong to the produced supramundane are expounded. For only in the Suttanta Division are the foundations of mindfulness expounded by the Blessed One as mundane and supramundane mixed. But in the Abhidhamma Division and in the Questionnaire they are supramundane only. Thus this Classification of the Foundations of Mindfulness is also taught by classifying it in triple succession.

End of Classification of the Foundations of Mindfulness

FOOTNOTES TO CHAPTER SEVEN

1. *Satipaṭṭhāna-paricchedo*; so also DA iii 752. MA i 237 has *satipaṭṭhānamagga-paricchedo*.
2. E^c and C^c add *sādhukam manasikarotha* here, absent at S v 184 and in both DA and MA [LSC].
3. *Pakaraṇa-naya*. Mṭ comments: the method of explaining according to the Ceylon explanation. They say also that it is the method of construing of the preachers in the *Netti* and *Peṭaka* exposition(s). Dṭ iii 366 simply says: the method of commenting upon *suttanta* by way of the *Nettipakaraṇa*. The parallel is closest with Peṭ 244 f. and Nett 114 f., especially the latter, but note the omission of *salla* and *viññāṇaṭṭhiti* from the set of ten defilements and the difference of order. Mṭ seems to prefer to explain *pakaraṇa* as Ceylon explanation (*Tambapaṇṇibhāsā*) or perhaps explanation of the Sinhalese school. *Pakaraṇa-naya* would then be translated as “explanatory method” rather than “method of the Exposition” [LSC].
4. C^c: *nibbānam. Mahānagaradvāram*. DA and MA are similar but omit *mahā* [LSC].
5. See MA ii 362 for energy and concentration as the necessary associates of mindfulness.
6. So also DA and MA but S and PsA i 178 have “fully comprehends feeling” in the last line. Dṭ’s comment appears to follow the canonical reading [LSC].
7. See above, § 1036 and cf. Vis 289.
8. *Ajjhattam* does not appear in MA, not being in the M text.
9. *Agaru*, not in this sense in PED: = *agalu* cf. Vis Trsl. p. 261 n.
10. *Haṭṭhasaṅkhalikā*; mṭ + mhṭ: “like a row of fingers” cf. anuṭ.
11. E^c and C^c add a sentence here (absent at Vis 243): Penetration of the characteristics is a condition for the penetration of the path and fruit. *Lakkhaṇa* would then be taken as the three characteristics of impermanence and so on. Mṭ, however, explains *lakkhaṇapaṭivedho* as: penetration of the characteristic of foulness or penetration of the characteristic of the elements. Cf. anuṭ, Vis Trsl. p. 262 n. and KhA 41 [LSC].
12. This sentence is omitted in Vis and in the manuscript of this translation. I have added it, however, as mt comments that this

- refers both to what has been so far said and is also to show the inclusion of fourth jhāna tranquillity as colour kasiṇa [LSC].
13. Mṭ: *Sign of concentration* is just concentration in the mode of characterising (*upalakkhaṇākāra*). *Should be brought to mind*: should be made in consciousness; the meaning is that the sign of concentration i.e. the object which is the cause of concentration should be adverted to [LSC].
 14. *Galavātaka*; not in this sense in PED. See MA ii 58 and Vis Trsl. p.268 n.
 15. Measure of length equal to one seventh of an *ūkā* (louse's head).
 16. Reading *dasādhiḱāni tīṇi atthisatāni* with E^c. (Vis Trsl. p. 272 and KhA Trsl p. 47 both have three hundred and odd bones [LSC]).
 17. *Koṭṭhaṭṭhīni*. The meaning is demanded by the context, otherwise no mention would be made of these two bones, and the description fits. PED has "stomach bone or bone of the abdomen" (?). Cf. Vis Trsl. p. 273 n.
 18. *Kataka*, not in this sense in PED; see Vis 591; MA ii 13.
 19. B^c reads *apaṇīta-tacaṃ bhinditvā kaḷīra-saṅṭhānaṃ*; Vis and E^c read *apaṇīta-taca-sindikaḷīra-saṅṭhānaṃ*; cf. KhA Trsl. p. 50 n.
 20. This paragraph is missing in B^c.
 21. *Pañjara*, not in this sense in PED. KhA 50 has "a row of plates".
 22. See above, n.17.
 23. *Saṅkuṭitaḡaṭapunaṭalakhanda*; see notes to Vis Trsl. p. 274 and KhA Trsl. p. 51. Perhaps "the shape of a piece of membrane filled with condensed ghee" [LSC].
 24. See above, n.14.
 25. "Midriff" obviously does not fit the description that follows, nor do any of the words given in PED. It is hard to know what word is appropriate.
 26. See note to KhA Trsl. p. 56, preferring the reading *dvatti*-(two or three) [LSC].
 27. *Obhagga*; the senses given in PED do not fit here.
 28. Cf. Vis Trsl. p. 277 n.31 and KhA Trsl. p. 58 n.44.
 29. *Kaṇḍūyati*, not in PED.
 30. *Upādinnaka* ("clung to"), i.e. kammically acquired [Ny].
 31. Vis has here first *muttarasaṃ* ("the essence of urine" or "urine solution"). The translator notes this in his manuscript [Ny].

32. See above, § 1077.
33. *Ekattārammaṇabalena* — “by the power of unity as object”. Mṭ: by way of an object whose nature is single (*ekasabhāva*) because it is free from the disturbance caused by having a variety of objects and which appears to a well-concentrated mind with the hindrances suppressed; for the object of unity as soon as it appears arouses liking for that same object of unity, arouses perfected suffusing rapture (*pharaṇapīti*) and arouses mental pleasure which experiences the attractive aspect. For without liking and mental pleasure there is no appearance of unity to one who has not passed beyond rapture and happiness [LSC].
34. *Kappetvā*; read *vikappetvā*?
35. *Nīla* + blue (flowers), green (leaves or bronze), black (night, hair), etc.
36. See MA iii 257.
37. Cf. above, § 276 f., Vis 353 f. and KhA 42 f.
38. In the original the preceding paragraph is in verse form. See KhA Trsl. p. 52 [LSC].
39. *Kacchaṇ*; no sense given in PED fits.
40. *Yathā hi pāto va utthāya mukhaṃ no dhovituṃ na vaṭṭati*; missing in E^c [Ny].
41. *Dhātupatthaddha-kāyaṃ katvā*; explained by *dhātunā upatthaddha-kāyaṃ* in Sammohavinodanī Yojanā. The element meant here is the water element (*āpo-dhātu*), which through its function of binding or cohesion-producing effects a stiffening [Ny].
42. *Sajjhāya sotānusarena*. This probably means “according to the ‘stream’ or ‘accustomed sequence’ of the recitation” [Ny].
43. Mṭ gives the same story as given at Vis 266, no doubt correctly but see § 413 above [LSC].
44. Mṭ points out that there are some cases of attainment of access by means of the ten *asubha* in relation to a living body, citing the stories of Mahātissa and the novice attendant on Saṅgharakkhita (cf. Vis 194). Absorption cannot, however, be reached when the head hairs and so on are taken in terms of a being (“there is in *his* body”) but without reaching absorption there can be contemplation of the danger (*ādīnavānupassanā*) in relation to someone else’s body. This is why VbhA speaks of development of insight under the name of contemplation of the “foul” [LSC].
45. This paragraph is different at KhA 74–5 [LSC].

46. See the four kinds of teaching, *puggalādhiṭṭhānā-dhammadesanā*, etc., at MA i 24.
47. Dṭ to DA iii 773: for the objects of visible data and so on are here referred to as basis (*vatthu*) because they are the cause of the occurrence of feeling; cf. mṭ [LSC].
48. E^c reads *viriyasamatam*, so also DA (E^c), Dṭ; MA (E^c), MSS to Dṭ read *viriyasamatham*; C^c reads *viriyasamādhim*, supported by mṭ and anuṭ [LSC].
49. MA i 275; DA iii 774; see also MA i 79 for a variant of the same story.
50. *Abhinivesa*, not in this sense in PED.
51. The translation omits a sentence absent both at DA iii 776 and at MA i 279 but present in both E^c and C^c. It is probably a gloss. Mṭ does not comment [LSC].
52. I.e. *samoham-vītamoham*.
53. The text of Ś is slightly different in all these passages apparently quoted from the Bojjhaṅga-samyutta. Some of the readings are confirmed by the ṭīkāḥ e.g. Dṭ ii 410 [LSC].
54. *Abhikkantādi*; see D sutta 22, M sutta 10, Vbh 244, also commentary to these passages.
55. So according to Dṭ ii 410 [Ny].
56. *Dhammasabhāvapaccavekkhaṇena*. The Translator's rendering of this phrase has been changed in accordance with the following explanation given at Dṭ ii 412: "By realistically examining — as to its conditioning and conditioned state, etc. — that object evocative of faith through which, by confidence in its qualities of excellence, etc., the faculty of faith has become strong in an excessive way" (*Yassa saddheyavatthuno ulāratādiguṇe adhimuccanassa sātisayappavattiyā saddhindriyaṃ balavaṃ jātam, tassa paccayapaccayuppannatādivihāgato yathāvato vīmamsanena*) [Ny].
57. This may refer to Mil 38, but Dṭ ii 415 and the ṭīkā to MA i 292 explain it as "in the aṭṭhakathā" [LSC].
58. According to Dṭ ii 417, human, divine and nibbāna.
59. Reading *nisīdi* with E^c, C^c and DA iii 791; MA i 294 reads *nikkhami* [LSC].
60. See A iv 5; the treasures of faith, virtuous conduct, shame, modesty, learning, generosity and understanding.
61. There is no explanation of the tenth item in VbhA, DA or MA; nor is there any in the (partly) parallel passage at Vis 135 f.

Only mñ̥ has the following: “Reflecting on the jhānas and the liberations: [reflecting on] the first and the other jhānas, which themselves are liberations because they are well-liberated from the things adverse to them, etc. It is the repeated consideration of these in the following way: ‘Thus is the development [of the meditation], thus the entering [into jhāna], the resolving [as to its duration], the emerging [from it], thus its impurity, thus its purification’ ” (*Jhānavimokkha-paccavekkhaṇā ti paṭhamādīni jhānāni paccanīkadhammehi suṭṭhu vimuttatādīnā te yeva vimokkhā tesam evaṃ bhāvanā evaṃ samāpajjanā evaṃ adhiṭṭhānaṃ evaṃ saṃkilesa evaṃ vodānaṃ ti pati pati avekkhaṇā*) [Ny].

62. By oiling and baking it to prevent it from rusting.

