

Pali Text Society

Translation Series No. 39

THE BOOK OF ANALYSIS  
(VIBHAṄGA)

THE SECOND BOOK OF THE ABHIDHAMMA PIṬAKA

Translated from the Pāli of  
the Burmese Chaṭṭhasaṅgīti Edition  
by

PAṬHAMKYAW ASHIN THITṬILA (SEṬṬHILA)

AGGAMAHAṬPAṆḌITA

Published by  
The Pali Text Society  
Bristol  
2010

This electronic version is published under the terms of the Creative Commons Attribution Non-Commercial 3.0 license (CC by-NC 3.0) as found here:

<http://creativecommons.org/licenses/by-nc/3.0/>

All copyright is owned by the Pali Text Society.

See also the statement under <http://www.palitext.com/> → Publications → Copyright Announcement.

For non-commercial use only.

Scanned by [www.abhidhamma.ru](http://www.abhidhamma.ru)

Typeset by [www.abhidhamma.de](http://www.abhidhamma.de)

This is version no. 20210602

First published 1969  
Reprinted 1988  
Reprinted 2010  
Converted to pdf September 2020

©Pali Text Society 1969

ISBN – 10 0 86013 030 4  
ISBN – 13 9780 86013 030 7

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage and retrieval system, without prior permission in writing from the Pali Text Society, c/o CPI Antony Rowe–Melksham, Unit 4 Pegasus Way, Bowerhill Industrial Estate, Melksham, Wilts, SN12 6TR, U.K.

Printed in Great Britain by CPI Antony Rowe, Chippenham



# Editorial Note

This is a digital reproduction of “The Book of Analysis”, a translation of the second book of the Abhidhamma—the Vibhaṅga—by U Thīṭṭila, which was first published in 1969.

While I tried to produce an exact copy of the original text, some changes were introduced:

- Internal links were added, so that readers can easily click the numerous references.
- A bibliography was added.
- The table of contents was moved to the front of the book.
- Obvious oversights and errors were corrected, all of them minor.

The pagination of the original PTS edition can be found on the margins. Unless the page begins on a new paragraph, a vertical bar indicates the beginning of the new page.

Please mail errors to [verein@abhidhamma.de](mailto:verein@abhidhamma.de).

Lots of thanks go to Ariya Baumann for the proofreading!

Manfred Wierich  
Hamburg  
September 2020



# Contents

<b>A Short Biography of the Translator</b>	<b>xi</b>
<b>Notes</b>	<b>xiii</b>
<b>Editor’s Foreword</b>	<b>xv</b>
<b>Translator’s Preface</b>	<b>xvii</b>
<b>Introduction</b>	<b>xxi</b>
1. Analysis of the Aggregates . . . . .	xxviii
2. Analysis of the Bases . . . . .	xxxiv
3. Analysis of the Elements . . . . .	xxxvi
4. Analysis of the Truths . . . . .	xxxviii
5. Analysis of the Controlling Faculties . . . . .	xl
6. Analysis of Dependent Origination . . . . .	xlii
7. Analysis of the Foundations of Mindfulness . . . . .	xlvii
8. Analysis of Right Striving . . . . .	li
9. Analysis of the Bases of Accomplishment . . . . .	liv
10. Analysis of the Enlightenment Factors . . . . .	lvi
11. Analysis of the Path Constituents . . . . .	lviii
12. Analysis of Jhāna . . . . .	lxii
13. Analysis of the Illimitables . . . . .	lxv
14. Analysis of the Precepts . . . . .	lxix
15. Analysis of Analytic Insight . . . . .	lxxi
16. Analysis of Knowledge . . . . .	lxxiv

17. Analysis of Small Items . . . . .	lxxvi
18. Analysis of the Heart of the Teaching . . . . .	lxxix
Conclusion . . . . .	lxxx
<b>1. Analysis of the Aggregates</b>	<b>1</b>
1. Analysis According to the Discourses . . . . .	1
1. The Aggregate of Material Quality . . . . .	1
2. The Aggregate of Feeling . . . . .	3
3. The Aggregate of Perception . . . . .	5
4. The Aggregate of Mental Concomitants . . . . .	9
5. The Aggregate of Consciousness . . . . .	13
2. Analysis According to Abhidhamma . . . . .	16
1. The Aggregate of Material Quality . . . . .	16
2. The Aggregate of Feeling . . . . .	20
3. The Aggregate of Perception . . . . .	34
4. The Aggregate of Mental Concomitants . . . . .	48
5. The Aggregate of Consciousness . . . . .	63
3. Interrogation . . . . .	77
1. The Triplets . . . . .	77
2. The Couplets . . . . .	80
<b>2. Analysis of the Bases</b>	<b>91</b>
1. Analysis According to the Discourses . . . . .	91
2. Analysis According to Abhidhamma . . . . .	92
3. Interrogation . . . . .	97
1. The Triplets . . . . .	97
2. The Couplets . . . . .	100
<b>3. Analysis of the Elements</b>	<b>111</b>
1. Analysis According to the Discourses . . . . .	111
2. Analysis According to Abhidhamma . . . . .	117
3. Interrogation . . . . .	121
1. The Triplets . . . . .	121
2. The Couplets . . . . .	125

<b>4. Analysis of the Truths</b>	<b>135</b>
1. Analysis According to the Discourses . . . . .	135
1. The Truth of Suffering . . . . .	135
2. The Truth of the Cause . . . . .	138
3. The Truth of Cessation . . . . .	141
4. The Truth of the Path . . . . .	143
2. Analysis According to Abhidhamma . . . . .	145
3. Interrogation . . . . .	152
1. The Triplets . . . . .	153
2. The Couplets . . . . .	156
<b>5. Analysis of the Controlling Faculties</b>	<b>167</b>
1. Analysis According to Abhidhamma . . . . .	167
2. Interrogation . . . . .	172
1. The Triplets . . . . .	172
2. The Couplets . . . . .	177
<b>6. Analysis of Dependent Origination</b>	<b>189</b>
1. Analysis According to the Discourses . . . . .	189
2. Analysis According to Abhidhamma . . . . .	193
1. Causal Tetrad . . . . .	193
2. Root Tetrad . . . . .	194
3. Association Tetrad . . . . .	195
4. Reciprocity Tetrad . . . . .	196
Summary . . . . .	198
5. Causal Tetrad . . . . .	199
6. Root Tetrad . . . . .	204
7. Association Tetrad . . . . .	210
8. Reciprocity Tetrad . . . . .	216
9. Exposition of Bad States . . . . .	226
10. Exposition of Good States . . . . .	232
11. Exposition of Neither-Good-Nor-Bad States . . . . .	239
12. Exposition of Good States Rooted in Ignorance . . . . .	252
13. Exposition of Resultants Having Good Roots . . . . .	255
14. Exposition of Resultants Having Bad Roots . . . . .	259

<b>7. Analysis of the Foundations of Mindfulness</b>	<b>263</b>
1. Analysis According to the Discourses . . . . .	263
1. Exposition of Contemplation on the Body . . . . .	264
2. Exposition of Contemplation on Feelings . . . . .	266
3. Exposition of Contemplation on Consciousness . . . . .	268
4. Exposition of Contemplation on Mental States . . . . .	271
2. Analysis According to Abhidhamma . . . . .	275
3. Interrogation . . . . .	280
1. The Triplets . . . . .	280
2. The Couplets . . . . .	281
<b>8. Analysis of Right Striving</b>	<b>283</b>
1. Analysis According to the Discourses . . . . .	283
2. Analysis According to Abhidhamma . . . . .	287
3. Interrogation . . . . .	291
1. The Triplets . . . . .	291
2. The Couplets . . . . .	292
<b>9. Analysis of the Bases of Accomplishment</b>	<b>295</b>
1. Analysis According to the Discourses . . . . .	295
1. Wish as the Basis of Accomplishment . . . . .	295
2. Energy as the Basis of Accomplishment . . . . .	296
3. Consciousness as the Basis of Accomplishment . . . . .	298
4. Reason as the Basis of Accomplishment . . . . .	299
2. Analysis According to Abhidhamma . . . . .	300
1. Wish as the Basis of Accomplishment . . . . .	301
2. Energy as the Basis of Accomplishment . . . . .	302
3. Consciousness as the Basis of Accomplishment . . . . .	303
4. Reason as the Basis of Accomplishment . . . . .	304
3. Interrogation . . . . .	307
1. The Triplets . . . . .	307
2. The Couplets . . . . .	308
<b>10. Analysis of the Enlightenment Factors</b>	<b>311</b>
1. Analysis According to the Discourses . . . . .	311
2. Analysis According to Abhidhamma . . . . .	314

3. Interrogation . . . . .	319
1. The Triplets . . . . .	319
2. The Couplets . . . . .	320
<b>11. Analysis of the Path Constituents</b>	<b>323</b>
1. Analysis According to the Discourses . . . . .	323
2. Analysis According to Abhidhamma . . . . .	325
3. Interrogation . . . . .	331
1. The Triplets . . . . .	331
2. The Couplets . . . . .	332
<b>12. Analysis of Jhāna</b>	<b>335</b>
1. Analysis According to the Discourses . . . . .	335
2. Analysis According to Abhidhamma . . . . .	359
1. Good States Characteristic of the Plane of Form . . . . .	359
2. Good States Characteristic of the Formless Plane . . . . .	362
3. Supramundane Good States . . . . .	362
4. Resultants Characteristic of the Plane of Form . . . . .	365
5. Resultants Characteristic of the Formless Plane . . . . .	365
6. Supramundane Resultants . . . . .	366
7. Inoperative States Characteristic of the Plane of Form and the Formless Plane . . . . .	367
3. Interrogation . . . . .	368
1. The Triplets . . . . .	369
2. The Couplets . . . . .	370
<b>13. Analysis of the Illimitables</b>	<b>373</b>
1. Analysis According to the Discourses . . . . .	373
1. Loving-Kindness . . . . .	374
2. Compassion . . . . .	375
3. Sympathetic Joy . . . . .	377
4. Equanimity . . . . .	378
2. Analysis According to Abhidhamma . . . . .	379
3. Interrogation . . . . .	389
1. The Triplets . . . . .	390
2. The Couplets . . . . .	391

<b>14. Analysis of the Precepts</b>	<b>393</b>
1. Analysis According to Abhidhamma . . . . .	393
2. Interrogation . . . . .	402
1. The Triplets . . . . .	402
2. The Couplets . . . . .	403
<b>15. Analysis of Analytic Insight</b>	<b>405</b>
1. Analysis According to the Discourses . . . . .	405
1. Summary Section . . . . .	405
2. Truth Section . . . . .	405
3. Cause Section . . . . .	406
4. States (Mind & Matter) Section . . . . .	406
5. Dependent Origination Section . . . . .	406
6. Doctrine Section . . . . .	407
2. Analysis According to Abhidhamma . . . . .	408
1. Good Section . . . . .	408
2. Bad Section . . . . .	410
3. Resultant Section . . . . .	412
4. Inoperative Section . . . . .	418
3. Interrogation . . . . .	421
1. The Triplets . . . . .	421
2. The Couplets . . . . .	423
<b>16. Analysis of Knowledge</b>	<b>427</b>
1. Singlefold Summary . . . . .	427
2. Twofold Summary . . . . .	428
3. Threefold Summary . . . . .	430
4. Fourfold Summary . . . . .	434
5. Fivefold Summary . . . . .	435
6. Sixfold Summary . . . . .	435
7. Sevenfold Summary . . . . .	435
8. Eightfold Summary . . . . .	435
9. Ninefold Summary . . . . .	435
10. Tenfold Summary . . . . .	436
1. Singlefold Exposition . . . . .	438
2. Twofold Exposition . . . . .	442

3. Threefold Exposition . . . . .	446
4. Fourfold Exposition . . . . .	452
5. Fivefold Exposition . . . . .	460
6. Sixfold Exposition . . . . .	460
7. Sevenfold Exposition . . . . .	461
8. Eightfold Exposition . . . . .	462
9. Ninefold Exposition . . . . .	462
10. Tenfold Exposition . . . . .	462
<b>17. Analysis of Small Items</b>	<b>475</b>
1. Singlefold Summary . . . . .	475
2. Twofold Summary . . . . .	476
3. Threefold Summary . . . . .	476
4. Fourfold Summary . . . . .	477
5. Fivefold Summary . . . . .	477
6. Sixfold Summary . . . . .	478
7. Sevenfold Summary . . . . .	478
8. Eightfold Summary . . . . .	478
9. Ninefold Summary . . . . .	478
10. Tenfold Summary . . . . .	479
1. Singlefold Exposition . . . . .	479
2. Twofold Exposition . . . . .	489
3. Threefold Exposition . . . . .	494
4. Fourfold Exposition . . . . .	508
5. Fivefold Exposition . . . . .	512
6. Sixfold Exposition . . . . .	515
7. Sevenfold Exposition . . . . .	519
8. Eightfold Exposition . . . . .	522
9. Ninefold Exposition . . . . .	526
10. Tenfold Exposition . . . . .	527
Exposition of the Occurrences of Craving . . . . .	529
<b>18. Analysis of the Heart of the Teaching</b>	<b>539</b>
1. Section Comprising All (States) . . . . .	539
2. Section Dealing with Arising and Non-arising . . . . .	542
1. The Element of (the Plane of) Desire . . . . .	542

2. The Element of (the Plane of) Form . . . . .	544
3. (The Plane of) the Formless Element . . . . .	546
4. (States) not Included (in the Mundane) . . . . .	547
3. Section Dealing with (States) Included and not Included	549
1. The Element of (the Plane of) Desire . . . . .	549
2. The Element of (the Plane of) Form . . . . .	550
3. (The Plane of) the Formless Element . . . . .	551
4. (States) Included and not Included (in the Mundane)	552
4. Section Showing the States . . . . .	553
1. The Element of (the Plane of) Desire . . . . .	553
2. The Element of (the Plane of) Form . . . . .	561
3. Beings without Perception . . . . .	563
4. (The Plane of) the Formless Element . . . . .	563
5. Section Showing the Scope of the Planes . . . . .	565
6. Section Dealing with Productive Action and Age Limit .	567
1. Productive Action . . . . .	567
2. Age Limit . . . . .	567
7. The Section “to be Known Fully”, etc. . . . .	571
8. Section Dealing with (States) that have Objects, have no Objects . . . . .	574
9. Section Showing (States) Seen, Heard, etc. . . . .	575
10. Section Showing the Triplets, etc. . . . .	577
1. The Good Triplet . . . . .	577
2. The Feeling Triplet . . . . .	578
3. The Resultant Triplet . . . . .	580
4. The Grasping Triplet . . . . .	582
5. The Initial Application Triplet . . . . .	583
1. The Material Couplet . . . . .	586
2. The Mundane Couplet . . . . .	587
 <b>Index of Terms and Phrases Defined</b>	 <b>589</b>
 <b>Bibliography</b>	 <b>605</b>

# A Short Biography of the Translator

Born in 1896 at Pyawbwe in Central Burma, Ven. Sayadaw U Thiṭṭila (Seṭṭhila) spent much of his early childhood in and about the monasteries. At the age of 15 he became a Sāmanera under Ven. U Kavinda of Padigon, and was ordained Bhikkhu at the age of 20 under the preceptorship of Ven. Ādiccavaṃsa. As the result of standing first of all students in Burma, in Pāli, Buddhist Philosophy and Literature in the 1918 Government Examinations for Bhikkhus, the Government conferred upon him the title of Paṭhamakyaw. Later at the age of 25 he passed the ancient Mandalay Examinations in accordance with the traditional line of teachers, thereby gaining the title Abhivaṃsapariyattisāsanahitadhammacāriya. Subsequent to this he was a teacher and lecturer at the Ashin Ādiccavaṃsa Monastery for 12 years. Later he spent some years lecturing in Ceylon and India, then in 1938 came to England where he continued to teach and write until 1952. In that year he returned to Burma having been appointed lecturer in Buddhist Philosophy (Abhidhamma) at Rangoon University, and fulfilled that post for 8 years. In 1956 the Burmese Government conferred upon him the title Aggamahāpaṇḍita for his services to the Dhamma. Since then he has lectured extensively in America, Australia and England.

P.T.S.



# Notes

- :P: Peyyāla, i.e., an abridgement given in the original Pāli text. The paragraph footnote shows either where an unabridged form may be found, or makes a comment. p. viii
- [enclosing numbers] Page number of P.T.S. romanized text, C.A.F. Rhys-Davids, 1904 [7].
- [enclosing words] Brackets included in Chaṭṭhasaṅgīti text [8].
- (enclosing numbers) These occur in Chaṭṭhasaṅgīti text [8] at the conclusion of occasional series of consecutive paragraphs to assist subject grouping.
- (enclosing words) Words not in text but added to make clearer the translated form.
- Dhammasaṅgaṇī Chaṭṭhasaṅgīti edition of Dhammasaṅgaṇī text [9] (Pāli/Burmese character).



# Editor's Foreword

Long years ago I had hoped Vibhaṅga would have been translated by an esteemed scholar in Ceylon. As it turned out, however, the pressure of his academic duties combined with his increasing interest in other fields of Ancient Indian study led to the frustration of my hopes. Later, I came to realize that any satisfactory translation of Vibhaṅga from Pāli into English would demand almost full-time attention on the part of the translator. This will become apparent to those who read, as is essential, the Translator's Preface to this present volume and the Introduction. For now, with the Book of Analysis, and after waiting for more than a quarter of a century for a translation of Vibhaṅga, I have the very great pleasure of introducing (though it may be hardly necessary) Sayadaw U Thiṭṭila, Paṭhamakyaw Aggamahāpaṇḍita, to our ever expanding number of readers, especially to those who are so anxious to study Abhidhamma which, in this connexion, must be taken to mean the first three books of this Collection: Dhammasaṅgaṇī, Vibhaṅga and Dhātukathā (see Introduction).

That the Pali Text Society is able to add this faithfully executed work of much complexity to its Translation Series seems little short of the wonderful and marvellous, acchariya abbhuta. Therefore, together with the satisfaction of furnishing its publications with another Abhidhamma translation, the Society has the further honour of adding the venerated name of another Burmese Sayadaw to its list of Abhidhamma translators. For the care, lavishly and minutely bestowed on the translation of this volume, for its clarity of language, its scrupulous precision and consistency throughout, for its triumph over

the difficulties of finding suitable English equivalents for the abounding technical terms, for its refusal to flinch before any obscurities there may be in the Pāli and for much else besides, every student of Abhidhamma will be profoundly grateful to Sayadaw U Thiṭṭila and his little band of helpers.

This translation together with that of Dhātukathā (Discourse on Elements) go far to show that this portion of the Abhidhammapiṭaka is not only possible of comprehension, but is possessed of a living and immediate concern to students in the Western world | where but a few decades ago it was regarded as ununderstandable and virtually devoid of meaning. Now it shines forth in all its penetrating and practical detail, opening one more door of the rich storehouse of Ancient Indian wisdom to the English-speaking world. The result of a close and concentrated analysis, ascribed to the Buddha, Vibhaṅga is a teaching directed primarily to the elucidation of that otherwise most intractable subject: the workings of the mind of man. Its aim is that each man, profiting from its guidance, may find for himself the way to the supreme goal: Tumhehi kiccaṃ ātappaṃ, akkhātāro Tathāgatā, “Yours is the ardour for the task, Tathāgatas are showers<sup>1</sup> of the way to free oneself from Māra’s bondage<sup>2</sup>”. And “Therein, what is ardour? That which is the arousing of mental energy, toiling, endeavour, aspiring, effort, zeal, perseverance, vigour, stability, unfaltering endeavour, not relinquishing wish, not relinquishing the task, firm hold of the task, energy, controlling faculty of energy, power of energy, right effort<sup>3</sup>”.

I. B. Horner  
London, 1969

---

<sup>1</sup>Dhammapada, verse 276.

<sup>2</sup>Commentary to the Dhammapada, iii., p. 404, [3].

<sup>3</sup>Vibhaṅga, para. 220 (16)

# Translator's Preface

Throughout history mankind has continually invented philosophies. p. xi  
By means of these he has attempted to explain the reason for his existence. Stimulated by his strong desire to continue to exist after death in this world he has succeeded in devising many different religious or philosophical systems. With these ideas he has tried to satisfy himself that there will be a next world to go to, and in order to support his views he produces arguments or speaks of revelations. In spite of these it can be seen that it is his craving (*taṇhā*) for further existence that makes him believe so strongly in the ideas he himself has invented. His craving is often strengthened by the alternative theory that death is the absolute end (*uccheda diṭṭhi*), and in order that there may be something to continue on from one life to another he says there is a soul or spirit (*sakkāya diṭṭhi*) which is eternal (*sassata diṭṭhi*). In this way he satisfies himself that when the body breaks up after death, and consciousness does not seem to exist, there will still be a mysterious spark of life which will continue onwards.

The Buddha being aware of all these ideas and theories realized the suffering men caused themselves because of their craving. He therefore sought to discover the absolute truth so as to disclose the real facts of existence and how suffering (*dukkha*) could be overcome. The way in which bodily and mental discomfort in one form or another is always present was understood by many people. The fact that everything is constantly subject to change (*anicca*) could also clearly be seen; however, if this impermanence was universal, then

how could the so-called soul be eternal and unchanging? This was a question which needed to be answered.

Putting on one side all theories and ideas about the nature of mankind, the Buddha saw that a being consisted of two things only. The first of these was material quality (*rūpa*), the second mental qualities (*nāma*). He also saw that the mental qualities had four quite different aspects, that is—feelings (*vedanā*), perceptions (*saññā*), mental concomitants (*saṅkhāra*) and consciousness | (*viññāṇa*). Altogether, therefore, only five distinct features could be said to constitute a being. Also it could be seen that each of these was subject to continual change. Was it a soul that caused these changing aggregates to cling together in such a way that the idea of I, self and separate entity arose? The Buddha saw that it was activity (*kamma*) in the form of volition (*cetanā*) based on craving (*taṇhā*) which bound these aggregates together. Accordingly it was clear that the idea of a separate soul was not necessary, at least during the present life. But what of a future life? As the result of deep consideration of this question the Buddha was able to reconstruct the way in which each of these changing aggregates behaved and reacted with each other. He found that they came to be and passed away in accordance with the fixed laws of the system of Dependent Origination (*Paṭiccasamuppāda*). In this the idea of a soul was quite unnecessary and the real “creator” was craving (*taṇhā*) based on ignorance (*avijjā*). The Buddha was therefore able to say that the whole process of existence, past, future and present occurred strictly in accordance with laws, without the need for a soul or even a creator god.

It was during the weeks immediately following his enlightenment that the Buddha considered these deep problems. He analysed them with the very developed faculties of wisdom and penetration such as only a Fully Enlightened One possesses; also according to tradition it was at this time that he evolved the whole system of analysis which we now know as *Abhidhamma*. There is no need whatsoever to doubt the truth of this tradition because by examining carefully the Discourses of the Buddha it can readily be seen that his teaching is built firmly on the basis of his analytical thought of that period.

The many theories of existence and life after death which man had thought about up to that time were such that they could be spoken of in fairly general and inexact language. On the other hand the explanations of the Buddha, being deep, complicated and profound statements of causal relationships, could only be expressed by using exact terms and reasoning. Throughout the long period of teaching which followed his enlightenment the Buddha always spoke in simple language, but in doing so he gave to his words precise meanings, so that they could be used to explain things in absolute terms as quite distinct from the common usage of conceptual existence. Abhidhamma, therefore, is this highly analytical and exact aspect of the Buddha's teaching on which his day-to-day discourses were based. These discourses were always given in a way best suited to the persons addressed, and according to tradition were committed to memory by Ven. Ānanda. Tradition also says that it was Ven. Sāriputta who arranged the many classifications of Abhidhamma in their present form. Again it may be emphasized that there is no sound reason for doubting these traditions, for only disciples of very particular ability and in close association with the Buddha could possibly have collected and arranged his teachings so well. p. xiii

From what has been said it can be seen that it is necessary to study Abhidhamma philosophy in order to gain a proper understanding of the Buddha's teachings. Far from its being a later addition to the Tipiṭaka, it is the earliest product of the Buddha's thought immediately following his enlightenment. The teaching given by the Buddha during 45 years was always concerned with the practical approach to the "Cessation of Suffering". Nevertheless, whatever he said that should be done was always based on the careful analysis of mind and matter into their absolute components or on the systems of Causal Relationships and Dependent Origination. Only in the Abhidhamma books are these explained fully.

This present volume, Vibhaṅga, explains 18 of these important matters in analytical detail. It follows a particular plan but is arranged in such a way that it shows how the categories enumerated in Dhammasaṅgaṇī are to be applied. It is a book of very great im-

portance to the understanding of much that the Buddha speaks of in the Suttapiṭaka, and a knowledge of it together with Dhammasaṅgaṇī is essential before Dhātukathā and the remaining volumes of the Abhidhammapiṭaka can be understood properly.

I am much indebted to my great Abhidhamma student friends, Mr. & Mrs. Iggleden—who in fact invited me to translate this book, Vibhaṅga, from the original Pāli into English—for all the assistance given me, the interest taken in it, the valuable suggestions they made and for reading through the manuscript. As I translated it while staying with them in their own home at Waltham St. Lawrence, England, they were always available for my assistance.

I am particularly most grateful to Mr. Iggleden for writing the introduction, and to Mrs. Iggleden for typing the entire manuscript.

p. xiv

Finally I am deeply thankful to Dr. I. B. Horner, President of The Pali Text Society, for her valuable advice and encouragement in my translating the book.

U Thiṭṭila  
Rangoon, 1969

# Introduction

In writing an introduction to this volume an attempt has been made to try to rectify the impression that seems to exist in the minds of many as to the nature of Abhidhamma teaching. It has been criticized as being dry, barren and scholastic, that it lacks interest and is of little practical value; in one well known work it was even referred to as, “a valley of dry bones”.

To speak thus is to take an extremely superficial view of a very large and important section of the whole Buddhist Tipiṭaka, for it is in fact only by a knowledge of this very Abhidhamma teaching, detailed in the Abhidhamma Piṭaka and its Commentaries, that even the Discourses of the Buddha, i.e., the Sutta Piṭaka, can be understood in their full and proper meaning. The language of the Suttas, or Discourses, is often on first reading almost disarmingly simple; the Buddha, however, when he spoke, weighed carefully the meaning and implication of everything he said, for he had on so many occasions to discuss matters with other teachers of high moral and philosophical accomplishment in which the scope and implication of even a single word could be of the greatest significance.

There is no need, therefore, to make any attempt to “justify” the Abhidhamma books, they stand firmly and squarely on their own ground, both in tradition and content, as the basis and proper foundation upon which a correct knowledge and understanding of the Buddha’s Teaching is built.

To say this, though, is not to imply that these Abhidhamma books are simple to read, or that the knowledge they impart is easy to as-

similate. Admittedly, it is as difficult as it is extensive, but to those who wish to discover what lies behind the more usually read portions of the Tipiṭaka there is a mine of really interesting, deeply instructive and systematically arranged material. This, when studied not for its scholastic worth alone but with the proper and intended purpose that its fruits should be used to penetrate to the very core of the Buddha's Teaching—i.e., his Teaching in terms of ultimates, Abhidhamma—is absorbing and rewarding to the highest degree.

p. xvi

As this volume is a translation from the original Pāḷi Text of Vibhaṅga into English, it is clearly intended in the first place for those who are unable to read it in its original language or to refer to its Commentary. It was therefore considered that the most useful type of introduction would be one in which something was said about each separate chapter in the nature of explanation, and to show where possible in the space available that this is not just a book of theory but the record of practical investigation into the manner in which a being functions, to what difficulties he is subject and the proper mode of practice for his release from suffering. The aim is also to form a general picture of the whole work to show why this particular collection of subjects in this particular order was included in this volume. In the absence of a translation of the Commentary there was also perhaps a need to explain just a little of what is implied by the somewhat terse sentences and word definitions of the original.

Ideally, each volume of the Abhidhamma Piṭaka should be studied in proper order and in detail, under a skilled teacher, so that a comprehensive knowledge of the whole Buddhadhamma is gained. This is not easily achieved, but it is hoped that this introduction will throw some light on the fact that the so-called “valley of dry bones” is no skeleton, that it is by no means a dead thing but one that is very much alive and is indeed the very firm and sure foundation upon which the Buddha's extremely active and practical teaching is based.

The Abhidhamma Piṭaka, the third section of the Pāḷi Tipiṭaka, consists of seven books. The first three of these, viz., Dhammasaṅgaṇī, Vibhaṅga and Dhātukathā, form a closely integrated group of funda-

mental importance to the correct understanding and interpretation of the teachings of the Buddha.

The first of these volumes to be translated into English was Dhammasaṅgaṇī. This was done by Mrs. C.A.F. Rhys Davids in 1904 under the title, “Buddhist Psychological Ethics” [6]. The third volume, Dhātukathā, was translated in 1962 in this present series under the title, “Discourse on Elements” [2], by Ven. Sayadaw U Nārada, a well known lecturer and teacher of Abhidhamma in Rangoon. The second volume, Vibhaṅga, is the subject of this present translation, and it is perhaps fitting that its relationship to these other two works should be explained.

p. xvii

It has been said elsewhere that Vibhaṅga is virtually a rearrangement of the material already stated in Dhammasaṅgaṇī. If this were so then its existence as a separate book would not be justifiable, it must therefore be assumed, as also it is a fact, that the contents of Vibhaṅga although related in certain direct ways to Dhammasaṅgaṇī is separate from it and deals with matters not included in it.

First it is necessary to explain briefly what is the purpose of Dhammasaṅgaṇī. In the English translation it is known as “Buddhist Psychological Ethics”, this however is not a translation of its title but more a guide to the nature of much of its mode of expression, it is more nearly rendered by, “Compilation of States”. The main body of the work deals with the enumeration and definition of the various methods, in groups of three (Tika) and in groups of two (Duka), by which the whole analytical teaching of the Buddha may be expressed in accordance with his different modes of analysis. Thus to quote the first of the Triplets, it defines in detail good states (kusaladhammā), bad states (akusaladhammā), neither good nor bad states (abyākatadhammā). Then follow a further 21 Triplets of which the final defines states visible and impingent (sanidassanasappaṭighadhammā), states not visible but impingent (anidassanasappaṭighadhammā), states not visible and not impingent (anidassanāppaṭighadhammā). It should here be mentioned that the term “states” (dhammā) is used in perhaps a broader sense than is usual in English, for not only does it refer for example to dis-

crete states of consciousness whose individual classification depends on appropriately associated mental concomitants (cetasikā), but also to those same mental concomitants themselves. Moreover, material quality (rūpa), the four great essentials (mahābhūta), the dependent material qualities (upādāya rūpa) and even Nibbāna (asaṅkhata dhamma) are included within this term.

Discussion of these 22 Triplets constitutes nearly three quarters of the whole volume, and most of the remainder defines in detail the one hundred Couplets of which the first is, “States that are roots (hetudhammā)”, “States that are not roots (na hetudhammā)” and the last, “States that are cause of bewailing (saraṇadhammā)”, “States that are not cause of bewailing (araṇadhammā)”.

p. xviii

This compilation of Triplets and Couplets, together with certain other matters contained in Dhammasaṅgaṇī, gives a bare statement with definitions of what it is necessary to be familiar with in order to gain a full and proper understanding of what is implied in the more general statements made by the Buddha in the course of his teaching.

There were, however, a number of topics to which the Buddha devoted particular attention in some of his discourses, to which could be afforded a special degree of further analysis to demonstrate that whereas a general statement of a subject could be made that was a perfect and correct statement in itself, further inquiry into that subject would show that in the light of other statements made by him the Buddha could demonstrate that statement of general truth to be also one of particular truth.

Vibhaṅga deals specifically with a number of these topics, showing in some both the method of analysis and the definitions used by the Buddha in general discourses (Suttantabhājanīya) and the technical analysis and definitions (Abhidhammabhājanīya) used when the same matter was discussed from a strictly philosophical aspect. Coupled with this there is in a large number of the chapters a special section entitled Interrogation (Pañhāpucchaka), which shows in detail how each of the special terms used are to be defined within the framework of Triplets and Couplets previously enumerated in Dhammasaṅgaṇī.

It should always be remembered that at the time of the Buddha, India stood at a very high level of civilization, and that its philosophers were specialists to a supreme degree in matters of analysis, logic and argument. The Buddha, therefore, in the course of his forty-five years of teaching, was called upon not only to give discourses to general audiences of lay people, but to show to philosophers of the highest standard of learning and ability that the views they held were capable of being disproved in accordance with strict philosophical analysis. The terminology he used, therefore, needed to be precise in statement, exact in definition and capable of being expressed within whatever framework of classification it was necessary to use to show what was Right View (*Sammādiṭṭhi*), and what was False View (*Micchadiṭṭhi*). Abhidhamma books show these methods of classification as determined by the Buddha and used by him to demonstrate both generally and in analytical exactitude the profundity of truth in the whole of his teaching.

The title chosen for this translation is, “The Book of Analysis”, | as being a translation of the term *Vibhaṅgappakaraṇa*. The work itself is divided into eighteen chapters, each of which is called a *vibhaṅga*, or analysis. Thus the opening chapter entitled, “Analysis of the Aggregates” deals exhaustively with each of the five aggregates (*khandha*), explaining the extent and limitation of the various aspects into which each individual term is analysed. The Buddha in his method of teaching would never permit of loose thinking. If, in accordance with the Buddha’s exhortation, one is to be mindful of and examine with detachment the constituent parts of the body or the rising and passing away of conscious states, such examination must be done thoroughly so that the exact structure of those states may be understood and eventually their true nature comprehended.

As to the mode of translation employed, attempt has been made to give as literal a rendering of the Pāli as the grammatical structure of English will allow, and to include in each sentence equivalents for every word of importance in the corresponding passage of the original. To achieve this, style has in many cases had to be sacrificed in order that the more terse manner of the original may be sustained. It has

also frequently been found necessary to employ phrases of a more or less explanatory nature as translations of otherwise single Pāli terms. This has been done where a purely literal rendering could easily obscure the proper meaning. It is hoped that the index to this work will indicate where this has had to be done.

On first examining the chapters in *Vibhaṅga* it is not easy to see the reason behind the order in which they are placed; if, however, the two works *Dhammasaṅgaṇī* and *Vibhaṅga* are considered together, a general plan does emerge. In *Dhammasaṅgaṇī* the aim has been to compile and to classify under particular group headings the various states (*dhammā*) comprising all mental and material conditions. The outline of this universal system of classification exists as the *mātika* of *Dhammasaṅgaṇī*, and it is the explanation of this *mātika*—or matrix—that is the purpose of *Dhammasaṅgaṇī*. In *Vibhaṅga* the field of research is narrowed to particular topics, but the same basis of analysis is retained as an important aspect of every subject to which it is applied.

When making a survey of *Vibhaṅga* it will be seen that there are eighteen separate chapters some of which possess three main sections, viz.,

- p. xx • “Analysis According to the Discourses”, “Analysis According to Abhidhamma” and “Interrogation”,

while others contain only two main sections, viz.,

- “Analysis According to Abhidhamma” and “Interrogation”,

or, alternatively,

- “Analysis According to the Discourses” and “Analysis According to Abhidhamma”.

Finally, certain *vibhaṅgas* have none of these particular sectional divisions, but adopt either numerical or subject headings.

Examination of the distribution of these chapter structures gives a first clue to the reason for their order, and shows that they are divided into groups which commence with chapters having three main

sub-divisions, and ending where appropriate either with two main sections or with chapters possessing their own special internal structure.

On this basis the complete work separates into three major divisions as follows:

- Division 1
  - Vibhaṅgas 1–4 inclusive, each having three modes of analysis: i.e., Discourses, Abhidhamma and Interrogation.
  - Vibhaṅga 5 having two modes of analysis: i.e., Abhidhamma and Interrogation.
  - Vibhaṅga 6 having two modes of analysis: i.e., Discourses and Abhidhamma.
- Division 2
  - Vibhaṅgas 7–13 inclusive, each having the three modes of analysis: i.e., Discourses, Abhidhamma and Interrogation.
  - Vibhaṅga 14 having two modes of analysis: i.e., Abhidhamma and Interrogation.
- Division 3
  - Vibhaṅga 15 having the three modes of analysis: i.e., Discourses, Abhidhamma and Interrogation.
  - Vibhaṅgas 16–18 inclusive, which have either purely numerical or subject sub-divisions.

The first major division deals with the mental and material structure of beings, and shows two invariable processes to which beings are always subject, viz., suffering and dependent origination.

The second division deals with the various aspects of skilful practice which release beings from those processes. p. xxi

The third major division forms in some respects an appendix to the other two, in that it analyses subjects which though implicit in

them yet need further expansion and are not so readily dealt with in the manner of the earlier divisions.

In connection with the relationship between Dhammasaṅgaṇī, Vibhaṅga and Dhātukathā, it should here be added that although Vibhaṅga devotes an entire section to analysis of the elements (dhātu) the subject is of itself of such an intricate and far reaching nature that the Buddha gave particular and detailed attention to its technicalities. It is this great expansion of the analysis of elements that bears the title Dhātukathā, and forms the third volume of this important trilogy.

## **1. Analysis of the Aggregates (Khandhavibhaṅga)**

Returning now to the first major division consisting of six vibhaṅgas which deal with the mental/material structure of beings, together with the conditions and forces to which they are subject. According to the teaching expounded by the Buddha, beings, so-called, no matter to which plane of existence they belong, are not possessed of any permanent identity, individuality, self, soul or spirit, but are to be considered only as temporary manifestations of several constituents or aggregates which in themselves though constantly changing nevertheless show continuity of process. Thus, although the expression “rebirth” is frequently used, it is not to be understood that the same being from one existence is reborn into a future existence by virtue of there being a soul or spirit as the factor providing inherent continuity. It is that, after a period during which a group of aggregates have exhibited their continuity of process in mutual association, they separate; and, according to their several qualities at the moment of separation, associate again with other appropriate aggregates to produce in a perfectly automatic way a new being, which, although having no direct relationship to its predecessor, by way of a permanent unchanging soul or spirit, is nevertheless the direct outcome of resultants of the activities of that predecessor, and so on. From this very cursory statement of the process of serial existence it is to be appreciated that while this current of constant change takes place there is,

by definition, no stability of any kind, and that a so-called being of such structure cannot be regarded as steady, reliable, peaceful, permanent, not subject to change, not subject to ageing, death, sorrow, lamentation, physical pain, mental pain or despair.

The first vibhaṅga, Analysis of the Aggregates (Khandhavibhaṅga) illustrates in detail the nature of the fivefold primary analysis of a being. One of its purposes is to show to those who may accept the idea of the existence of a soul or spirit as a constituent part of a being that such a concept is unnecessary to the understanding of the structural nature of beings. It is to show that whatever may be observed or formulated from the behaviour of beings, either in general or in particular, is classifiable under one or other of the five aggregates, viz., the aggregates of material quality, feeling, perception, mental concomitants and consciousness. No quality or feature that is in any way discernible falls outside this fivefold system of classification.

This first chapter, then, deals with these five groups or aggregates, showing the meaning of and the field covered by each. It demonstrates that each is complete in itself and that in function and manifestation they are mutually exclusive.

At this point something should be said concerning the three main types of analysis into which the various vibhaṅgas are divided, and of which this first chapter is a representative example.

As indicated earlier the system sub-divides into three categories, viz., Analysis According to the Discourses (Suttantabhājanīya), Analysis According to Abhidhamma (Abhidhammabhājanīya) and Interrogation (Pañhāpucchaka).

This first major division opens with an analysis of the five aggregates according to the manner of the Discourses. What is this manner? First of all it will have been noticed in the course of examining the many discourses of the Sutta Piṭaka that the method adopted by the Buddha in delivering a discourse almost always involves analysis of the basic subject into its component parts. This analytical method is indeed a primary characteristic of the Buddha's Teaching, and is the foundation of his method of training to enable beings gradually,

p. xxiii by the process of the elimination of loose thinking, to be able to see things as they really are (*yathābhūtaṃ*). It will be remembered that at the time of the Third Council, during the reign of the Emperor Asoka, the Ven. Moggaliputtatissa, in questioning the many bhikkhus as to the nature of the Buddha's Teaching, accepted only those who stated that teaching to be one of analysis, and that one who adhered to and proclaimed that teaching was a *Vibhajjavādin*—an analyst.

Analysis According to the Discourses as exemplified in *Vibhaṅga*, therefore, is a method of breaking down a subject into its component parts, followed by a system of word definitions such as is to be found in many parts of the *Sutta Piṭaka*. How then does this differ in method from the second form. Analysis According to *Abhidhamma*?

The difference lies in the nature of the basic terms used to analyse the subject concerned. The *Sutta* method of examination depends on an explanation of the subject in terms of conventional language such as might easily be understood by the average audience. Thus, in the case of the *vibhaṅga* on aggregates, each of the aggregates is first examined in terms which bear reference to its relationship with other qualities. The type of relative qualities referred to are as to whether the subject of the examination is in the past, present or future, whether it is internal or external, gross or subtle, superior or inferior, distant or proximate, consists of the four great essentials and their dependent qualities, and so on. In other words the subject is classified in terms of everyday description such as those in which we usually consider the objects surrounding us, such as are recognized by the ordinary man as being straightforward, relatively simple, not subject to wide misinterpretation, and which are readily understood by the large majority of people without there being conflict of opinion as to the validity of the classification. It is an examination in terms of the obvious qualities which an object possesses and which enable it to be considered, compared or classified on a similar level with other objects. It is the primary method of examination which must be observed before any deeper or more searching inquiry is made. It may be argued that, when compared with the very searching and accurate system for the classification of objects and substances which exist at

the present time, the Suttanta method is not very exact. The answer to this is that it was not the Buddha's intention to concentrate on the precise classification of objects in terms of their physical qualities, but view them in terms necessary for the proper understanding of their position and value in the psycho-ethical sphere. p. xxiv

Nevertheless, in order to introduce the idea of precision to the minds of those whom he taught, the Buddha, even in this preliminary type of analysis, used a system of word explanations and definitions in which the terms examined could clearly be seen to act as collective synonyms, expressing all the shades of meaning inferred by the many alternatives included. Thus, by first making use of the Suttanta method of classification, the object under examination is put into a correct perspective with other objects, and little doubt is left as to its basic nature in every day terms.

On entering the field of Analysis According to Abhidhamma it is immediately apparent that the basis from which the system arises is very different from that of the Suttanta method. Here we are using terms which are not related to a more or less physical examination of the object, but to a psychological and ethical structure which does not concern itself with the more conventional ways of examination. The very term Abhidhamma gives the first clue to the basis of this different method, for its meaning, Higher or Ultimate Doctrine or Teaching, indicates that the purpose of any analysis undertaken in this manner is not designed to view things or states in the terms of conventional inquiry, but in terms of ultimates. The question may here be reasonably asked—"in what sense is the word ultimate used"? The initial answer to this is straightforward. The whole aim of the Buddha's Teaching, and the essential practice to which that Teaching is directed, is to the final cessation of suffering. This means a complete breaking up of the causal system which brings about that continuity of process which we call birth, growth, decay and death. In order that these causes and their associated states and processes may be fully understood, it is clearly not sufficient to examine the relevant conditions in terms only such as are used in the Suttanta analysis. It was the great achievement of the Buddha, in the period immediately fol-

lowing his Enlightenment, that he understood fully and formulated exactly the full nature of the individual states and their relationships in the activities which maintain that continuity of process; moreover, he understood and formulated fully the manner in which theory and practice must be directed to the utter destruction of that process and its attendant suffering. The ultimates which the Buddha uses, therefore, are those states, terms, conditions or processes which with reference to this full understanding and destruction of suffering cannot be broken down into further contributory states. Thus, when good states (*kusalā dhammā*) are referred to it means states which tend, to a greater or lesser degree, to release from suffering. Good roots or bad roots indicate the source from which a particular state arises; feeling is either pleasant, painful or neither painful nor pleasant, there is no emotion or attitude to be understood in connection with it as a state. Thus all the states of consciousness, mental factors, roots, aggregates, bases, elements, controlling faculties and so on, are each “things in themselves”—ultimates—, it is therefore in terms of these ultimates that Analysis According to Abhidhamma is conducted. It is analysis directed wholly and entirely to that understanding which, in conjunction with hard practice, will destroy utterly the conditioned state and thereby attain *Nibbāna*.

The third section of analysis translated as Interrogation is of a different order, for in making direct use of the Triplet and Couplet system it does in effect refer the student directly back to *Dhammasaṅgaṇī*.

As noted earlier when the Triplets were mentioned, each group of three statements is an all embracing unit, meaning to say that whatever phenomenon or state there is, mental or material, mundane or supramundane, it may be included under one or other of the three headings. Moreover, as there are twenty-two Triplets, each of which is a complete basis for the classification of all states, and as each Triplet is a self-contained or discrete unit so far as its field of inquiry is concerned, the whole method of analysis by way of the series of Triplets is exhaustive as a mode of inquiry into the nature of states and phenomena to one who is concerned with the theory and practice of release from suffering, and the constant round of rebirth.

With regard to the Couplets the same general statements are true, but in this case the analytical basis is arranged in groups of two headings instead of three, and there are one hundred of these pairs.

It will thus be appreciated that from a psycho-ethical point of view the systems of analysis and of the classification of states as expounded by the Buddha are very thorough and complete. Moreover, it is not difficult to realize why, with such an authoritative system, the Buddha, during the period of his teaching when faced by questioners from the many religious sects then existing in India, was always able to explain where the disputant was incorrect in his reasoning, and was able to reframe his question and answer it in a categorical manner, gaining the greatest respect from all who heard him speak.

p. xxvi

It must be emphasized that although the general impression concerning the Abhidhamma Teaching is that it is a purely scholastic system suited only to those concerned with theory, analysis for the sake of analysis and the definition of terms, this is not so at all. The whole body of the Abhidhamma Piṭaka is so designed and put together that it may be used in an essentially practical manner to enable those who strive seriously toward ultimate release to be possessed of the proper tools with which to work. To attain to utter and final release from suffering is not an easy thing which can be accomplished with little difficulty or effort. It is of all things the most exacting and precise of paths to follow, if it is followed correctly. Release cannot be attained if there is no real understanding of things as they really are. Real understanding can only come by the deepest consideration of every aspect of the nature of being, and it is by the careful classification of one's thoughts in the eliminating of false arguments and theories, coupled with proper activity directed to the one end only, that right understanding gradually arises.

In this first vibhaṅga, therefore, we are introduced to a full analysis of the five aggregates of being, using the three methods of examination discussed above.

This examination of the aggregates makes a clear statement of the absolutely basic components of a being. It does not, however, go further than that, and it is left for certain subsequent vibhaṅgas

to detail more fully those aspects of a being which, although fully covered by the aggregates, yet display quite special characteristics. Among these are the bases (*āyatanā*) analysed by the three methods in the second vibhaṅga.

## **2. Analysis of the Bases (*Āyatanavibhaṅga*)**

p. xxvii What are bases? A base is that which, while in itself deriving from the four great essentials, possesses the special attribute of acting as a support, a foundation, a basis, a requisite condition for the unique quality or element (*dhātu*) characteristic of that particular grouping of the four great essentials.

Bases are of two kinds, (a) Those bases which, acting as a support for elements of consciousness, possess the property of enabling that consciousness to arise into activity when they are impinged upon by an appropriate stimulus. These are the sense bases, viz., eye, ear, nose, tongue, body and mind, (b) Those bases which, as objects, act as supports for those unique qualities or elements (*dhātu*) which give to objects their innate properties of bringing the sense bases into activity when under appropriate conditions they impinge upon those bases. These are the object bases, viz., visible base, audible base, odorous base, sapid base, tangible base and ideational base.

Thus it is that out of the fundamental arrangement of aggregates there arise the more complex structures known as bases, each of which possesses a unitary quality differentiating it quite clearly and completely from the others, an absolute quality which cannot be described in more elementary form. In speaking of the six sense bases, however, it is not intended that in each case the whole sense organ as we ordinarily think of it is to be understood. Here in this second chapter dealing with the consideration of base, although there is a short Suttanta analysis, it is considered almost entirely from the aspect of Abhidhamma analysis. This means that it is to be interpreted only in its ultimate and technical sense. Sense base means, therefore, so far as location is concerned, that particular point, plane or area which

forms a common frontier between the impact of an appropriate sense stimulus and the arising of a conscious state as the result of that stimulus. Thus, for example, it is not the whole organ of the eye with its iris, pupil, lens, humours, muscles and retina that is here intended, but only that extremely subtle point at which it may be said that the purely physical activity of visual stimulation ends and consciousness of that stimulation begins.

In five aggregate existence the six sense bases consist of material qualities derived from the four great essentials; however, from what has been said above it should be appreciated that the material qualities referred to are of an extremely subtle and special nature, for it is by way of these bases and their contact with the stimulus, or object, that active consciousness concerning the object is able to arise.

It will have been observed that although in saying above that the six sense bases are of a material nature the text of Vibhaṅga itself defines only five of these in direct terms of material qualities. Moreover, in the Couplet section of Interrogation in Analysis of the Bases,<sup>1</sup> mind base is clearly stated to be non-material. From whence then has there arisen the customary teaching that mind base is material also, to the extent that it is ordinarily referred to as heart base (*hadayavatthu*)? This has, in all probability, arisen from a passage in Paccayaniddeṣa<sup>2</sup> where the following is written:

The material quality supported by which mind element and mind-consciousness-element occur; that material quality is related to mind-element, mind-consciousness-element and to states associated therewith by way of (being) a support condition.

The reason for what might at first sight appear to be an inconsistency, lies in the fact that whereas in the case of the five physical senses their direct connection with matter and its derived qualities is obvious from the very presence of the organs concerned, the same cannot so readily be said when the question is of the arising of purely

---

<sup>1</sup>Para. 171, section (2).

<sup>2</sup>Paṭṭhāna Vol. 1, [1], para. 8.

mental states from ideational objects. It is quite clear, for example, that in the case of conscious states arising in four aggregate (arūpa) existence no material base whatever can come into the question. In the case of five aggregate existence, however, and therefore because of the presence of the aggregate of material quality, there must be some connection, however tenuous, between purely mental activity and the body, otherwise there could be no bodily activity as the result of mental activity. When, therefore, it is said in Vibhaṅga that mind base is non-material, this is a perfectly correct statement, for active states of consciousness arise from the bhavaṅga phase of consciousness and not from matter. In five aggregate existence, the essential connection between purely mental activity and the aggregate of material quality is explained in the quotation from Paṭṭhāna repeated below:

... that material quality is related to mind-element, mind-consciousness-element and to states associated therewith by way of (being) a support condition.

This is what is referred to as heart base, and is not considered to be matter in the gross form of the four great essentials but as |  
 p. xxix being one of the initial eighteen derived material qualities. In this sense only, viz., as a support condition in five aggregate existence, can mind-element, mind-consciousness-element and states associated therewith be said to have a physical base.

### 3. Analysis of the Elements (Dhātuvibhaṅga)

The third vibhaṅga deals with the subject of elements (dhātū). Here again the three characteristic systems of analysis are used, the Suttanta system dealing with the more apparent, the more everyday conditions, and the Abhidhamma section considering the senses, their stimulation and the arising of conscious states. Elements are judged to be one of the most important and far reaching aspects of Abhidhamma teaching, and the Vibhaṅga on this subject should be considered only as an introductory examination showing the basic nature of

the two groups of eighteen elements discussed. As indicated earlier, their full analysis is reserved for a complete volume on the subject, i.e., Dhātukathā.

Briefly, what are elements? In the same way as aggregates and bases are “things in themselves” and can be appreciated only for their unitary quality, so also are elements to be considered. It will have been noticed that in the section on bases, particularly when dealing with the five senses and their objects, that consideration has been largely of the material nature of the base—however subtle that material may be—and on its function as a support. What is this support for, what arises within it, what is its essential nature? The answer to this is: the element (dhātu). Thus in referring to visible base (rūpāyatana) it is “visibility” that is supported, that arises within it, that is its essential nature. Therefore it is that this unique quality peculiar to and characteristic of this base, and this base alone, is visible element (rūpadhātu).

In referring to eye base (cakkhāyatana) it is “sight” that is supported, that arises within it, that is its essential nature. This is the unique quality called eye element (cakkhudhātu) that is peculiar to and characteristic of eye base only.

What then is eye-consciousness-element (cakkhuvīññādhātu)? It has been said above that eye base is the frontier between the impact of a sense stimulus and the arising of a conscious state; that in this way the sense base acts as a support or requisite condition for the arising of this active conscious state. The state which arises at this stage, being almost the first in the train of conscious states contributing to the final recognition of the bare sense impulse as an object, is of a very simple structure and is related directly to the stimulus received by the base merely by the pure function of “seeing”; that is, without consideration or discrimination as to the nature of the stimulus. The conscious state which arises at that primitive stage, being of a structure so characteristic of the type of stimulus received that it could not be classified among any other grouping of conscious states, forms its own natural classification and is called “eye-consciousness-element (cakkhuvīññādhātu)”. There being visible element (rūpadhātu) which in essence is the stimulus or

object; there being eye-element (cakkhudhātu) which in essence is sight; should there then be contact between these two at the eye base (cakkhayātana) then at that time there arises “seeing”. This “seeing” is the elementary conscious state known as eye-consciousness-element (cakkhuvīññādhātu). This same general argument may be applied to each of the other senses to demonstrate the function and mode of operation of all the sense bases, and of the appropriate elements.

The mode of arising of mind-element (manodhātu) and of mind-consciousness-element (manovīññādhātu) is analogous to that given above, with the exception that none of the five sense bases is immediately concerned. In the case of the mind-element which follows sense consciousness the object causing its arising is the same as that of the sense consciousness; its proximate cause, however, is the passing away of that sense consciousness which arose as the result of impact between an object and sense base. In the case of mind-consciousness-element the object taken falls into one or other of six categories, and may or may not depend ultimately on the initial presentation of an object of sense.

In both these cases, either of the arising of mind-element or of the arising of mind-consciousness-element in five aggregate existence, the material base acting as support or requisite condition is what is called heart base (hadayavatthu).

## 4. Analysis of the Truths (Saccavibhaṅga)

p. xxxi Of the detailed analysis of The Four Noble Truths which is dealt with in this vibhaṅga, little need be said, for as primary | teachings in the Sutta Piṭaka they are universally known. However, it should here be observed that whereas the preceding vibhaṅgas have concentrated on what might seem to be the more material and tangible aspects of the conditioned state, this chapter makes clear statement of that salient point of the Buddha’s Teaching that suffering (dukkha) is to an equal and inseparable degree a major constituent of that same conditioned state.

In this chapter the difference in method of analysis between Suttanta and Abhidhamma is very apparent. In the Analysis According to the Discourses the method is very clearly one of dealing with each truth separately and treating with them in terms of everyday inquiry. In the first truth, suffering (*dukkha*) is defined as birth, ageing and death, sorrow, lamentation, physical and mental pain and despair, association with the disliked and separation from the liked. Each of these is given a clear and individual explanation so that no mistake can be made in interpreting the meaning intended in terms of ordinary usage; moreover, as in all cases of Suttanta analysis, it shows how the particular condition manifests itself. As *Aṭṭhasālinī*, the commentary on *Dhammasaṅgaṇī*, says, one of the meanings implicit in the word “*sutta*” is that it “shows” (*sūceti*), therefore Suttanta analysis expresses the way in which a particular term “shows” or “manifests” itself.

In this *vibhaṅga* also, in the section dealing with the way leading to the cessation of suffering, is given for the first time a clear statement and analysis of the Noble Eight Constituent Path.

In Analysis According to Abhidhamma the method, as might be expected from what has been said earlier, changes from a statement of the manifestation of a particular term to its meaning within the framework of the absolute conditions laid down in Abhidhamma teaching, and more particularly in *Dhammasaṅgaṇī*. It is noteworthy that in this particular analysis it is the question, “What is the cause of suffering?” which is placed first, and not, “What is suffering?”. The reason for this is that the eradication of cause and not its manifestations is the important consideration. The cause of suffering is craving (*taṇhā*), and it is the destruction of this craving, as will be clearly seen from the later chapter on Dependent Origination, which is the cessation of the whole process of becoming with its attendant suffering. Herein the statement and understanding of cause is of much greater importance from a practical point of view than is its manifestation, suffering.

p. xxxii

With regard to the order of *vibhaṅgas* in the text the question may be asked as to why Analysis of the Truths is placed before Analysis of the Controlling Faculties, when in subject matter this latter would seem to be more nearly related to Bases and Elements and might be

thought, therefore, should be placed next to them. The reason for this is purely one of numerical arrangement. As explained earlier, the individual vibhaṅgas are grouped first into three main groups and then into separate vibhaṅgas arranged in descending order of the number of modes of analysis. The first three vibhaṅgas, Khandha, Āyatana and Dhātu each have three, so also has Sacca. Indriya, however, has only two. Analysis of the Truths, therefore, for this numerical reason only is placed before Analysis of the Controlling Faculties.

## **5. Analysis of the Controlling Faculties (Indriyavibhaṅga)**

The fifth vibhaṅga is Analysis of the Controlling Faculties. As their name (indriyā) implies they possess the nature of rulership, or control. In what sense is this aspect of rulership intended, what do they rule, how are they rulers?

In the sense that kamma (i.e., the continuity of process which exists in all activity and the resultants of activity short of final release) may be said to demonstrate its supremacy over all conditioned states, and as the controlling faculties (indriyā) might be called the paths for the direct manifestation of kamma, it may therefore in a sense be said that the controlling faculties are created by kamma. Since these controlling faculties are a direct and continuous manifestation of kamma they may thereby be said to exercise dominion over other states, to be their ruler, to be their controlling faculties.

What do these indriyas rule? In Vibhaṅga twenty-two controlling faculties are listed; it is not now, however, intended to deal with each of them in detail, but only to mention briefly how some may be considered to act.

As with other states such as aggregates, bases and elements, so controlling faculties should be considered to be “things in them|selves”. Thus it is that those aspects of kamma which are concerned with the activity and resultant activity of the many states associated with the eye are known as the controlling faculty of eye. Those aspects of kamma associated with the ear and sense of hear-

ing are known as the controlling faculty of ear, and so on with the other senses. Those aspects of kamma which are associated with the sex of a being, not just the obvious physical differences but all the multitude of subtle and special qualities which show masculinity as being something quite distinct and different from femininity, these are the controlling faculty of masculinity and the controlling faculty of femininity. Those aspects of kamma which bind together and maintain the activity of states are known collectively as the controlling faculty of vital principle (*jīvitindriya*). Those kammas which are the origins of the recognition of physical pleasure, of physical pain, of mental pleasure and of mental pain, each have their own controlling faculties. Confidence (*saddhā*), mindfulness (*sati*), energy (*vīriya*) and concentration (*samādhi*), each are aspects of activity controlled by a faculty, and each activity creates the individual tendency to increase or decrease its effectivity in future states as the direct resultant of present application—which is equivalent to saying, “Practice makes perfect”. Even those states such as, “Coming to know the unknown” (initial enlightenment), “intermediate enlightenment” and “final enlightenment” have each an individual controlling faculty, because each proceeds gradually from stage to stage by virtue of correctly directed activity. By virtue of suitable and ever more suitable kamma, therefore, the rulership of an ever more dominating controlling faculty ensures progress. Weakness, on the other hand, means diminution of development.

How are these controlling faculties rulers? By actions; sense action, bodily action, mental action; individual kamma is produced at every stage, constantly and without cessation. Sometimes kamma is weak, sometimes strong, according to the nature of craving (*taṇhā*). The controlling faculties which in a sense show these infinite kammas as sorted out into particular groupings, exercise their direct control on the senses and on purely mental states by virtue of the relative strengths and interactions between the originating kammas. Thus if at a certain instant the controlling faculty of eye is weak, then the eye is not quick to see, it shows no keenness. If the controlling faculty at a given instant is strong, the eye is keen and quick. So also with the

other controlling faculties. If the resultant condition of a particular state is weak, then this kamma shows itself in the tendency to weakness in future activity of a related pattern; if the resultant is strong the tendency is to strengthen the appropriate controlling faculty.

It may be asked why there is no Suttanta analysis in this chapter. In this connection the Vibhaṅga Commentary states that among the suttas the twenty-two controlling faculties do not occur in successive order, in one place two are spoken of, in another three, in another five, but the uninterrupted coming together of the twenty-two certainly does not occur.

## **6. Analysis of Dependent Origination (Paṭiccasamuppādavibhaṅga)**

The sixth and final chapter in the first major division of Vibhaṅga is entitled, “Analysis of Dependent Origination” (Paṭiccasamuppāda), which, correctly translated, means, “The Arising of Result Depending on a Cause”.

In both this chapter and that preceding it (i.e., Indriyavibhaṅga) there are only two modes of analysis; however, in Indriyavibhaṅga, since both modes pertain to the methods of Abhidhamma, being “Analysis According to Abhidhamma” and “Interrogation”, it takes precedence of position over Paṭiccasamuppādavibhaṅga because in this latter case the modes of analysis are those of Suttanta and Abhidhamma.

The whole subject of Dependent Origination as it is usually first encountered in the Mahānidānasutta of the Dīgha Nikāya does not seem particularly difficult to understand, it appears reasonable and logical enough. This is a very easy mistake to make, and one which is almost always made. In fact even the Ven. Ānanda, the attendant and closest follower of the Buddha made it, for to quote part of the opening passage of the same sutta, it is said:

ĀNANDA: Wonderful, Lord; marvellous, Lord; how deep, Lord, is this Paṭṭicasamuppāda and appearing deep also. Yet, however, it seems to me as clear as clear.

BUDDHA: Do not speak thus, Ānanda, do not speak thus, Ānanda. Deep, Ānanda, is this Paṭṭicasamuppāda and appearing deep also. By absence of understanding, absence of penetration of this teaching, Ānanda, this mankind thus entangled like a ball of string, covered with blight, a growth like muñja | grass and rushes, is not able to overcome the woeful, unhappy, ruinous process of rebirth.

p. xxxv

In various places throughout the Sutta Piṭaka, and particularly in the Nidānavagga of the Saṃyutta Nikāya, the whole course of the twelve causal relations is given, sometimes in complete form, sometimes partially, and sometimes in combined form. In the Suttanta analysis of Vibhaṅga, however, the complete twelvefold system is given with a definition for each term as to the way in which it manifests itself and as to how it is to be applied to the course of existence of beings as a whole. The actual mode of operation of what is in effect a statement of the continuous process of birth and rebirth is, however, not explained in this particular analysis, so it is perhaps suitable to give here a very compressed and undetailed explanation of how the system of causal relations operates.

There are twelve specifically named causes (nidānā) in the process of causal relations, they are: (1) Ignorance (avijjā), (2) Activities (saṅkhārā), (3) Consciousness (viññāṇa), (4) Mind and Matter (nāmarūpa), (5) Six Bases (saḷāyatanā), (6) Contact (phassa), (7) Feeling (vedanā), (8) Craving (taṇhā), (9) Attachment (upādāna), (10) Becoming (bhava), (11) Birth (jāti), (12) Ageing and Death (jarāmaṇa). These twelve can be divided into three groups, each of which demonstrates a particular method of expressing the characteristic aspects of the life span of a being, thus:

### GROUP A

A particular life span may be expressed in these terms: Because of (1) Ignorance (*avijjā*) of Suffering, its cause, its cessation and the way leading to its cessation, there are (2) Activities (*saṅkhāra*) which, being productive of resultants, WILL CREATE FURTHER EXISTENCE.

### GROUP B

p. xxxvi A particular life span may be expressed in these terms: As the outcome of past activity there are (3), resultant states of Consciousness (*viññāṇa*), depending upon which during one's gestatory period (4) Mind and Matter (*nāmarūpa*), in the form of the mental factors of past resultant conscious states and kamma produced material qualities, come to be. Arising out of this | mind and matter come (5) the Six Bases (*saḷāyatanā*). Because of the properties and conditions mentioned earlier which apply to the six bases, (6) Contact (*phassa*), with the various impingent sense and ideational objects can take place. Where there is contact, then provided all the conditions are suitable there must be (7) Feeling (*vedanā*) of one of the three types. Where there is feeling (8) Craving (*taṇhā*) of one kind or another is bound under ordinary mundane conditions to arise. If there is craving then (9) Attachment (*upādāna*) in the sense of obtaining or retaining the desired object presents itself. Because of this attachment there is (10) Becoming (*bhava*), which means that there are volitionally (*cetana*, kamma) controlled states of activity which, being productive of resultants, WILL CREATE FURTHER EXISTENCE.

### GROUP C

A particular life span may be expressed in these terms: Because of the resultant of past activity there is (11) Birth (*jāti*), and for the very reason that there is birth there must therefore follow the obvious corollary (12) Ageing and Death (*jarāmaraṇa*).

Any single life span can be expressed in any or all of these three modes. In effect each group means the same thing, i.e., continuity of

process. Thus, if one should consider the life span immediately preceding the present existence, its whole course may be expressed in the detailed causal relationship given in Group B. Since, however, the last three items of that course, viz., craving (*taṇhā*), attachment (*upādāna*) and becoming (*bhava*) are adequately represented by the terms ignorance (*avijjā*) and activities (*saṅkhāra*)—for craving and attachment are nothing but a manifestation of the root of ignorance (*avijjāmūla*) and becoming is nothing other than activity—it is therefore quite correct as an alternative to that detailed specification to say of that past life, “Because of (1) Ignorance there are (2) Activities”. These are the terms of Group A. Now activity, because of the law of *kamma*, presupposes resultant states; moreover, since mind precedes all states and is their leader, the resultants of the activities in the life immediately past will be the very ones which will, if we now consider this present existence to be represented by the detailed causal relationship of Group B, be the causes of the first five stages of this present existence, viz., Consciousness (*viññāṇa*), Mind and Matter (*nāmarūpa*), Six Bases (*saḷāyatana*), Contact (*phassa*), and | Feeling (*vedanā*). This existence, then, is proceeding in just the same way as did the previous one in the past. Moreover, if we look forward and consider in this same existence the final three causes, viz., Craving (*taṇhā*), Attachment (*upādāna*), and Becoming (*bhava*), which we have already seen are nothing but ignorance and activities, we can but infer that here are the activities the resultants of which will create further existence. How better could this be stated than to say of that future life, “There will be (11) Birth (*jāti*), and because of that there will be (12) Ageing and Death (*jarāmaraṇa*)”. To think for a moment will be to realize that this future life, this birth, ageing and death, is only another way of saying that there will be a repetition of all the eight causal relationships of Group B which we first referred to as the mode of past existence, then as the mode of present existence. Now we see also that it is the mode for future existence. Therefore, whether we express the past, the present or the future by any one of the three modes, each is acceptable, and although the usual convention is to represent the past by terms of Group A, the present by Group B and the future by Group

C, yet as life succeeds life in an infinite continuity of pasts, presents and futures they each express in three ways the chief characteristics and manifestations of any one existence. However, if these groups are correctly interpreted the processes which we call past life, present life and future life are seen to have no break whatsoever. It is an apparently endless continuity of process which is to be broken only by the utter destruction and rooting out of ignorance and craving.

Thus far in Suttanta analysis the causal process has referred to the broad issue of existence in terms of life spans; however, for such a process as this to be stated by the Buddha to be a universal causal law it must be capable of being applied in a much narrower and more specific manner to be able to support so significant a claim. At the time of the Buddha, interest in the analysis of the processes and meanings of mental states was of the greatest importance not only to those who had given up the householder's life, to follow the Buddha but also to the members of the many important heretical sects current at that time. All were ready and eager to discuss with skill not only such general statements, but to pinpoint particular and minute aspects of mental states to determine if these also could be shown to be subject to any such control of law. It is to this aspect of investigation that the whole of | the second section of the analysis of causal relations is devoted.

p. xxxviii

Analysis According to Abhidhamma re-states Paṭiccasamuppāda as it applies in detail to each of the bad (*akusala*) states, to each of the good (*kusala*) states, and also to those states which being the resultants of other active states are in themselves neither good nor bad (*abyākata*). This means many re-statements of the causal law in which factorial variations of some of the individual *nidānas* are given. Basically, however, all the conscious states dealt with are treated on a system of sixteen fundamental statements of the causal law. To deal with these in any detail at this time would be quite out of the question, but the whole system of analysis with its very specific definitions is designed to show that in the same way as the general cyclic continuity of process, stated in the Suttanta analysis, applies to existence as a whole, so also the arising of one state of consciousness as being dependent for its coming to be on the resultant of a preceding state, and that

the resultant of that present state is to be the root cause of a future conscious state, demonstrates the action of that same law.

Paṭiccasamuppāda exemplifies most clearly the self-containedness of the Buddha's Teaching. External agency does not come into the question of existence, either in its broadest or in its most detailed aspects. All is the working of Causal Relationship, automatic, capable of infinite variety and of incomparable continuity. Only the Buddhas have shown how this continuity is to be broken. This is the essence of their Teaching: The Cause of Suffering is craving; if craving is destroyed utterly, the continuity is broken; this is the end of Suffering; but, as is so frequently reiterated throughout Vibhaṅga, "...by hard practice and knowledge slowly acquired".

## 7. Analysis of the Foundations of Mindfulness (Satipaṭṭhānavibhaṅga)

The first major division of the text based on the descending numerical arrangement of the analysis of what constitutes the so-called "being", and the conditions to which that being is subject, is completed with the conclusion of Paṭiccasamuppādavibhaṅga. It should, however, be noted that although three major divisions of the text are spoken of in this introduction, there is no direct indication of any such system of division in the index. | It is only by observing the particular arrangement of subjects, and the different methods of analytical classification in the internal structure of the work as a whole, that this threefold division becomes apparent. The text then continues by reviewing in five consecutive vibhaṅgas the basic essentials of theory and practice pertaining to the entering on that path which is for the breaking up of that system of Causal Relations, the utter destruction of Suffering and the attaining of final enlightenment. This is followed by an analysis of the closely associated practice of mental development and control known as Jhāna, which is particularly directed to the inhibiting of certain groupings of very tenacious deterrents to progress. The final vibhaṅga of this central section of the whole work deals with an analysis of the moral precepts. The reason for placing this important

aspect of practice after those describing the more advanced aspects is that it is dealt with by only two methods of analysis, Abhidhamma and Interrogation.

This, the seventh vibhaṅga, concerns itself with a detailed examination of the Four Foundations of Mindfulness. The importance of this chapter cannot be stressed too strongly, for as it is so essential to iterate and reiterate, the Dhamma, and particularly Abhidhamma, for all its seemingly intellectual, strongly scholastic, academic and almost mathematical approach to what would ordinarily be called religion, does nevertheless constantly force upon the attention the strong necessity for action and for doing. The world, the universe and all that is in it, with all its apparent beauty, its interest, its so-called attractions, its absorbing occupations, its researches into the multiplicity of phenomena, its scholasticism and its intellectualism, seem to us to be just as they appear; however, all these aspects seem to be what they are only because of the overwhelming root of ignorance (*avijjāmūla*) which makes it impossible for the untrained mind to see things as they really are (*yathābhūtaṃ*). With all observation biased in this way, and then coupled with craving (*taṇhā*) it is unquestionable that beings—those tangles of aggregates, bases and elements—who make no attempt to penetrate, to understand and break that system which is the very bondage of those aggregates, bases and elements, will continue in that constant and eternally self-generating series of rebirth, death, rebirth,—,—.

p. xl That a break can be made in this continuity of process is the focal point of the whole teaching of the Buddha. That break was made by the Buddha himself by virtue of his own discovery of its laws, and his own strenuous effort in terminating their effect upon him. The whole of the remaining years of his life were spent in teaching to all men the practice and the theory attendant thereon of making that break in the continuity of those causal relations. This constituted the essence of his Buddhahood.

Therefore it is that the opening words of the *Mahāsatiṭṭhāna Sutta*, spoken by the Buddha himself, refer directly and as an introduction to what is to be done, what action is to be taken, the method

and the practice by which final release from suffering is eventually to be obtained.

The Buddha says:

This path, Bhikkhus, is the only course for the purification of beings, for the overcoming of sorrow and lamentation, for the termination of physical and mental pain, for the right method of attainment, for the experiencing of Nibbāna; that is, the Four Foundations of Mindfulness.

The text of Vibhaṅga, as also that of the Sutta from which the above quotation is translated, then states what the four foundations of mindfulness are thus: Mindfulness of Body, Feeling, Consciousness and of Mental States (dhammā). Why did the Buddha choose these four?

The path which it has been stated is the only one to tread for the achievement of the final goal of experiencing Nibbāna is not an easy path, it is not one to be followed lightly, it is not one to be trodden occasionally, it is not a gentle, easy path upon which the traveller may pause in his walk that he may view the countryside, inspect a beautiful blossom or watch the birds flying through the sky. It is a hard uncompromising path full of difficulties and dangers, of obstructions and pitfalls, of many diverging and misleading lanes and byways. It is a path in the undeviating treading of which mindfulness of every inch of the journey is of the very essence of success. To destroy utterly and uproot the power of craving, and thereby to break the whole course of Paṭīcasamuppāda means that the true nature of all things must be understood fully. When understanding is complete, craving ceases to be. Understanding, however, does not mean scholastic and intellectual knowledge, or what might be called “book Nibbāna”, it means that knowledge coupled with absolute and utter realization of the true nature of all phenomena and their utter emptiness. From this comes the automatic falling away of any clinging to such phenomena, however slight that clinging may be. Again, why did the Buddha choose these four foundations? The reason is that these four constitute the so-called being, these in effect are the aggregates and their associated

ultimates. Mindfulness of the body means to know of that body its parts, their relationship with each other, their separateness from each other, their utter lack of permanence, their utter lack of entity. It is to view them in their true light, to realize their lack of beauty, to come to entertain disgust for them and to realize: “This body is not me, this is not mine, herein there is no soul, this is transient, this is of the nature of suffering”.

Mindfulness of feeling means to know at all times when there arises either pleasant bodily or mental feeling, painful bodily or mental feeling, or feeling which is neither painful nor pleasant. To realize that feeling is a changing, inconstant phenomenon, that the grasping after the pleasant and the rejection of the painful is a never ending source of discontent and mental imbalance. To come eventually to realize, “This feeling is not me, this is not mine, herein there is no soul, this is transient, clinging to this is of the nature of suffering”. This is to realize the nature of feeling.

Mindfulness of consciousness means that the never ending stream of thoughts on this or that object is constantly to be broken into with close observation as to its nature at that time. Thus, “This state of consciousness is accompanied by lust. This state is without lust. This state is dull, is scattered, is concentrated, is free, is not free”. In this way the uncontrolled and wayward activity of consciousness as it bonds with other states will come to be realized. With incessant and undeviating practice it will come to be controlled, its associations will come to be regulated and it will become the sharp instrument of investigation by which lower states will be cut away and the higher states cultivated. However, it will also be the instrument by which the transience of its own nature will be realized. It will come to know at its sharpest moment, “This consciousness is not me, this is not mine, herein there is no soul, this is transient, attachment to this very consciousness is of the nature of suffering”.

Mindfulness of mental states means a close, constant and precise knowledge of the arising and passing away of those states, those mental factors, those defilements, doubts, fetters, bonds, ties and so on with which consciousness in its multitude | of continuous changes

and different modes is associated and disassociated. To know of these states thus, “These are bad states. These are good states. These are states to be rejected, these are to be cultivated.” But above all to come to the realization “These states are not me, these are not mine, herein there is no soul, this is transient, clinging to these states is of the nature of suffering”. This, as a broad statement, is what is meant by the Four Foundations of Mindfulness.

This vibhaṅga makes a bare statement of the Four Foundations of Mindfulness. It analyses them as to the meaning of the various terms by the two methods of Suttanta and Abhidhamma, and classifies them in terms of the Triplets and Couplets of Dhammasaṅgaṇī in the section of Interrogation. In Suttanta the analysis is in plain terms as to what a bhikkhu should be mindful of. In the Abhidhamma section, however, the matter is dealt with entirely in terms of the higher states pertaining directly to ultimate release.

As to the mode or details of practice, it is not the purpose of this particular vibhaṅga to deal with these. It is left to the following chapters to expand the themes implied by this fundamental statement by the Buddha as to what practical and workable course is to be followed to make an end of suffering and rebirth.

## **8. Analysis of Right Striving (Sammappadhānavibhaṅga)**

Whereas in the seventh vibhaṅga determination was made as to the only path to tread for the attainment of ultimate realization, in this the eighth vibhaṅga a statement and analysis is given of the first actual practical steps to be taken on that path.

Since it may be said by some that at least up to the completion of Paṭiccasamuppādavibhaṅga only seemingly highly speculative and theoretical considerations have been the subject of discussion, it is perhaps fitting at this point to attempt to explain what might otherwise appear to be the dilemma of the relative importance of practice and theory in the Buddhist Teaching. It is therefore to be said quite categorically that it is the putting into practice of the Teaching

p. xliii which is the supreme duty. It is action which counts, and throughout the whole of his Teaching the Buddha is instructing his many inquirers and disputants as to what is to be done to improve their degree of advancement towards the final goal, and in dissuading them from inquiry into and discussion of the many theories of existence, non-existence, ideas of soul and so on. Why then is it that the Buddhist Scriptures contain such an enormous amount of highly analytical material with theoretical examination of the minute points of psychology, and what might almost be called hair-splitting degrees of examination of mental factors, word meanings, causal relations and minutiae of behaviour? The reasons are plain, easy to comprehend and logical in argument. Whatever it is one wishes to do—and particularly in the case of the attaining of Nibbāna which to the beginner can be only a concept—it is very helpful to have a guide as to what course should be taken and as to what is the meaning of this or that, otherwise one works only on a basis of trial and error.

It is all very well to say, “I know what is right and what is wrong”. The fact is, very few people do know when it comes to the precision of moral behaviour essential to correct development toward release. It is this exactitude of behaviour; mental, verbal and physical, and the consequences thereof, that the Scriptures elucidate in detail.

It is all very well to say, “I know what needs to be done to break the continuity of rebirth and death”, in fact very few people know even of the most elementary reasons for this continuity of process, let alone of breaking it. It is the detailed description, analysis and reasons given for this cyclic process that the Scriptures spend so much care in putting before us.

It is all very well to say, “What do I want to know all these definitions of terms for, it only clutters up the mind?” The question is, though, how many people when they seriously ask themselves as to the extent and range of some such apparently simple terms as greed, hatred and ignorance, can know their full and proper implications and manifestations within their own thoughts and actions, particularly when they discern the need to eradicate them. This the Scriptures are at pains to make clear and apparent to the dullest reader.

To practise is the main thing, but what to practise, how to practise and the reasons for practising are made clear in the Scriptures. However, scholastic and analytic knowledge just for its own sake is worse than useless, it is a burden. The aim is to gain understanding of causes and effects so that practice may be | guided and fostered along the very very difficult path to emancipation from suffering. The purpose of close study of the Scriptures is not to make oneself a mine of technical information, this will probably stimulate pride and egotism. It is to use all the vast mass of invaluable information as a guide, a corrective and as a means by which, when coupled with incessant right practice, the whole concept of “I”, “Me” and “Mine” may disintegrate utterly. p. xliv

The Four Right Strivings (Sammappadhānā) then are the first steps on the one and only path. The instruction to the worker is, “To engender wish (chandaṃ janeti), to make effort (vāyamati), to arouse energy (vīriyaṃ ārabhati), to exert the mind (cittaṃ paggaṇhāti), to strive (padahati)”. To strive for what reason?

- (a) For the non-arising of bad states not yet arisen.
- (b) For the abandoning of bad states which have arisen.
- (c) For the arising of good states not yet arisen.
- (d) For the maintaining, etc., of good states which have arisen.

These are the Four Right Strivings.

The question straight away arises, what is the definition of a bad state? How can it be recognized, not just the obvious ones but those which are subtle, deep, complicated and hidden from view? What are good states? Are they really good, or does one just think they are good?

This is where adequate study as well as practice is absolutely essential, and, from the point of view of study, it is Dhammasaṅgaṇī—the first book of the Abhidhamma Piṭaka—which sets out in detail all the possible states that can arise, good and bad, and shows their factorial content.

In this eighth vibhaṅga the analysis is threefold, the Suttanta analysis dealing with the subject in elementary statement and definition of

terms, the Abhidhamma method expressing it in the absolute method of the supramundane states, then finally by the section of Interrogation.

## **9. Analysis of the Bases of Accomplishment (Iddhipādavibhaṅga)**

p. xlv Throughout the Buddhist Scriptures it is frequently pointed out that nothing happens other than by way of cause. This means | that no state or condition comes to be spontaneously, there is always some other state or condition which precedes it and stands in such particular relationship to it that it must be considered contributory and causal to its existence. Moreover, as a normal corollary to that statement it may be said that each state which comes to be as the result of a cause does of itself and in its own right become the cause of a future state or condition. Such is the continuity of process which takes place in all spheres of activity. This system of causal relationships, as has already been demonstrated in the sixth vibhaṅga, occurs most clearly in Paṭiccasamuppāda. However, in the sections of the vibhaṅga now under review, which deal with the methods and theory of release from suffering, a strong causal link between the subjects dealt with in the successive vibhaṅgas is also clearly to be seen. In Satipaṭṭhānavibhaṅga the Buddha states what is to be done. As the result of this, in itself a causal statement, the student of development toward release by the engendering of wish, by the making of effort, by the arousing of energy, by the exerting of the mind, strives for the eliminating of bad states and the fostering of good states. According to the fourfold division of these states, as was explained in the preceding section, they are called the Four Right Strivings (sammāpādāna). This, however, is not the end, it is only the first active stage in a causally related series. If in this striving the wish, the effort, the energy and exertion of mind are strong, constant and unflinching, they automatically give rise to a degree of establishment which although still elementary in the path of development, and easily subject to deterioration, can nevertheless be considered as a basis, a stepping off

point, for further development. This stage is the gaining of what is called the Four Bases of Accomplishment. In this stage of gain the striving that is Right Striving is continued, still for the achieving of that fourfold elimination and fostering of bad and good states respectively. It is still backed by that wish, effort, energy and exertion of mind. However, on this newly developed and more established basis the aspirant with that increased activity in striving gains concentration dominated by wish. Thus it is said in the text, “He develops the basis of accomplishment furnished with ‘wish-concentration, striving-activity’”. Similarly, he develops the other Bases of Accomplishment where the activity of striving is dominated by energy, consciousness and reason.

Here there must be a short digression on the matter of finding suitable English equivalents for compound but basically quite straightforward Pāli terms. In the text of this ninth vibhaṅga, one of the earliest words used is “chandasamādhīpadhānaśāṅkhāra”, which is followed closely by three similar terms in which the first component only, chanda, is changed into vīriya, citta and vīmaṃsa respectively. In English translation the direct equivalent for such a compound word does not exist in its own right, even as a compound, and to have to use on every occasion a phrase such as “striving, the activity of which is regulated by the concentration of wish” (or energy, consciousness or reason), besides introducing extra terms is inconvenient to handle and too wordy to be representative of the much more terse structure of Piṭaka Pāli expression. It was therefore decided in this case to coin a grouping of words by direct translation of the component parts of the Pāli, and arrange them according to their associations with each other. Thus the Pāli might be said to expand in this way: Chanda + samādhī, adjectivally coupled with padhāna + śāṅkhāra so that in English translation it might be said that the activity of striving is qualified as to its degree by the concentration of wish, thus, “wish-concentration, striving-activity”. This is admittedly an awkward word, but if its meaning is understood it will perhaps suffice at this stage.

In this vibhaṅga the Four Bases of Accomplishment are the subject of analysis in three ways. The Suttanta section deals with the early methods and manifestations of mundane development, while the Abhidhamma analysis applies the same terminology to supramundane states in which, since there is not yet final establishment, the same precautionary measures have to be taken. Interrogation classifies each of the bases within the structure of the Triplets and Couplets.

## **10. Analysis of the Enlightenment Factors (Bojjhaṅgavibhaṅga)**

Making the Four Bases of Accomplishment the stepping off point for attaining to a greater degree of progress along the one path specified by the Buddha, the student of mental development makes stronger and more secure those four bases of Wish, Energy, Consciousness and Reason by yet further and more energetic | practice. Since the states of consciousness which he will be striving to maintain and strengthen at that time are classified among those states which are good (kusala), not only will his consciousness become more and more clear and steady but so also will the mental factors with which that consciousness is normally and correctly associated by their particular functions. Now these Four Bases of Accomplishment can each become what is known as a Condition of Dominance (adhipatipaccaya), so that by the rule of one of these states at a time certain other conditions, which have up to that moment existed in a more or less undeveloped degree as mental factors, can arise to the special level of becoming Factors of Enlightenment (bojjhaṅga). Of these Enlightenment Factors there are seven detailed in the text of the tenth vibhaṅga. However, as a preliminary indication of their mode of development, and to emphasize the feature of their arising so far as classification is concerned by way of causal relationship from preceding states, it would be well at this point to summarize what is the manner of their arising. If the student, with Wish as Basis of Accomplishment, develops strongly enough that mindfulness which the Buddha stressed in Satipaṭṭhānavibhaṅga as being the primary consideration for entering the Path, there arises

within that student a more stable and potent aspect of that mental factor of mindfulness known as Mindfulness-Enlightenment-Factor (satisambojjhaṅga). With the support of that enhanced factor he develops further one of his previously acquired and carefully maintained stepping off points, i.e., Reason as Basis of Accomplishment. Making this a condition of dominance he thereby strengthens the mental factor and controlling faculty of Wisdom (paññindriya) to create what is called Truth Investigation-Enlightenment-Factor (dhammavicayasambojjhaṅga). By the directing of striving to the further stimulating of Energy as Basis of Accomplishment to the condition of dominance there will arise in him Energy-Enlightenment-Factor (vīriyasambojjhaṅga). Where this enlightenment factor is present the mental factor of Zest (pīti) will grow and develop to a degree which is not of a mundane order. This will indicate the arising of Zest-Enlightenment-Factor (pītisambojjhaṅga). Where this aspect of zest is present all the relevant mental factors, together with consciousness, work in so unified a manner that they gain, quite automatically, a special quality of calmness and stability. This indicates the arising of Calmness-Enlightenment-Factor (passadhisambojjhaṅga). In this new and enhanced state of calmness and steadiness the student is capable of concentrating more strongly and one-pointedly than ever before, and is able to strengthen still further Consciousness as a Basis of Accomplishment to a condition of dominance, and to the point where with the further strengthening of Wisdom there arises Concentration-Enlightenment-Factor (samādhisambojjhaṅga). With consciousness thus concentrated and in absolute control of its dependent mental factors there comes to be a condition of great stability and balance. This is the attainment of Equanimity-Enlightenment-Factor (upekkhāsambojjhaṅga). Thus it is that depending on the proper initial practice of mindfulness there arise the Four Right Strivings. Depending on the proper practice of these there arise the Four Bases of Accomplishment. By correct and systematic application there arises depending on these accomplishments the more advanced degree of attainment in the gaining of the Seven Enlightenment Factors.

So it is that with a practical action as cause, further states become apparent. From these, by further practice and by direct causal connection, rise the still more advanced stages. This is the mode of continuity of process in all things, but as with right practice progress will take place in a favourable direction, so also if wrong practice occurs the obvious causal outcome will not be directed toward the cessation of suffering but will result in its increase, and with that the consequent discomfiture arising from all the concomitant states attendant thereon.

The Seven Enlightenment Factors are, in this tenth vibhaṅga, analysed in accordance with the methods of Suttanta, Abhidhamma and Interrogation.

## **11. Analysis of the Path Constituents (Maggāṅgavibhaṅga)**

From what has been said in the four preceding vibhaṅgas it might be thought that the student's progress in development occurs in a series of sudden jerks, each of which is described as a distinct, fixed and sharply identifiable stage. Such, it should be understood, is not the case, for as in all processes of development progress is gradual, and is only marked by particular names and titles because by the wise and penetrating instructor | there can be recognized at some particular juncture a characteristic quality in the progress of the student which indicates either the presence of some new state, or that some aspect not hitherto dealt with should now be pointed out. Both these attitudes apply not only in the case of these preceding four vibhaṅgas, but also in this the eleventh vibhaṅga which deals with the Path (magga).

It will be remembered that when dealing with the early vibhaṅgas of the first major division of this work, it was shown that although the descriptions of Aggregates, Bases, Elements and Controlling Faculties showed them each to be quite distinct units, or "things in themselves", yet their relationship with each other was so close that they operated in virtually inseparable union. So close a union indeed that their individual and distinct attributes could be analysed out only by that in-

comparable, that most careful observation and reasoning of the Buddha himself. That a similar analogy should be used in the case of the Four Foundations of Mindfulness, the Four Right Strivings, the Four Bases of Accomplishment, the Enlightenment Factors and The Path, is quite clearly shown when examination is made of each by way of Analysis According to Abhidhamma. This is where the Abhidhamma method with its use of absolute classifications is so valuable, for it enables the student to see clearly the “whys and wherefores” of every stage and section of his practice, and to realize the essential continuity and inter-connectedness of what he is doing.

In this present vibhaṅga are presented the constituents of the Path. Here, Path means: The Noble Eight Constituent Path (Ariya Atṭhaṅgika Magga), and the eight constituents are: Right View (sammādiṭṭhi), Right Thought (sammāsankappa), Right Speech (sammāvācā), Right Action (sammākammanta), Right Livelihood (sammā-ājīva), Right Effort (sammāvāyāma), Right Mindfulness (sammāsati), Right Concentration (sammāsamādhi).

It may be asked at this point why it is that this chapter dealing with the Noble Eight Constituent Path has been placed in a position between the vibhaṅga on Enlightenment Factors and what might have seemed to be their logical sequel, the Analysis of Jhāna. The reason is that the understanding of the direct outcome and connections of the process of being mindful of the way leading to the cessation of suffering should first be comprehended and consolidated in the direct terms of that primary | teaching of the Buddha, the Noble Eight Constituent Path. When this and its implications are fully understood then is the time for the description, the analysis and the details of practice of that quite distinct and particular form of mental training, the development of jhāna, a practice intended for the inhibiting of the five hindrances. p. 1

Here another short digression on word equivalents in translation would seem to be necessary. It will have been noticed that the form “Noble Eight Constituent Path” has been used instead of the more customary “Noble Eightfold Path”. The reason for so doing is that in translation the word “eightfold” is usually reserved for the Pāli term “atṭhavidha”. This, if applied to the Path, can easily give the impres-

sion of there being a path of eight branches, any particular one of which could be followed to the exclusion of the others. If, therefore, the form “Eight Constituent” is adopted for the translation of the actual Pāli word used, i.e., *Atṭhaṅgika*, the analysis of its meaning: *atṭha* = eight + *aṅga* = constituent + *nika* = possessed of or going by means of—the meaning besides being grammatically closer to the original does indicate that the Path, the one Path, is a unified thing, the attributes of which are to be described under eight headings and practised in conjunction with each other.

To examine what has happened in these last four chapters, and to show their connection and identity with this present *vibhaṅga*, illustrates that although the chapters describe groupings and states which are each to be considered as “things in themselves”, units of development, yet when these same states are viewed in terms of the actual underlying mental factors involved, a picture can be formed of the true nature of their structure and how it is an aspect of progress rather than a difference of stage which is to be understood. Certainly there is development from one point to another, but the naming of stages refers more to the dominance at that time of a particular aspect than that one stage has been dropped and another adopted. The process is additive rather than substitutional. In the way of an experiment to illustrate this, individual factors should be selected from one stage to see how they are represented at other levels. Thus for example, in the Four Foundations of Mindfulness the Buddha is particularizing on Mindfulness (*sati*). In the Four Right Strivings, where practice is in action, not only must that same Mindfulness quite obviously | be present, but also, as the text tells us, Effort, Energy and Striving occur. These last three are explained by *Abhidhamma* analysis all to be aspects of Energy (*vīriya*), therefore it is that both Mindfulness and Energy are present. In the Four Bases of Accomplishment this Mindfulness and Energy is seen still to be present but enhanced and strengthened by appropriately dominant factors of Concentration (*samādhi*) and Reason (*vīmaṃsa*), therefore Mindfulness, Energy, Concentration and Reason are present. When dealing with the Enlightenment Factors these same four acquire the special

significance of being classed as Mindfulness-Enlightenment-Factor, Truth Investigation-Enlightenment-Factor, Energy-Enlightenment-Factor and Concentration-Enlightenment-Factor. Now in this present vibhaṅga it is shown that in the terms of basic Path Constituents they represent respectively Right Mindfulness, Right View, Right Effort and Right Concentration. With a little thought it can be seen that if the student's effort in the Four Right Strivings has been for the attaining and maintaining of good states, then in the terms of the Path, Right Thought, Right Speech, Right Action and Right Livelihood will also be present.

Therefore it is in following the Buddha's injunction to be mindful, that from the very first, and for every succeeding moment where practice is genuine right up to the highest levels of mundane attainment, the eight constituents of that Path which alone can be called Noble are present, but to an ever increasing degree of dominance.

This Path, therefore, which in this vibhaṅga is analysed in the three ways of Suttanta, Abhidhamma and Interrogation, is the One Path, that same Way which in the fourth Vibhaṅga on the Analysis of the Truths is dealt with thus:

Therein what is the Noble Truth of the Way leading to the Cessation of Suffering? Only this Noble Eight Constituent Path, namely: Right View ... Right Concentration.

It is, therefore, to impress once again the fact that practice is of the very essence of the Teaching of the Buddha; to emphasize the essential unity of these last five vibhaṅgas, and to show why Analysis of the Path is placed before Analysis of Jhāna that repetition is made of the quotation from the Satipaṭṭhāna Sutta thus:

This Path, Bhikkhus, is the only course for the purification | of beings, for the overcoming of sorrow and lamentation, for the termination of physical and mental pain, for the right method of attainment, for the experiencing of Nibbāna; that is, the Four Foundations of Mindfulness.

## 12. Analysis of Jhāna (Jhānavibhaṅga)

When, as the Buddha so strongly advocates, a student takes up the practice of those Four Foundations of Mindfulness which are directed toward his ultimate release from suffering, by the breaking of the continuity of Causal Relations, he is, from the very nature of the root structure of his being, beset by a great many undesirable qualities which interfere with whatever attempt he makes to concentrate firmly and undeviatingly on his task. Throughout the whole Tipiṭaka many groups of these damaging qualities are spoken of in terms of the adverse functions they perform in preventing a being from understanding the nature of things as they really are. The groups mentioned include such obstacles as, the Defilements (*āsavā*), the Fetters (*saṃyojanā*), the Ties (*ganthā*), the Floods (*oghā*), the Bonds (*yogā*), the Corruptions (*kilesā*), the Attachments (*upādānā*), the Latent Tendencies (*anusayā*) and the Hindrances (*nīvaraṇā*). In the actual matter of obstacles to the arising of the Enlightenment Factors, and thereby of their equivalent Path Constituents, or for that matter to any serious form of concentration, a most troublesome and thwarting example of states needing to be inhibited—and of course eventually eradicated—is that of the Hindrances (*nīvaraṇā*). This group consists of five factors (sometimes six when the implicit ignorance is separately included) each of which can be recognized as a barrier which will stand in the way, which will severely hinder any attempt at progress. The Five Hindrances, which are described fully in *Dhammasaṅgaṇī*, are: Wish for sense pleasure (*kāmacchanda*), Illwill (*byāpāda*), Sloth and Torpor (*thinamiddha*), Distraction and Remorse (*uddhaccakukkucca*), and Doubt (*vicikicchā*). In the ordinary way these Five Hindrances, being most strongly associated with the mental aggregates, are exceedingly difficult to put on one side or to inhibit. As a special kind of exercise, therefore, a very strict and difficult form of exercise from the nature of its purpose | for the strengthening of the processes of consciousness against their easy association with these Hindrances, the Buddha recommended to the serious student the cultivation of a

deliberate and distinct practice directed specifically to the attaining of particular states of consciousness, the factorial structure of which completely inhibits these Five Hindrances. These particular states of consciousness are known as Jhāna.

The practice of the attainment of Jhāna is not of exclusively Buddhist origin, as is clearly indicated by the fact that the Buddha, before the time of his Enlightenment, while he was still a Bodhisatta, visited and studied with two great teachers of jhānic practice, each of whom believed that his particular degree of attainment was the final solution to the problem of the ultimate release from suffering. The Buddha saw clearly that their claims were not at all justified, so thereafter he sought out and accomplished by means of his own supreme ability and wisdom that particular and true Path leading to Release which is the unique and cardinal characteristic of his Teaching. This accomplishment placed the system of Jhāna in its proper perspective and demonstrated on the one hand that it could be followed as an end in itself, whereby it endowed the practiser with the special qualities, attributes and resultant conditions which such a development can give; on the other hand, and this is the important point, the Buddha showed that in addition to these special benefits it could be used as an extremely effective and powerful tool with which the student of its practice could learn most adequately how to control his mind and thereby put on one side those other qualities inimical to his proper goal.

The fundamentals of jhānic training are detailed in a great many places throughout the Buddhist Scriptures at very great lengths in the appropriate Commentaries and in Buddhaghosa's *Visuddhimagga*. At this point, however, it cannot be emphasized too strongly that in the cultivation of Jhāna, as with all other aspects of mental development (*bhāvanā*), it is of the utmost importance that practice should be undertaken only with the direct and proper guidance of a truly skilled and knowledgeable teacher.

In this twelfth *vibhaṅga* the whole process is stated in one lengthy paragraph explaining the requisites and basic mode of practice. This is followed by a most valuable word analysis to | show the meaning

of what should be understood to take place at each stage. This is in Analysis According to the Discourses. In Analysis According to Abhidhamma, each of the possible levels of Jhāna, actual and resultant, both mundane and supramundane, are dealt with factorially and in some detail. The section of Interrogation relates these jhānic states to the Triplets and Couplets of Dhammasaṅgaṇī, thereby stating the ultimate values ascribable to their existence. However, to return to the cultivation of Jhāna as a tool for the inhibiting of the Five Hindrances: in the texts and commentaries there are listed forty different objects, the purpose of which is that they should be made use of individually by the student as objects upon which his attention is to be focussed to the exclusion of everything else. As to the choice of object which a particular student should use for this purpose, this depends entirely on his own particular temperament and characteristics. Here it is that the skill of a wise and knowledgeable teacher is of paramount importance, for on his decision as to which is the correct object will largely depend the success the student will have in stimulating with interest and with smooth and steady certainty those factors so desirable for the inhibiting of the Hindrances.

As mentioned earlier, there are five of these Hindrances to put on one side. It is also to be observed that in the attaining of the lowest category of Jhāna, i.e., first Jhāna (or five constituent Jhāna), there are five mental factors (*cetasikā*) which become particularly strong. The five are: Initial Application (*vitakka*), Sustained Application (*vicāra*), Zest (*pīti*), Pleasure (*sukha*), and One-pointedness of Consciousness (*cittasekaggatā*). If one should now equate these constituents of Jhāna with the Five Hindrances it will be readily appreciated that each individual constituent has a particular part to play in inhibiting an individual Hindrance. Thus, where there is stimulated sufficient energy and determination to mentally “pick up” the chosen object of concentration, at that time Initial Application is being exerted. Where this is present the Hindrance of Sloth and Torpor is fading. Where this Initial Application is coupled with Sustained Application by which the object is “considered”, the Hindrance of Doubt is falling away, for here Doubt (*vicikicchā*) only means “absence of thinking about” (*vigatā ci-*

kičchā<sup>1</sup>). Where there is success in this thinking, Zest for the object and activity concerning it | arises naturally. Where there is Zest how can the Hindrance of Illwill be present? Where there is Zest there also will there be Pleasure. If Pleasure is present the Hindrance of Distraction and Remorse cannot be. Finally, where concentration of consciousness becomes so one-pointed that there is no room for any other object than the chosen one, the Hindrance that is Wish for Sense Pleasure is put on one side. p. lv

As in each of the Jhānas of the fivefold system the five factors seen to arise strongly in the first Jhāna become successively dominant, and pass away with the arising of the subsequent Jhāna, so also the Hindrances, in the order given, become completely inhibited by this factorial dominance not to return until the student by the falling away of mindfulness allows them once more to hinder the efficiency of his conscious states.

In this way the development of jhānic states contributes towards providing tools which eventually are to be used for the final task of breaking the system of Causal Relations. It should therefore be emphasized once again that the practice of Jhāna is not one which in itself will lead to final release from Suffering. It is, however, of the greatest importance in inhibiting those Hindrances which are inimical to the realization of the three characteristics of Suffering (dukkha), Impermanence (anicca), and Absence of Soul (anatta).

### 13. Analysis of the Illimitables (Appamaññavibhaṅga)

As indicated in the previous section, the appropriate object of concentration for the attainment of Jhāna, and thereby for the consequent inhibiting of the Five Hindrances, is selected by the instructor in mental development in accordance with his student's temperament and characteristics. In this, the thirteenth, Vibhaṅga four of these objects are discussed in particular detail. The four objects are: Loving-kindness

---

<sup>1</sup>See Path of Purification [4], Ch. XIV, § 177.

(mettā), Compassion (karuṇā), Sympathetic Joy (muditā), and Equanimity (upekkhā). These four are grouped together under the single title of The Illimitables (Appamaññā), the reason for this being that when each is considered as a separate quality it is seen to be capable of embracing everything when, according to the degree of concentration exerted, it is expanded infinitely. Now it is stated that these four objects for concentrating upon are particularly suited to those whose basic tendency is of an hateful or irritable sort. That Loving-kindness, Compassion, Sympathetic Joy, and Equanimity are the inhibitors of hatred, with its concomitants of envy, meanness and remorse, is very clear. It can therefore be appreciated that although so far it is only the inhibiting of the Hindrances which have been spoken of, it is also important to realise that in the proper developing of the dominant factors of Jhāna for the putting on one side of the Hindrances it is equally certain that the whole process be initiated by the inhibiting of any dominating tendencies in the student such as greed, hatred or dullness. As hatred is so common a tendency, it is for this reason that, coupled with the fact that the good effects of the Illimitables on all beings is without limit, in this vibhaṅga they are selected for special examination.

It will have been noticed that the word “inhibit” has frequently been used in connection with the Hindrances and Jhāna, and now in connection with hatred. It might have been thought more proper to use the term “eradicate” as being more final an attitude to adopt towards any undesirable condition. At this stage, however, and in dealing with Jhāna it should not be thought of in this way, for to inhibit means to put on one side, whether for a very short or for a very lengthy period of time, and with regard to evil, bad states, this is what Jhāna does. To eradicate means to take out by the root, utterly and completely; this, Jhāna, in its conventional sense, does not do.

The distinction between these two words introduces another and completely different aspect of the whole subject of mental development (bhāvanā), for in speaking of the Four Foundations of Mindfulness the Buddha does not say anything about the inhibiting of suffering; on the contrary he speaks of the way Leading to the Cessation of

Suffering. Cessation means to bring to an end; and eradicate means to take out by the root, so in a sense the two words are synonymous. Why, therefore, in this introduction is the word inhibit used so frequently? The reason is that there are two distinct avenues of mental development. One is Jhāna; the other is the outcome of treading that Noble Path which the Buddha pointed to as commencing with the developing of the Four Foundations of Mindfulness. The practice and development of Jhāna is called Samathabhāvanā, which means “mental development where concentration is directed to the calming or taming of the mind by the inhibiting of harmful | mental states”. The second type is called Vipassanābhāvanā, which means “mental development where concentration is directed to the gaining of Insight into Suffering, its Cause, its Cessation and the Way Leading to its Cessation; also to those attendant focal points of the Buddha’s Teaching—Absence of Soul (anatta) and the utter Impermanence (anicca) of all conditioned things”. The consequence of this second type of mental development is not just the inhibiting, but the absolute eradication of all harmful mental states. p. lvii

That the ultimate aim of the student of the Buddha’s Teaching should be to strive for mental development, where concentration is directed to the gaining of insight, is without question. However, the reason for the Buddha having spoken so frequently and in such detail of the jhānic aspect of mental development, should be given the great attention which he clearly intended it should have, even though it is readily appreciated that genuine and immutable insight cannot be gained even in its lowest degrees of completeness without the absolute eradication of many of the groups of obstacles spoken of earlier.

To eradicate these qualities which are so deeply and firmly rooted, the branches and tendrils of which are so twisted and threaded throughout one’s mental make-up as virtually to constitute that make-up, is not easily achieved. The training to break this tangle must be thorough and the practice virtually invincible for there to be any real effect, because by very definition how can a being be released from the suffering concomitant with that system of Causal Relations while there yet remains the slightest bond—however tenuous it may

be—with any of those undesirable qualities which maintain that system of Causal Relations, and which dominate the being so completely.

The important role, therefore, which jhānic training and practice has to play in this battle for release, is that although it is incapable in itself of eradicating these obstacles to understanding, it can by constantly inhibiting them make it gradually less easy for them to arise; they become weaker like a tree whose leaves and branches are cut away. With this weakening of bad states and bad roots, mental development where concentration is directed to the gaining of insight becomes a more straightforward and less hampered process, and the achieving of final eradication more certain. In this way the whole process of mental development becomes a properly balanced whole where the existing undesirable aspects are better understood, guarded against, and with practice held in abeyance for long periods while the real task of gaining understanding is pursued with unremitting energy.

Returning once more to the Four Illimitables, it should be said that quite apart from their being objects for mental development in their own right, their use as forerunners to more strenuous practice by the student can do a very great deal towards creating that proper basis for practice where bad states are put aside and prevented from arising, and where good states are fostered and made to arise. As their individual names indicate, not only do they inhibit that most harmful state, hatred, so far as the individual himself is concerned, but as their group title shows, they can be expanded mentally to embrace and cast their effect on individuals, the world and the whole universe. In their practice they establish firmly Right Speech, Right Action, Right Livelihood and that proper composure of mind which is Equanimity.

Thus it is that a special vibhaṅga is devoted to these four particular objects of mental development. Therein they are analysed by way of the Suttanta method to show their nature and mode of practice; by the Abhidhamma method to show the particular jhānic states with which they can be associated; and finally by the section of Interrogation to show what their standing can be in the absolute terms of Dhammasaṅgaṇī classification.

This is a very important chapter in view of the prevalence in beings of Hatred as a most dominant, insidious and difficult root even to inhibit, let alone eradicate.

## 14. Analysis of the Precepts (Sikkhāpadavibhaṅga)

It might have been thought that Analysis of the Precepts should have been placed at the beginning of this central section of the work, as being a stage towards progress preliminary even to the stating of the Four Foundations of Mindfulness. This is particularly so, as the usual order for stating the three aspects of Buddhist training is moral practice (sīla), mental development (bhāvanā) and attaining of understanding (paññā). It is, however, another example of arranging subject matter not necessarily to show its direct connection with adjacent chapters, but rather that it may be grouped within a suitable section in accordance with a numerical plan. Here, since the Precepts are analysed by only two methods, Abhidhamma and Interrogation, whereas the other seven chapters of this central section each have the three methods, Analysis of the Precepts is placed last.

p. lix

As to the Precepts themselves, the five discussed in this fourteenth vibhaṅga are those which still, even at this present day, are formally recited when a person seriously undertakes to himself to maintain these abstentions.

From the point of view of translation, only one difference from the usual version of these five has been adopted. This is in the final precept where instead of the customary English form of saying, “I undertake to abstain from taking drugs and intoxicants”, a translation has been adopted which perhaps agrees more closely with the explanation of this precept as given in the Commentary. The Pāli word concerned is, “surāmerayamajjapamādaṭṭhānā”. Here “surā” means a liquor made from grain meal (piṭṭhasurā), or from cake or bread (pāvāsura), or from rice (odanasurā), or one to which yeast has been added (kiṇṇapakkhittā) and associated preparations (sambhārasaṃyutta). These have here been referred to as “beers”. The

word “meraya” means an intoxicant (āsava—which morally means a defilement) which can be made from flowers (pupphāsava) or from fruits (phalāsava) or from sugar or molasses (gulāsava) or from honey (madhāsava) and associated preparations (sambhārasaṃyutta). In this translation these have been referred to as “wines and spirits”. The word “majja” means an intoxicant; “pamāda” means heedlessness and “ṭhāna” means cause. Therefore the whole word has been translated as “Intoxicating beers, wines and spirits causing heedlessness”.

The Abhidhamma analysis which follows the statement of these five precepts concentrates on dealing with each precept separately, and showing how it affects every type of consciousness with which it is associated. This of course excludes all the bad (akusala) states, for it will be clear that if a precept has been undertaken no bad state of consciousness can arise in direct association therewith. In the section of Interrogation they are dealt with according to their characteristic values in Dhammasaṅgaṇī classification.

p. lx It may be wondered why this particular chapter, although of the greatest possible fundamental importance to a student wishing to follow the one Way prescribed by the Buddha, is not dealt with in a more exhaustive manner in this Book of Analysis; why it is that only Abhidhamma treatment is given to such vital items. The reason for this is that the whole and very particular matter of moral behaviour and discipline is more properly dealt with by the Vinaya Piṭaka where every possible aspect of correct behaviour is specified in the greatest detail, and is formulated in terms of rules, their origins, their proper interpretation and practice. Moreover, the matter of moral behaviour is also so extensively dealt with throughout the Sutta Piṭaka that to have included in this volume a section of Analysis According to the Discourses would have been unwieldy in the extreme. Nevertheless, a statement of these five major and basic precepts is necessary, for the method of examining them in the terms of Abhidhamma indicates how, from the point of view of fundamental analysis, the full range of preceptual behaviour can be expressed in this basic and all embracing form. A proper and thorough understanding of the full and massive

implications of each of these five precepts will show how all correct behaviour does ultimately derive from them.

It should, therefore, in no way be considered that because this vibhaṅga devoted to the Precepts is rather short in its treatment of the subject that it is of minor importance. On the contrary, the whole structure of the Buddha's exhortation, "This Path, Bhikkhus, is the only course for the purification of beings . . . ; that is the Four Foundations of Mindfulness", with its emphasis on the eradication of bad states and the fostering of the good, depends first of all on the knowledge and practice of proper and correct behaviour; that is, that which in itself constitutes the central section of the Noble Eight Constituent Path, viz., Right Speech, Right Action and Right Livelihood.

## **15. Analysis of Analytic Insight (Paṭisambhidāvibhaṅga)**

In the initial fourteen chapters of the Book of Analysis so far discussed it has been evident that the first six vibhaṅgas have dealt with both the analysis of the primary qualities which constitute the so-called being, and, because of the nature of that being, with the suffering to which he is subject, together with the system of Causal Relations which perpetuate that unsatisfactory | state of affairs. These six chapters, which constitute well over one third of the whole text, are followed by eight vibhaṅgas dealing with the Way leading to Release from this continuity of process which we call existence. The remaining third of the volume is, as pointed out earlier, devoted to four vibhaṅgas which are not classified under either of the two main sections already dealt with. The subjects analysed therein, however, have from their very nature a direct bearing on all the preceding vibhaṅgas in that they are concerned very much with their analytical background, and to the extension of detailed knowledge of material contained therein or inferred thereby.

p. lxi

The first of these four sections—itsself the fifteenth vibhaṅga—is entitled Paṭisambhidāvibhaṅga, here translated as Analysis of Analytic Insight.

It has been said earlier in this introduction that the Buddha in his method of teaching would never permit loose thinking. It was also said that in view of the highly trained philosophers with whom the Buddha had discussions on many occasions, precise terminology with clear definitions as to the meanings and scope of a term was of the greatest importance. This aspect may be considered by some to show an over scholastic approach to religious argument. The essential point to be appreciated, however, is that the Buddha's attitude to the knowledge of Suffering, its Cause, its Cessation, the Way Leading to its Cessation and to the many aspects of his Teaching associated therewith, was not just that the student should be taught in a philosophical manner, or even in an extremely precise philosophical manner, and thereby get to know about such things. It was that he should come to realize and appreciate in a final and ultimate sense the full import and substance of that Teaching. It was not for the student just to know, but to experience for himself and thereby undergo that utter change in his whole being attendant on absolute realization. To speak of absolute realization is one thing; to attain to it is another. One thing, however, is apparent, unless the student is very clear in his mind as to the method he should adopt in attacking the apparent infinity of problems associated with the awakening of true understanding, his analysis will become lost in a maze of muddled speculation which will succeed only in enmeshing him even more strongly in the tangle of becoming. In this vibhaṅga, therefore, the Buddha shows by example

p. lxxii four aspects of insight | and how they are related to each other. The Buddha is always concerned that right understanding should arise as to the nature of action and its result; because of this the first two analytic insights discussed are those of Consequence and Origin.

That which is around us, both internally, externally and at any given instant, every thought and every factor comprising that thought, is capable of being analysed in terms of its being the consequence or outcome of a preceding state or condition, whether that condition be either distant or proximate. Similarly, that present state can be analysed in the sense that it is of itself the origin of a further state or condition which in its arising may be either in the distant or

proximate future. Insight into either of these aspects will lead toward the realization of the complete transience, the utter impermanence of all conditioned states, and to the absolute lack of any self nature or soul being inherent therein. The apparent infinitude of the continuity of process, the seemingly endless stream of action and resultant thereby becomes more clearly comprehended. With the arising of that greater clarity of mental vision the universal nature of suffering becomes better understood. In this way the Buddha indicates that although realization of some particular aspect of ultimate truth may appear to be sudden, it is always the result and outcome of careful and logical processes of analysing a problem along particular and well defined lines which eventually lead to proper and progressive realization. This is not intellectualism but the factual path of mental process by which knowledge and realization come to be.

The third Analytical Insight, here translated as Analytic Insight of Philology, is the development of that facility in studying, in thinking and in listening, which enables understanding the better to arise because of a proper ability in the student in the discerning of meaning, in the clarification and in the forming of definitions according to the form of language in which the subject is presented. It is knowledge of the variety of ways in which the spoken word can express its meaning. This is an essential aspect of analysis, for without it it is almost impossible to gain knowledge of the first two divisions of Insight of Consequence and Origin. If one is to study directly under a teacher and listen to his words and explanations, or if one is to read and study the Scriptures and their Commentaries with the aim of gaining a proper understanding, then the developing of this Insight of Philology is of the utmost importance; what it means is getting the intended meaning out of what is said or read. p. lxxiii

The fourth of the Insights, here translated as Analytic Insight of Knowledge, means the student develops that insight which involves the full and correct understanding of all that is included and inferred in the preceding three Analytic Insights. It is what might be considered as the digestion and the drawing out of the nourishment from the food supplied by the other three.

Thus it is clear to see that only by a systematic approach to the whole matter of the development of understanding can the student expect to gain from his study and practice what there is to be gained. Everything must be done by one's self, but the Buddha pointed out the various aspects of training which, if seriously followed, make the attaining of understanding, though in itself the most difficult of all things, at least a real possibility.

Little need here be said of the various sections into which the text itself is sub-divided within the three methods of Analysis According to Suttanta, Abhidhamma and Interrogation. It should, however, be appreciated as with all the other vibhaṅgas, that they are each of equal and great importance to the correct understanding of the practice of the Buddha's Teaching.

## **16. Analysis of Knowledge (Ñāṇavibhaṅga)**

It is often said by those who have newly come into contact with the Teaching of the Buddha that there appears to be such a mass of technical information to absorb; moreover, they say it so often seems to be expressed numerically as "three of this, six of that, eight of something else, and so on". At first, and particularly to those who have not been accustomed to having so systematic an arrangement of subject matter in connection with religion, this can come as a somewhat bewildering surprise at the thought of there being so much to learn. Later, when these same students have formed a basis of general appreciation of the all embracing and essential truth of the entirely practical nature of the Buddha's Teaching, they come to comprehend that although there certainly is a great mass of information upon which to draw, its real purpose is constantly to turn the student's scholastic knowledge in the direction of Right Understanding. Complicated the Teaching | certainly is when dealing with its deeper issues of cause, resultant and relationships; however, therein lie the answers to those questions which arise quite naturally in the mind of the earnest seeker

after truth who wishes to penetrate to the very core of the nature of becoming.

If knowledge is to be absorbed, digested, refined and converted to understanding—and this is the sole purpose of the practice of the Teaching—then it is far more convenient and useful to the student that the information he seeks should be systematically arranged than that there should be no apparent order, or that different aspects of one subject should be spread over and mixed with a wide range of dissimilar subjects. Here it is that the Abhidhamma method of teaching is so very practical and to the point. That an analytical system of classification has always been of primary importance, though, is shown by the fact that throughout the collections of discourses of the Buddha contained in the Sutta Piṭaka it is always to be observed that the arrangement is either in accordance with the length (Dīgha and Majjhima Nikāyas), according to grouping of topic (Saṃyutta Nikāya), in accordance with numerical arrangement (Aṅguttara Nikāya) or according to special individual classification (Khuddaka Nikāya). In the Abhidhamma Piṭaka, however, classification is shown in its most organized and connected form.

In this particular vibhaṅga, the sixteenth, the subject with which it is concerned, Paññā, i.e., knowledge, wisdom, understanding, is one which is dealt with exhaustively throughout the whole of the Sutta Piṭaka, there being few discourses in which the Buddha does not speak on one or other aspect of understanding. In this vibhaṅga, however, for the greater convenience of the student there is collected together the very many groupings into which this subject may be classified in connection with the Buddha's purpose. The classifications extend from the single to a tenfold system of grouping. It will be particularly noticed that the first, second, and third divisions depend very largely, as might reasonably be expected, on the Triplet and Couplet sections of Dhammasaṅgaṇī, and are therefore similar in construction to the Interrogation sections of many of the other vibhaṅgas in this volume. In the fourfold to ninefold sections inclusive, a great many of the particular aspects of knowledge already occurring in other vibhaṅgas are here collected and will be readily recognized. | Also many of the other

knowledges with which the student becomes early acquainted in various sections of the Tipiṭaka are here listed in their proper order. This system is adopted clearly for the purpose of their being easily remembered and called to mind as required.

The classification by way of the tenfold method is of particular importance in that it demonstrates clearly the very wide basis of special knowledge upon which the unique qualities of a Buddha stand. In this section it states that he understands as it really is, (1) Cause, (2) Resultant, (3) the outcome of these two in terms of progress or fall. He understands (4), the elements, etc., constituting all conditioned things, also (5), the dispositions and qualities inherent in beings, (6) the nature of the controlling faculties of beings and thereby their latent tendencies. He understands fully (7), the nature and practice of Jhāna; he possesses (8), knowledge of previous existences, (9) knowledge of the nature of the passing away and of the rebirth of beings, and (10) of the utter destruction of the defilements.

The arrangement of this vibhaṅga is purely numerical. It consists of a tenfold “mātika”, or matrix, upon which the chapter is based. This is followed by a tenfold exposition in which the subjects originally stated are expanded and explained. The method of exposition contains all the elements of the three modes of analysis, so in this case separate division into these usual three sections would not be practicable. The Analysis of Knowledge is a subject eminently suited to a numerical treatment, and it is for this reason as well as that its contents apply equally to all other vibhaṅgas in this volume that it is included among the four final sections.

## **17. Analysis of Small Items (Khuddakavibhaṅga)**

In paragraph 390 of this translation, where the subject is the Four Right Strivings, the text says,

Herein a Bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil,

bad states that have not arisen . . . strives for the abandoning of evil, bad states that have arisen . . .

What are bad states, how are they defined, what is it that should be prevented from arising, what is it that should be abandoned? | These are questions which are of very real and immediate importance to one who is trying to follow in any way the Buddha's injunction as to the Four Foundations of Mindfulness, the Four Right Strivings and the achievement of the Noble Eight Constituent Path. The short answer to these questions is the abandoning of any state of consciousness rooted either in greed, hatred or ignorance. These three roots, however, are not by any means always easy to identify. In their more gross forms they sometimes become obvious even to those experiencing their own false view, false speech, false action and false livelihood. In those who discern such states and who are convinced of their harmful nature, the process of inhibiting them as a preliminary to their ultimate eradication can be commenced. Nevertheless, these three bad roots and their associated mental factors, which are referred to in the text as "evil, bad states", are customarily far less obvious in their more usual modes of manifestation than in their grosser forms. In their even finer and more subtle forms they become so deep and hidden from view that in the great majority of cases they pass quite unnoticed, or indeed where noticed are often even associated with thought, speech and action which is mistakenly considered to be wise and virtuous, and therefore much to be encouraged. p. lxvi

This, the seventeenth vibhaṅga, here entitled Analysis of Small Items, approaches the matter of the bad states in a numerical system of classification similar to that adopted in the previous section on knowledge, consisting as it does of a summary and exposition divided into ten sections. From its Pāḷi title, Khuddakavibhaṅga, it should not be thought that in translating Khuddaka as Small Items any suggestion of unimportance or insignificance is in any way implied; on the contrary, this is a most important and revealing chapter, and should be considered as being one of the most vital sections of the whole work.

Here in this analysis of so-called Small Items is to be found a very complete statement of the many bad aspects of thought and action which are often so deeply rooted in one's normal behaviour as virtually to pass unnoticed. If the student, however, is earnest in his intention in the inhibiting and eradicating of "evil, bad states", he will call to mind the words in paragraph 508 of the text which says, "añumattesu vajjesu bhayadassāvī", by which he should consider in himself the essential need to be "one seeing | peril in (his) slightest faults". With this in mind he will seek to discover the meaning of every mental state as it arises, whether it be for thought alone or for translation into action. By practice he will thus probe deeper and deeper into thoughts, the existence of which he had previously been unaware, with the purpose of finding out and understanding the motive underlying those thoughts. Behaviour which he had once thought to be quite proper he will find to have a twisted or corrupted motive. Speech which he had once thought of as correct and pleasing he will find fundamentally to have been directed towards his own selfish gain. His whole thought he will find to be a very nest and stronghold of "evil, bad states". This is what the Buddha meant the student to become aware of and to take action about, when he spoke so unambiguously of the Four Foundations of Mindfulness.

p. lxvii

This vibhaṅga is a key chapter, therefore, designed specifically with the intention of prompting the student in what he should look for and by inference what course of action he should adopt. This is not a chapter where "evil, bad states" are listed for academic reasons, just to be read or memorized, it is as with all the other vibhaṅgas in this volume a text book of information and knowledge put together in proper sequence to be studied and remembered as a straightforward guide to the student, that he may develop as the direct result of his mindfulness the eight constituents of the Noble Path Leading to the Cessation of Suffering.

As a closing section to this vibhaṅga there is an eleventh exposition dealing with the eighteen special occurrences of craving (taṇhā). This is of particular importance as it shows the very many ways in which this most difficult to eradicate component of the system of De-

pendent Origination manifests itself constantly and in almost every aspect of one's thinking, from the apparently simple consideration, "I am", up to the complicated attitude of mind which thinks, "By means of this, would that I may be otherwise".

Also in this final exposition is a summary of the sixty-two wrong views which are stated in full in the Brahmajāla Sutta of Dīgha Nikāya. These also are aspects of craving.

The Analysis of Small Items is a most revealing chapter, for it shows quite clearly, if only from the sheer magnitude of its content of "evil, bad states", that release from the bonds of ignorance and craving is not to be obtained by any means other than by striving in respect of the Practice of Morality in its fullest and widest sense, by striving as regards correct and systematic Mental Development and by striving towards the gaining of understanding and wisdom.

p. lxviii

## **18. Analysis of the Heart of the Teaching (Dhammahadaya-vibhaṅga)**

This, the eighteenth and final vibhaṅga of The Book of Analysis, differs from the other sections of the work in that instead of dealing with a single topic and explaining many of the ramifications of that topic, it concerns itself with a statement, exposition, details of occurrence, properties and analysis in terms of certain of the Triplets and Couplets of Dhammasaṅgāṇī of twelve of the most important technical groupings in the Buddha's Teaching of the analysis of states, viz., aggregates, bases, elements, truths, controlling faculties, roots, nutrients, contact, feeling, perception, volition and consciousness. Although the first five of these have been extensively examined in the opening chapters of this work, the method of approach in this final section differs somewhat. The opening paragraphs are indeed purely a statement and exposition of the subjects concerned, and are in most cases a summary of what has gone before. However, whereas in the earlier chapters the analysis has largely been directed toward the subjects themselves by examining their structure and functions, it is here shown more in the way of their occurrence in the various planes of

existence, their ability or inability, in accordance with a Couplet of the Dhammasaṅgaṇī to be or to take objects. There is also a collected investigation as to their occurrence or otherwise in terms of five selected Triplets, and a further two Couplets of Dhammasaṅgaṇī. Where dealing with the arising of these states in the various planes of existence, opportunity is taken of enlarging on the subject by giving many details concerning those planes, such as their scope, the type of action which causes rebirth therein, and the characteristics of the different types of being who are born into their appropriate levels of existence.

p. lxix There is a very great deal of information in this chapter, which, as its name suggests, is the core or the basis upon which is to be built an understanding of the way in which states occur and | operate in their many and varied ways. This is a chapter in which the essentials of activity of these twelve subjects are collected together, not as a substitute or as a summary of what has already been discussed in the earlier vibhaṅgas, and in the preceding volume Dhammasaṅgaṇī, but as a necessary supplement to them in straightforward and relatively unexpanded form.

## Conclusion

To the reader of this introduction it will be abundantly clear that what has so far been written about the eighteen vibhaṅgas of this translation has only touched upon a few of the more obvious aspects of the subjects dealt with. Many will no doubt be disappointed that so sketchy an outline of the relationship between the sections has been made; that practically no cross referencing has been attempted or parallel passages quoted from other sections of the Tipiṭaka, and particularly that very little has been said of the choice of English equivalents for many of the more awkward Pāli terms, or comparisons made with the values chosen by other workers in this field.

There has been no discussion at all of the meanings and implications of the combined one hundred and twenty-two divisions of the Triplets and Couplets, nor has there been attempted any explanatory

expansion of the more highly compressed vibhaṅgas. For these and a great many other omissions and failures of clarification, the only evidence for defence offered is that as it seemed highly desirable to complete this work, with its Preface, Introduction, Contents, Translated Text and Index in one volume, space became the all important consideration. There is, however, another aspect of the matter, which although not directly concerned with this particular volume would nevertheless seem to be of some moment. Abhidhamma scholarship in the West has unfortunately for one reason and another been seriously neglected. Not the least of these reasons has been the fearsome appearance of the classifications themselves, together with that somewhat terse and arid structure which gave rise to the quite erroneous, but nevertheless highly influential, mention of the “valley of dry bones”. It is admitted without reserve that first contact with the Abhidhamma texts is, to say the least, bewildering. Closer and longer association, however, rapidly dispels that first impression, and shows them to be friendly and helpful works carrying on their pages an infinity of instruction for direct and personal application, research and proper practice.

p. lxx

Of the trilogy spoken of above: Dhammasaṅgaṇī, Vibhaṅga and Dhātukathā: the first two are particularly closely associated. Unfortunately, however, of their texts and commentaries there exist only the very old translation of Dhammasaṅgaṇī mentioned earlier, and a translation of its commentary, Aṭṭhasālinī, under the title “The Expositor” [5], by Prof. Pe Maung Tin. In order that occidental Abhidhamma scholarship should be brought more into the light of day, it is intended that following the publication of this present volume a re-translation of Dhammasaṅgaṇī should be made, so that there may be consistency of terminology between these two works. Then, if it is possible, a translation of the commentary on Vibhaṅga, Sammohavinodanī, will be done, to render complete this most important introductory collection of Abhidhamma works.

At the beginning of this introduction it was said that its form would be that of showing how Vibhaṅgapakaraṇa was a book for practical application, not just a work of psychological theory. If that

impression has been conveyed, then it will have done what it set out to achieve. This is not to say that its very many shortcomings are not readily appreciated and sincerely regretted. The Commentaries and sub-Commentaries are in themselves very complete and highly informative volumes, leaving little to be desired in matters of explanation and example; they are, nevertheless, written on a basis already assuming the student to have considerable knowledge of the subject. The need, therefore, so far as the lay student is concerned is an introductory volume giving a foreground of knowledge before attempting the foothills and mountains of this most highly rewarding pair of Commentaries and their parent texts. It is therefore intended when the re-translating of *Dhammasaṅgaṇī* has been accomplished that a book of this sort, a combined guide book to *Dhammasaṅgaṇī* and *Vibhaṅga*, should be compiled. Such a work containing much fuller and more varied explanations than could ever have been included in this introduction, should be able to make it clear to those who are intent on probing what have so far been the some what hidden recesses of Abhidhamma studies, that it is not a cobweb-filled cupboard that is to be dealt with and cleaned out, | but a live and lively exposition of the basic material of the Buddha's Teaching which will itself clear the cobwebs from the student's mind. Abhidhamma is not the storehouse of ancient, out-dated and out-moded ideas, it is the very practical exposition of the Buddha's own particular and unique discovery: the mechanics of "The Way Leading to the Cessation of Suffering".

p. lxxi

Finally I should like to express my gratitude to my teacher, the translator of this work, also for the opportunity he has afforded me to write this introduction.

Yasmā hi dhammaṃ puriso vijaññā,  
Indaṃva naṃ devatā pūjayeyya;<sup>1</sup>

R. E. Iggleden  
Waltham St. Lawrence, 1969

---

<sup>1</sup>Sutta Nipāta 2.8, Dhamma (nāvā) sutta.

# **The Book of Analysis**



*NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA*



# 1. Analysis of the Aggregates

## 1. Analysis According to the Discourses

1. The five aggregates are: The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. p. 1

### 1. The Aggregate of Material Quality

2. Therein what is the **aggregate of material quality**? Whatever material quality is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of material quality.

3. Therein what is **past material quality**? That material quality which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed | among the things that are past, (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called past material quality. p. 2

Therein what is **future material quality**? That material quality which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are fu-

ture, (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called future material quality.

Therein what is **present material quality**? That material quality which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, [2] (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called present material quality.

4. Therein what is **internal material quality**? That material quality which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called internal material quality.

Therein what is **external material quality**? That material quality which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called external material quality.

5. Therein what is **gross material quality**? The eye base, :P: tangible base. This is called gross material quality.

P = See para. 154.

Therein what is **subtle material quality**? The controlling faculty of femininity, :P: the nutrient factor of food. This is called subtle material quality.

P = See Dhammasaṅgaṇī para. 595.

p. 3 6. Therein what is **inferior material quality**? That material quality which, for this or that being, is contemptible, despised, | worthless, derisible, disrespected, inferior, thought to be inferior, considered to be inferior, undesirable, unattractive, unpleasant, (i.e.,) the visible, audible, odorous, sapid, tangible. This is called inferior material quality.

Therein what is **superior material quality**? That material quality which, for this or that being, is not contemptible, not despised, not worthless, not derisible, respected, superior, thought to be superior, considered to be superior, desirable, attractive, pleasant, (i.e.,) the visible, audible, odorous, sapid, tangible. This is called superior material

quality. Inferior and superior material quality should be understood by comparing this material quality with that.

7. Therein what is **distant material quality**? The controlling faculty of femininity, :P: the nutrient factor of food or whatever other material quality there is, not near, not close, distant, not proximate. This is called distant material quality. [3]

P = See Dhammasaṅgāṇī para. 595.

Therein what is **proximate material quality**? The eye base, :P: tangible base or whatever other material quality there is, near, close, not distant, proximate. This is called proximate material quality. Distant and proximate material quality should be understood by comparing this material quality with that.

P = See para. 154.

## 2. The Aggregate of Feeling

8. Therein what is the **aggregate of feeling**? Whatever feeling is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of feeling.

9. Therein what is **past feeling**? That feeling which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called past feeling.

Therein what is **future feeling**? That feeling which is not born, not become, not begotten, non-existent, fully non-existent, not | ap- p. 4  
parent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are future, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called future feeling.

Therein what is **present feeling**? That feeling which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called present feeling.

10. Therein what is **internal feeling**? That feeling which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called internal feeling.

Therein what is **external feeling**? That feeling which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called external feeling.

11. Therein what is **gross (also) subtle feeling**? Bad feeling is gross; good and neither-good-nor-bad feeling is subtle. Good and bad feeling is gross; neither-good-nor-bad feeling is subtle. [4] Painful feeling is gross; pleasant also neither-painful-nor-pleasant feeling is subtle. Pleasant and painful feeling is gross; neither-painful-nor-pleasant feeling is subtle. The feeling of one not experiencing higher mental states is gross; the feeling of one experiencing higher mental states is subtle. Feeling that is the object of the defilements is gross; feeling that is not the object of the defilements is subtle. Gross and subtle feeling should be understood by comparing this feeling with that.

12. Therein what is **inferior (also) superior feeling**? Bad feeling is inferior; good and neither-good-nor-bad feeling is superior. Good and bad feeling is inferior; neither-good-nor-bad feeling is superior. Painful feeling is inferior; pleasant feeling also neither-painful-nor-pleasant feeling is superior. Pleasant and painful feeling is inferior; neither-painful-nor-pleasant feeling is superior. The feeling of one not experiencing higher mental states is inferior; the feeling of one experiencing higher mental states is superior. Feeling that is the object of the defilements is inferior; feeling that is not the object of the defilements is superior. Inferior and superior feeling should be understood by comparing this feeling with that.

13. Therein what is **distant feeling**? Bad feeling is distant from good and neither-good-nor-bad feelings; good and neither-good-nor-bad feeling is distant from bad feeling; good feeling is distant from bad and neither-good-nor-bad feelings; bad and neither-good-nor-bad feeling is distant from good feeling; neither-good-nor-bad feeling is distant

from good and bad feelings; good and bad feeling is distant from neither-good-nor-bad feeling. Painful feeling is distant from pleasant also from neither-painful-nor-pleasant feelings; pleasant also neither-painful-nor-pleasant feeling is distant from painful feeling; pleasant feeling is distant from painful also from neither-painful-nor-pleasant feelings; painful also neither-painful-nor-pleasant feeling is distant from pleasant feeling; neither-painful-nor-pleasant feeling is distant from pleasant and painful feelings; pleasant and painful feeling is distant from neither-painful-nor-pleasant feeling. The feeling of one not experiencing higher mental states is distant from the feeling of one experiencing higher mental states; the feeling of one experiencing higher mental states is distant from the feeling of one not experiencing higher mental states. Feeling that is the object of the defilements is distant from feeling that is not the object of the defilements; feeling that is not the object of the defilements is distant from feeling that is the object of the defilements. This is called distant feeling.

Therein what is **proximate feeling**? Bad feeling is proximate to bad feeling; good feeling is proximate to good feeling; neither-good-nor-bad feeling is proximate to neither-good-nor-bad feeling. Painful feeling is proximate to painful feeling; pleasant feeling is proximate to pleasant feeling; neither-painful-nor-pleasant feeling is proximate to neither-painful-nor-pleasant feeling. [5] The feeling of one not experiencing higher mental states is proximate to the feeling of one not experiencing higher mental states; the feeling of one experiencing higher mental states is proximate to the feeling of one experiencing higher mental states. Feeling that is the object of the defilements is proximate to feeling that is the object of the defilements; feeling that is not the object of the defilements is proximate to feeling that is not the object of the defilements. This is called proximate feeling. Distant and proximate feeling should be understood by comparing this feeling with that. p. 6

### 3. The Aggregate of Perception

14. Therein what is the **aggregate of perception**? Whatever perception is past, future or present, internal or external, gross or subtle,

inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of perception.

15. Therein what is **past perception**? That perception which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called past perception.

Therein what is **future perception**? That perception which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are future, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called future perception.

Therein what is **present perception**? That perception which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called present perception.

p. 7 16. Therein what is **internal perception**? That perception which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called internal perception.

Therein what is **external perception**? That perception which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose

contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called external perception. [6]

17. Therein what is **gross (also) subtle perception**? Perception born of contact by impingement is gross; perception born of analogical contact<sup>1</sup> is subtle. Bad perception is gross; good and neither-good-nor-bad perception is subtle. Good and bad perception is gross; neither-good-nor-bad perception is subtle. Perception associated with painful feeling is gross; perception associated with pleasant also with neither-painful-nor-pleasant feelings is subtle. Perception associated with pleasant and painful feelings is gross; perception associated with neither-painful-nor-pleasant feeling is subtle. The perception of one not experiencing higher mental states is gross; the perception of one experiencing higher mental states is subtle. Perception that is the object of the defilements is gross; perception that is not the object of the defilements is subtle. Gross and subtle perception should be understood by comparing this perception with that.

18. Therein what is **inferior (also) superior perception**? Bad perception is inferior; good and neither-good-nor-bad perception is superior. Good and bad perception is inferior; neither-good-nor-bad perception is superior. Perception associated with painful feeling is inferior; perception associated with pleasant also with neither-painful-nor-pleasant feelings is superior. Perception associated with pleasant and painful feelings is inferior; perception associated with neither-painful-nor-pleasant feeling is superior. The perception of one not experiencing higher mental states is inferior; the perception of one experiencing higher mental states is superior. Perception that is the object of the defilements is inferior; perception that is not the object of the defilements is superior. Inferior and superior perception should be understood by comparing this perception with that. p. 8

19. Therein what is **distant perception**? Bad perception is distant from good and neither-good-nor-bad perceptions; good and neither-good-nor-bad perception is distant from bad perception; good per-

---

<sup>1</sup>Mind and mental objects do not impinge but are explained by the analogy (adhivacana) of physical states.

ception is distant from bad and neither-good-nor-bad perceptions; bad and neither-good-nor-bad perception is distant from good perception. Neither-good-nor-bad perception is distant from good and bad perceptions; good and bad perception is distant from neither-good-nor-bad perception. Perception associated with painful feeling is distant from perceptions associated with pleasant also with neither-painful-nor-pleasant feelings; perception associated with pleasant also with neither-painful-nor-pleasant feelings is distant from perception associated with painful feeling; perception associated with pleasant feeling is distant from perceptions associated with painful also with neither-painful-nor-pleasant feelings; perception associated with painful also with neither-painful-nor-pleasant feelings is distant from perception associated with pleasant feeling; perception associated with neither-painful-nor-pleasant feeling is distant from perceptions associated with pleasant and painful feelings; perception associated with pleasant and painful feelings is distant from perception associated with neither-painful-nor-pleasant feeling. The perception of one not experiencing higher mental states is distant from the perception of one experiencing higher mental states; [7] the perception of one experiencing higher mental states is distant from the perception of one not experiencing higher mental states. Perception that is the object of the defilements is distant from perception that is not the object of the defilements; perception that is not the object of the defilements is distant from perception that is the object of the defilements. This is called distant perception.

p. 9      Therein what is **proximate perception**? Bad perception is proximate to bad perception; good perception is proximate to good perception; neither-good-nor-bad perception is proximate to neither-good-nor-bad perception; perception associated with painful feeling is proximate to perception associated with painful feeling; perception associated with pleasant feeling is proximate to perception associated with pleasant feeling; perception associated with neither-painful-nor-pleasant feeling is proximate to perception associated with neither-painful-nor-pleasant feeling. The perception of one not experiencing higher mental states is proximate to the perception of one not experiencing higher mental states; the perception of one experiencing

higher mental states is proximate to the perception of one experiencing higher mental states. Perception that is the object of the defilements is proximate to perception that is the object of the defilements; perception that is not the object of the defilements is proximate to perception that is not the object of the defilements. This is called proximate perception. Distant and proximate perception should be understood by comparing this perception with that.

#### 4. The Aggregate of Mental Concomitants

20. Therein what is the **aggregate of mental concomitants**? Whatever mental concomitants are past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of mental concomitants.

21. Therein what are **past mental concomitants**? Those mental concomitants which are past, ceased, dissolved, changed, terminated, disappeared, or which having arisen have dissolved, have passed and are classed among the things that are past, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called past mental concomitants.

Therein what are **future mental concomitants**? Those mental concomitants which are not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which are future and are | classed among the things that are future, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called future mental concomitants. p. 10

Therein what are **present mental concomitants**? Those mental concomitants which are born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, [8] well uprisen, which are present and are classed among the things that are present, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body

contact, volition born of mind contact. These are called present mental concomitants.

22. Therein what are **internal mental concomitants**? Those mental concomitants which, for this or that being, are personal, self-referable, one's own, individual and are grasped (by craving and false view), (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called internal mental concomitants.

Therein what are **external mental concomitants**? Those mental concomitants which, for this or that other being, for other persons, are personal, self-referable, one's own, individual and are grasped, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called external mental concomitants.

23. Therein what are **gross (also) subtle mental concomitants**? Bad mental concomitants are gross; good and neither-good-nor-bad mental concomitants are subtle. Good and bad mental concomitants are gross; neither-good-nor-bad mental concomitants are subtle. Mental concomitants associated with painful feeling are gross; mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings are subtle. Mental concomitants associated with pleasant and painful feelings are gross; mental concomitants associated with neither-painful-nor-pleasant feeling are subtle. The mental concomitants of one not experiencing higher mental states are gross; the mental | concomitants of one experiencing higher mental states are subtle. Mental concomitants that are objects of the defilements are gross; mental concomitants that are not objects of the defilements are subtle. Gross and subtle mental concomitants should be understood by comparing these mental concomitants with those.

p. 11

24. Therein what are **inferior (also) superior mental concomitants**? Bad mental concomitants are inferior; good and neither-good-nor-bad mental concomitants are superior. Good and bad mental concomitants are inferior; neither-good-nor-bad mental concomitants

are superior. Mental concomitants associated with painful feeling are inferior; mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings are superior. Mental concomitants associated with pleasant and painful feelings are inferior; mental concomitants associated with neither-painful-nor-pleasant feeling are superior. The mental concomitants of one not experiencing higher mental states are inferior; the mental concomitants of one experiencing higher mental states are superior. Mental concomitants that are the objects of the defilements are inferior; mental concomitants that are not the objects of the defilements are superior. Inferior and superior mental concomitants should be understood by comparing these mental concomitants with those.

25. Therein what are **distant mental concomitants**? Bad mental concomitants are distant from good and neither-good-nor-bad mental concomitants; good and neither-good-nor-bad mental concomitants are distant from bad mental concomitants; good mental concomitants are distant from bad and neither-good-nor-bad mental concomitants; bad and neither-good-nor-bad mental concomitants are distant from good mental concomitants; [9] neither-good-nor-bad mental concomitants are distant from good and bad mental concomitants; good and bad mental concomitants are distant from neither-good-nor-bad mental concomitants. Mental concomitants associated with painful feeling are distant from mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings; mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings are distant from mental concomitants associated with painful feeling; mental concomitants associated with pleasant feeling are distant from mental concomitants associated with painful also with neither-painful-nor-pleasant feelings; mental concomitants associated with painful also with neither-painful-nor-pleasant feelings are distant from mental concomitants associated with pleasant feeling; mental concomitants associated with neither-painful-nor-pleasant feeling are distant from mental concomitants associated with pleasant and painful feelings; mental concomitants associated with pleasant and painful feelings are distant from mental concomitants

associated with neither-painful-nor-pleasant feeling. The mental concomitants of one not experiencing higher mental states are distant from the mental concomitants of one experiencing higher mental states; the mental concomitants of one experiencing higher mental states are distant from the mental concomitants of one not experiencing higher mental states. Mental concomitants that are the objects of the defilements are distant from mental concomitants that are not the objects of the defilements; mental concomitants that are not the objects of the defilements are distant from mental concomitants that are the objects of the defilements. These are called distant mental concomitants.

Therein what are **proximate mental concomitants**? Bad mental concomitants are proximate to bad mental concomitants; good mental concomitants are proximate to good mental concomitants; neither-good-nor-bad mental concomitants are proximate to neither-good-nor-bad mental concomitants. Mental concomitants associated with painful feeling are proximate to mental concomitants associated with painful feeling; mental concomitants associated with pleasant feeling are proximate to mental concomitants associated with pleasant feeling; mental concomitants associated with neither-painful-nor-pleasant feeling are proximate to mental concomitants associated with neither-painful-nor-pleasant feeling. The mental concomitants of one not experiencing higher mental states are proximate to the mental concomitants of one not experiencing higher mental states; the mental concomitants of one experiencing higher mental states are proximate to the mental concomitants of one experiencing higher mental states. Mental concomitants that are the objects of the defilements are proximate to mental concomitants that are the objects of the defilements; mental concomitants that are not the objects of the defilements are proximate to mental concomitants that are not the objects of the defilements. These are called | proximate mental concomitants. Distant and proximate mental concomitants should be understood by comparing these mental concomitants with those.

## 5. The Aggregate of Consciousness

26. Therein what is the **aggregate of consciousness**? Whatever consciousness is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of consciousness.

27. Therein what is **past consciousness**? [10] That consciousness which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called past consciousness.

Therein what is **future consciousness**? That consciousness which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are future, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called future consciousness.

Therein what is **present consciousness**? That consciousness which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called present consciousness.

28. Therein what is **internal consciousness**? That consciousness which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called internal consciousness.

Therein what is **external consciousness**? That consciousness which, for this or that other being, for other persons is personal, self-referable, one's own, individual and is grasped, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness,

body consciousness, mind consciousness. This is called external consciousness.

29. Therein what is **gross (also) subtle consciousness**? Bad consciousness is gross; good and neither-good-nor-bad consciousness is subtle. Good and bad consciousness is gross; neither-good-nor-bad consciousness is subtle. Consciousness associated with painful feeling is gross; consciousness associated with pleasant also with neither-painful-nor-pleasant feelings is subtle. Consciousness associated with pleasant and painful feelings is gross; consciousness associated with neither-painful-nor-pleasant feeling is subtle. The consciousness of one not experiencing higher mental states is gross; the consciousness of one experiencing higher mental states is subtle. Consciousness that is the object of the defilements is gross; consciousness that is not the object of the defilements is subtle. Gross and subtle consciousness should be understood by comparing this consciousness with that.

30. Therein what is **inferior [11] (also) superior consciousness**? Bad consciousness is inferior; good and neither-good-nor-bad consciousness is superior. Good and bad consciousness is inferior; neither-good-nor-bad consciousness is superior. Consciousness associated with painful feeling is inferior; consciousness associated with pleasant also with neither-painful-nor-pleasant feelings is superior. Consciousness associated with pleasant and painful feelings is inferior; consciousness associated with neither-painful-nor-pleasant feeling is superior. The consciousness of one not experiencing higher mental states is inferior; the consciousness of one experiencing higher mental states is superior. Consciousness that is the object of the defilements is inferior; consciousness that is not the object of the defilements is superior. Inferior and superior consciousness should be understood by comparing this consciousness with that.

p. 15 31. Therein what is **distant consciousness**? Bad consciousness is distant from good and neither-good-nor-bad consciousness; | good and neither-good-nor-bad consciousness is distant from bad consciousness; good consciousness is distant from bad and neither-good-nor-bad consciousness; bad and neither-good-nor-bad consciousness is distant from good consciousness; neither-good-nor-bad conscious-

ness is distant from good and bad consciousness; good and bad consciousness is distant from neither-good-nor-bad consciousness. Consciousness associated with painful feeling is distant from consciousness associated with pleasant also with neither-painful-nor-pleasant feelings; consciousness associated with pleasant also with neither-painful-nor-pleasant feelings is distant from consciousness associated with painful feeling; consciousness associated with pleasant feeling is distant from consciousness associated with painful also with neither-painful-nor-pleasant feelings; consciousness associated with painful also with neither-painful-nor-pleasant feelings is distant from consciousness associated with pleasant feeling. Consciousness associated with neither-painful-nor-pleasant feeling is distant from consciousness associated with pleasant and painful feelings; consciousness associated with pleasant and painful feelings is distant from consciousness associated with neither-painful-nor-pleasant feeling. The consciousness of one not experiencing higher mental states is distant from the consciousness of one experiencing higher mental states; the consciousness of one experiencing higher mental states is distant from the consciousness of one not experiencing higher mental states. Consciousness that is the object of the defilements is distant from consciousness that is not the object of the defilements; consciousness that is not the object of the defilements is distant from consciousness that is the object of the defilements. This is called distant consciousness.

Therein what is **proximate consciousness**? Bad consciousness is proximate to bad consciousness; [12] good consciousness is proximate to good consciousness; neither-good-nor-bad consciousness is proximate to neither-good-nor-bad consciousness. Consciousness associated with painful feeling is proximate to consciousness associated with painful feeling; consciousness associated with pleasant feeling is proximate to consciousness associated with pleasant feeling; consciousness associated with neither-painful-nor-pleasant feeling is proximate to consciousness associated with neither-painful-nor-pleasant feeling. The consciousness of one not experiencing higher mental states is proximate to the consciousness of one not experiencing higher mental states; the consciousness of one experiencing higher mental states is proximate to the consciousness of one experi-

encing higher mental states. Consciousness that is the object of the defilements is proximate to consciousness that is the object of the defilements; consciousness that is not the object of the defilements is proximate to consciousness that is not the object of the defilements. This is called proximate consciousness. Distant and proximate consciousness should be understood by comparing this consciousness with that.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

32. The five aggregates are: The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness.

### 1. The Aggregate of Material Quality

33. Therein what is the **aggregate of material quality**? The aggregate of material quality by way of singlefold division: All material quality is not root. Is not accompanied by root. Is not associated with root. Is with cause. Is conditioned. Is material. Is mundane. Is the object of the defilements. Is the object of the fetters. Is the object of the ties. Is the object of the floods. Is the object of the bonds. Is the object of the hindrances. Is the object of the perversions. Is the object of the attachments. Is the object of the corruptions. Is neither-good-nor-bad. Has no object. Is not mental concomitant. Is not associated with consciousness. Is neither resultant nor productive of resultant. Is not corrupt, is the object of the corruptions. Is not “accompanied by initial application, accompanied by sustained application”. Is not “without initial application, sustained application only”. Is without initial application, without sustained application. Is not accompanied by zest. Is not accompanied by pleasure. Is not accompanied by indifference. Is not to be abandoned either by the first path or by the subsequent paths. Has no root to be abandoned either by the first path or by the subsequent paths. Is neither cumulative nor dispersive (of

continuing rebirth and death). Is neither of the seven supramundane stages nor of the final supramundane stage. Is low. Is characteristic of the plane of desire. Is not characteristic of the plane of form. Is not characteristic of the formless plane. Is included (i.e. is mundane). Is not “not included” (i.e. is not supramundane). Is of no fixed (resultant time). Does not tend to release. Is risen. Is cognizable by the six types of cognition. Is not permanent. Is subject to decay. Thus is the aggregate of material quality by way of singlefold division. [13]

The aggregate of material quality by way of twofold division: There is material quality that is derived; there is material quality that is not derived. There is material quality that is grasped (by craving and false view); there is material quality that is not grasped. There is material quality that is grasped, is the object of the attachments; there is material quality that is not grasped, is the object of the attachments. There is material quality that is visible; there is material quality that is not visible. There is material quality that is impingent; there is material quality that is not impingent. There is material quality that is controlling faculty; there is material quality that is not controlling faculty. There is material quality that is of the (four) great essentials; there is material quality that is not of the (four) great essentials. There is material quality that is expressive; there is material quality that is not expressive. There is material quality that is generated by consciousness; there is material quality that is not generated by consciousness. There is material quality that is co-existent with consciousness; there is material quality that is not co-existent with consciousness. There is material quality that accompanies consciousness; there is material quality that does not accompany consciousness. There is material quality that is internal; there is material quality that is external. There is material quality that is gross; there is material quality that is subtle. There is material quality that is distant; there is material quality that is proximate. :P: There is material quality that is the nutrient factor of food; there is material quality that is not the nutrient factor of food. Thus is the aggregate of material quality by way of twofold division.

p. 18 [As analysed in the section on material quality (of Dhammasaṅgaṇī) so should it be analysed here].

P = See Dhammasaṅgaṇī, section on material quality, for omissions.

The aggregate of material quality by way of threefold division: That material quality which is internal is derived; that material quality which is external is derived; is not derived. That material quality which is internal is grasped; that material quality which is external is grasped; is not grasped. That material quality which is internal is grasped, is the object of the attachments; that material quality which is external is grasped, is the object of the attachments; is not grasped, is the object of the attachments. :P: That material quality which is internal is not the nutrient factor of food; that material quality which is external is the nutrient factor of food; is not the nutrient factor of food. Thus is the aggregate of material quality by way of threefold division.

P = See Dhammasaṅgaṇī, section on material quality, for omissions.

The aggregate of material quality by way of fourfold division: That material quality which is derived is grasped; is not grasped; that material quality which is not derived is grasped; is not grasped. That material quality which is derived is grasped, is the object of the attachments; is not grasped, is the object of the attachments; that material quality which is not derived is grasped, is the object of the attachments; is not grasped, is the object of the attachments. That material quality which is derived is impingent; is not impingent: [14] that material quality which is not derived is impingent; is not impingent. That material quality which is derived is gross; is subtle; that material quality which is not derived is gross; is subtle. That material quality which is derived is distant; is proximate. That material quality which is not derived is distant; is proximate. :P: There is material quality that is visible, audible, sensed otherwise, known. Thus is the aggregate of material quality by way of fourfold division.

P = See Dhammasaṅgaṇī, section on material quality, for omissions.

The aggregate of material quality by way of fivefold division: The element of extension; the element of cohesion; the element of heat;

the element of motion; and the material quality derived (from these). Thus is the aggregate of material quality by way of fivefold division.

The aggregate of material quality by way of sixfold division: Material quality cognizable by eye; material quality cognizable by ear; material quality cognizable by nose; material quality cognizable by tongue; material quality cognizable by body; material quality cognizable by mind. Thus is the aggregate of material quality by way of sixfold division. p. 19

The aggregate of material quality by way of sevenfold division: Material quality cognizable by eye; material quality cognizable by ear; material quality cognizable by nose; material quality cognizable by tongue; material quality cognizable by body; material quality cognizable by mind element; material quality cognizable by mind-consciousness-element. Thus is the aggregate of material quality by way of sevenfold division.

The aggregate of material quality by way of eightfold division: Material quality cognizable by eye; material quality cognizable by ear; material quality cognizable by nose; material quality cognizable by tongue; material quality cognizable by body that is pleasant contact, that is painful contact; material quality cognizable by mind element; material quality cognizable by mind-consciousness-element. Thus is the aggregate of material quality by way of eightfold division.

The aggregate of material quality by way of ninefold division: The controlling faculty of eye; controlling faculty of ear; controlling faculty of nose; controlling faculty of tongue; controlling faculty of body; controlling faculty of femininity; controlling faculty of masculinity; controlling faculty of vital principle and the material quality which is not controlling faculty. Thus is the aggregate of material quality by way of ninefold division.

The aggregate of material quality by way of tenfold division: The controlling faculty of eye; controlling faculty of ear; controlling faculty of nose; controlling faculty of tongue; controlling faculty of body; controlling faculty of femininity; controlling faculty of masculinity; controlling faculty of vital principle; material quality that is not con-

trolling faculty that is impingent, is not impingent. Thus is the aggregate of material quality by way of tenfold division.

p. 20 The aggregate of material quality by way of elevenfold division: The eye base; ear base; nose base; tongue base; body base; visible base; audible base; odorous base; sapid base; tangible base and that material quality which is not visible, not impingent, | included in ideational base. Thus is the aggregate of material quality by way of elevenfold division.

THIS IS CALLED THE AGGREGATE OF MATERIAL QUALITY [15]

## 2. The Aggregate of Feeling

34. Therein what is the **aggregate of feeling**? The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of feeling by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

The aggregate of feeling by way of fivefold division: Is controlling faculty of pleasure (physical); is controlling faculty of pain (physical); is controlling faculty of mental pleasure; is controlling faculty of mental pain; is controlling faculty of indifference. Thus is the aggregate of feeling by way of fivefold division.

The aggregate of feeling by way of sixfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of sixfold division.

The aggregate of feeling by way of sevenfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose

contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact. Thus is the aggregate of feeling by way of sevenfold division.

The aggregate of feeling by way of eightfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact that is pleasant, that is painful; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact. Thus is the aggregate of feeling by way of eightfold division.

The aggregate of feeling by way of ninefold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of feeling by way of ninefold division. p. 21

The aggregate of feeling by way of tenfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact that is pleasant, that is painful; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad.

Thus is the aggregate of feeling by way of tenfold division. [16]

35. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by

initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. [17] Has low object; has sublime object; has immeasurable | object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

36. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. [18] Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is not associated with the fetters, is the object of the fetters; is

not associated with the fetters, is not the object of the fetters. Is the object of the ties; is not the object of the ties. Is associated with the ties; is not associated with the ties. Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is the object of the hindrances; is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is not associated with the hindrances, is the object of the hindrances; is not associated with the hindrances, is not the object of the hindrances. Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is not associated with the perversions, is the object of the perversions; is not associated with the perversions, is not the object of the perversions. Is grasped; is not grasped. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is not associated with the attachments, is the object of the attachments; is not associated with the attachments, is not the object of the attachments. Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths. Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is

p. 23

without sustained application. [19] Is with zest; is without zest. Is accompanied by zest; is not accompanied by zest. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e. is supramundane). Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

37. The aggregate of feeling by way of singlefold division: Is associated with contact.

p. 24 The aggregate of feeling by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped, is the object of the attachments. :P<sup>1</sup>: Has internal object; has external object; has both internal and external object. :P<sup>2</sup>: Thus is the aggregate of feeling by way of tenfold division.

P<sup>1</sup> = See para. 35. P<sup>2</sup> = See para. 34.

(HERE ENDS THE SECTION) BASED ON THE COUPLETS [20]

38. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

39. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

40. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. :P: Is with cause of bewailing; is without cause of bewailing. p. 25

P = See para. 36.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division. [21]

P = See para. 34.

41. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained ap-

plication. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative; is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

42. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. :P: Is with cause of bewailing; is without cause of bewailing.

P = See para. 36.

The aggregate of feeling by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

(HERE ENDS THE SECTION) BASED ON THE TRIPLETS

43. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

44. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root. [22]

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. :P: Thus is the aggregate of feeling by way of tenfold division. p. 27

P = See para. 34.

45. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of feeling by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

46. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is mundane; is supramundane.

The aggregate of feeling by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the

corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

47. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of feeling by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

48. The aggregate of feeling by way of singlefold division: Is associated with contact.

p. 28 The aggregate of feeling by way of twofold division: Is the object of the defilements; is not the object of the defilements. [23]

The aggregate of feeling by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

49. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of feeling by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

50. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements.

The aggregate of feeling by way of threefold division: Is cumulative; is dispersive; is neither cumulative nor dispersive. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

51. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the fetters; is not the object of the fetters.

The aggregate of feeling by way of threefold division: Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final | supramundane stage. :P: Thus is the aggregate of feeling by way of tenfold division. p. 29

P = See para. 34.

52. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the fetters; is not associated with the fetters. [24].

The aggregate of feeling by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

53. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

The aggregate of feeling by way of threefold division: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

54. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the ties; is not the object of the ties.

The aggregate of feeling by way of threefold division: Is inferior; is intermediate; is superior. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

55. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the ties; is not associated with the ties.

p. 30 The aggregate of feeling by way of threefold division: Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

56. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. [25].

The aggregate of feeling by way of threefold division: Has path as its object; has path as its cause; has path as its dominating factor. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

57. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the floods; is not the object of the floods.

The aggregate of feeling by way of threefold division: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

58. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the floods; is not associated with the floods.

The aggregate of feeling by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

59. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods.

The aggregate of feeling by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of feeling by way of tenfold division. p. 31

P = See para. 34.

60. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the bonds; is not the object of the bonds. [26].

The aggregate of feeling by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

61. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the bonds; is not associated with the bonds.

The aggregate of feeling by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

(HERE ENDS THE SECTION OF) RECIPROCAL INCREASE

The aggregate of feeling by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of feeling by way of sevenfold division.

The aggregate of feeling by another way of sevenfold division: Is resultant; :P: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of feeling by way of sevenfold division.

P = See para. 35.

p. 32 The aggregate of feeling by way of twenty-fourfold division: The aggregate of feeling caused by eye contact is good; is bad; is neither-good-nor-bad. The aggregate of feeling caused by ear contact. :P: The aggregate of feeling caused by nose contact. :P: The aggregate of feeling caused by tongue contact. :P: The aggregate of feeling caused by body contact. :P: The aggregate of feeling caused by mind contact is good; is bad; is neither-good-nor-bad. Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of twenty-fourfold division.

P = Complete each as first example.

The aggregate of feeling by another way of twenty-fourfold division: [27]. The aggregate of feeling caused by eye contact is resultant; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. The aggregate of feeling caused by ear contact. :P<sup>2</sup>: The aggregate of feeling caused by nose contact. :P<sup>2</sup>: The aggregate of feeling caused by tongue contact. :P<sup>2</sup>: The aggregate of feeling caused by body contact. :P<sup>2</sup>: The aggregate of feeling caused by mind contact is resultant; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. Feeling born of eye contact; :P<sup>3</sup>: feeling born of mind contact. Thus is the aggregate of feeling by way of twenty-fourfold division.

P<sup>1</sup> = See para. 35. P<sup>2</sup> = Complete each as first example.

P<sup>3</sup> = Intermediate senses.

The aggregate of feeling by way of thirtyfold division: The aggregate of feeling caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of feeling caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of thirtyfold division.

P = Complete each as first example.

The aggregate of feeling by way of manifold division: The aggregate of feeling caused by eye contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of feeling caused by mind contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of manifold division.

p. 33

P = Complete each as first example.

The aggregate of feeling by another way of manifold division: The aggregate of feeling caused by eye contact is resultant; :P<sup>1</sup>: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). The aggregate of feeling caused by ear contact. :P<sup>2</sup>: The aggregate of feeling caused by nose contact. :P<sup>2</sup>: The aggregate of feeling caused by tongue contact. :P<sup>2</sup>: The aggregate of feeling caused

by body contact. :P<sup>2</sup>: The aggregate of feeling caused by mind contact is resultant; :P<sup>1</sup>: [28] has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of manifold division.

P<sup>1</sup> = See para. 35. P<sup>2</sup> = Complete each as first example.

## THIS IS CALLED THE AGGREGATE OF FEELING

### 3. The Aggregate of Perception

p. 34 62. Therein what is the **aggregate of perception**? The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of perception by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

The aggregate of perception by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Thus is the aggregate of perception by way of fivefold division.

The aggregate of perception by way of sixfold division: Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of

body contact; perception born of mind contact. Thus is the aggregate of perception by way of sixfold division.

The aggregate of perception by way of sevenfold division: Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of body contact; perception born of mind-element-contact; perception born of mind-consciousness-element-contact. Thus is the aggregate of perception by way of sevenfold division.

The aggregate of perception by way of eightfold division: Perception born of eye contact; :P: perception born of body contact that is accompanied by pleasure, that is accompanied by pain; perception born of mind-element-contact; perception born of mind-consciousness-element-contact. Thus is the aggregate of perception by way of eightfold division.

P = Intermediate senses.

The aggregate of perception by way of ninefold division: Perception born of eye contact; :P: perception born of body contact; perception born of mind-element-contact; perception born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of perception by way of ninefold division. p. 35

P = Intermediate senses.

The aggregate of perception by way of tenfold division: Perception born of eye contact; :P: perception born of body contact that is accompanied by pleasure, that is accompanied by pain; perception born of mind-element-contact; perception born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of perception by way of tenfold division. [29].

P = Intermediate senses.

63. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is

associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

64. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied | by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal

object; has external object; has both internal and external object. :P:  
Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

65. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supra-mundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. [30]. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters. Is the object of the ties; is not the | object of the ties. Is associated with the ties, is not associated with the ties. Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is the object of the hindrances; is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is not associated with the hindrances, is the object of the hindrances; is not associated with the hindrances, is not the object of the hindrances. Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is not associated with the perversions, is the object of the perversions; is not associated with the perversions,

is not the object of the perversions. Is grasped; is not grasped. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is not associated with the attachments, is the object of the attachments; is not associated with the attachments, is not the object of the attachments. Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths. Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is without sustained application. Is with zest; is without zest. Is accompanied by zest; is not accompanied by zest. Is accompanied by pleasure; is not accompanied by pleasure. Is accompanied by indifference; is not accompanied by indifference. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e. is supramundane) [31]. Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

66. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. :P<sup>2</sup>: Thus is the aggregate of perception by way of tenfold division.

P<sup>1</sup> = See para. 64. P<sup>2</sup> = See para. 62.

[As explained in the good triplet (of Dhammasaṅgaṇī); so should all the triplets be explained].

#### (HERE ENDS THE SECTION) BASED ON THE COUPLETS

67. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division. [32]

P = See para. 62.

68. The aggregate of perception by way of singlefold division: Is associated with contact. p. 39

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing.

P = See para. 65.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

69. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. :P<sup>2</sup>: Thus is the aggregate of perception by way of tenfold division.

P<sup>1</sup> = See para. 64. P<sup>2</sup> = See para. 62.

70. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing. [33]

P = See para. 65.

The aggregate of perception by way of threefold division: :P<sup>1</sup>: Has internal object; has external object; has both internal and external object. :P<sup>2</sup>: Thus is the aggregate of perception by way of tenfold division.

P<sup>1</sup> = Some texts do not include this :P: P<sup>2</sup> = See para. 62.

#### (HERE ENDS THE SECTION) BASED ON THE TRIPLETS

p. 40 71. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

72. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is

associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

73. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of perception by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. :P: Thus is the aggregate of perception by way of tenfold division. [34]

P = See para. 62.

74. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is mundane; is supramundane.

The aggregate of perception by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

75. The aggregate of perception by way of singlefold division: Is associated with contact. p. 41

The aggregate of perception by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of perception by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

76. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the defilements; is not the object of the defilements.

The aggregate of perception by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

77. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of perception by way of threefold division: Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. :P: Thus is the aggregate of perception by way of tenfold division. [35]

P = See para. 62.

78. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements.

p. 42 The aggregate of perception by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

79. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the fetters; is not the object of the fetters.

The aggregate of perception by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

80. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the fetters; is not associated with the fetters.

The aggregate of perception by way of threefold division: Is cumulative; is dispersive; is neither cumulative nor dispersive. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

81. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters. [36]

The aggregate of perception by way of threefold division: Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

82. The aggregate of perception by way of singlefold division: Is associated with contact. p. 43

The aggregate of perception by way of twofold division: Is the object of the ties; is not the object of the ties.

The aggregate of perception by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

83. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the ties; is not associated with the ties.

The aggregate of perception by way of threefold division: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

84. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties.

The aggregate of perception by way of threefold division: Is inferior; is intermediate; is superior. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

85. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the floods; is not the object of the floods.

[37] The aggregate of perception by way of threefold division: Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

86. The aggregate of perception by way of singlefold division: Is associated with contact.

p. 44 The aggregate of perception by way of twofold division: Is associated with the floods; is not associated with the floods.

The aggregate of perception by way of threefold division: Has path as its object; has path as its cause; has path as its dominating factor. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

87. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods.

The aggregate of perception by way of threefold division: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

88. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the bonds; is not the object of the bonds.

The aggregate of perception by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

89. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the bonds; is not associated with the bonds.

[38] The aggregate of perception by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

90. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. p. 45

The aggregate of perception by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

91. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the hindrances; is not the object of the hindrances.

The aggregate of perception by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

(HERE ENDS THE SECTION OF) RECIPROCAL INCREASE

The aggregate of perception by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of perception by way of sevenfold division.

The aggregate of perception by another way of sevenfold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). :P: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of perception by way of sevenfold division. [39]

P = See para. 64.

p. 46 The aggregate of perception by way of twenty-fourfold division: The aggregate of perception caused by eye contact is good; is bad; is neither-good-nor-bad. Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of perception caused by mind contact is good; is bad; is neither-good-nor-bad. Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of body contact; perception born of mind contact. Thus is the aggregate of perception by way of twenty-fourfold division.

P = Complete each as first example.

The aggregate of perception by another way of twenty-fourfold division: The aggregate of perception caused by eye contact is asso-

ciated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. Caused by ear contact. :P<sup>2</sup>: Caused by nose contact. :P<sup>2</sup>: Caused by tongue contact. :P<sup>2</sup>: Caused by body contact. :P<sup>2</sup>: The aggregate of perception caused by mind contact is associated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. Perception born of eye contact; :P<sup>3</sup>: perception born of mind contact. Thus is the aggregate of perception by way of twenty-fourfold division.

P<sup>1</sup> = See para. 64. P<sup>2</sup> = Intermediate senses.

P<sup>3</sup> = Complete each as first example.

The aggregate of perception by way of thirtyfold division: The aggregate of perception caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P<sup>1</sup>: Caused by nose contact. :P<sup>1</sup>: Caused by tongue contact. :P<sup>1</sup>: Caused by body contact. :P<sup>1</sup>: The aggregate of perception caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Perception born of eye contact; :P<sup>2</sup>: perception born of mind contact. Thus is the aggregate of perception by way of thirtyfold division.

P<sup>1</sup> = Complete each as first example. P<sup>2</sup> = Intermediate senses.

The aggregate of perception by way of manifold division: The aggregate of perception caused by eye contact is good; is bad; is | p. 47  
neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P<sup>1</sup>: Caused by nose contact. :P<sup>1</sup>: Caused by tongue contact. :P<sup>1</sup>: Caused by body contact. :P<sup>1</sup>: The aggregate of perception caused by mind contact is good; is bad; is neither-good-nor-bad; [40] is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Perception born of eye contact; :P<sup>2</sup>: perception born of mind contact. Thus is the aggregate of perception by way of manifold division.

P<sup>1</sup> = Complete each as first example. P<sup>2</sup> = Intermediate senses.

The aggregate of perception by another way of manifold division: The aggregate of perception caused by eye contact is associated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P<sup>2</sup>: Caused by nose contact. :P<sup>2</sup>: Caused by tongue contact. :P<sup>2</sup>: Caused by body contact. :P<sup>2</sup>: The aggregate of perception caused by mind contact (is associated with pleasant feeling :P<sup>1</sup>:)<sup>1</sup> has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of body contact; perception born of mind contact. Thus is the aggregate of perception by way of manifold division.

P<sup>1</sup> = See para. 64. P = Complete each as first example.

## THIS IS CALLED THE AGGREGATE OF PERCEPTION

### 4. The Aggregate of Mental Concomitants

92. Therein what is the **aggregate of mental concomitants**?

The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

p. 48 The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of mental concomitants by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

---

<sup>1</sup>Omitted in Chaṭṭhasaṅgāyanā Text.

The aggregate of mental concomitants by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Thus is the aggregate of mental concomitants by way of fivefold division.

The aggregate of mental concomitants by way of sixfold division: Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of sixfold division.

The aggregate of mental concomitants by way of sevenfold division: Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; [41] volition born of mind-element-contact; volition born of mind-consciousness-element-contact. Thus is the aggregate of mental concomitants by way of sevenfold division.

The aggregate of mental concomitants by way of eightfold division: Volition born of eye contact; :P: volition born of body contact that is accompanied by pleasure, that is accompanied by pain; volition born of mind-element-contact; volition born of mind-consciousness-element-contact. Thus is the aggregate of mental concomitants by way of eightfold division.

P = Intermediate senses.

The aggregate of mental concomitants by way of ninefold division: Volition born of eye contact; :P: volition born of mind-element-contact; volition born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of mental concomitants by way of ninefold division. p. 49

P = Intermediate senses.

The aggregate of mental concomitants by way of tenfold division: Volition born of eye contact; :P: volition born of body contact that is accompanied by pleasure, that is accompanied by pain; volition born of mind-element-contact; volition born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad.

Thus is the aggregate of mental concomitants by way of tenfold division.

P = Intermediate senses.

93. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages | nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present ob-

ject. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

94. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is accompanied by root; is not accompanied by root. [42] Is associated with root; is not associated with root. Is root also accompanied by root; is accompanied by root but is not root. Is root also associated with root; is associated with root but is not root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is defilement; is not defilement. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is defilement also the object of the defilements; is the object of the defilements but is not defilement. Is defilement also associated with the defilements; is associated with the defilements but is not defilement. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is fetter; is not fetter. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is fetter also the object of the fetters; is the object of the fetters but is not fetter. Is fetter also associated with the fetters; is associated with the fetters but is not fetter. Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

Is tie; is not tie. Is the object of the ties; is not the object of the ties. Is associated with the ties; is not associated with the ties. Is tie also the object of the ties; is the object of the ties but is not tie. Is tie also associated with the ties; is associated with the ties but is not tie. [43] Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is flood; is

not flood. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is flood also the object of the floods; is the object of the floods but is not flood. Is flood also associated with the floods; is associated with the floods but is not flood. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is bond; is not bond. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is bond also the object of the bonds; is the object of the bonds but is not bond. Is bond also associated with the bonds; is associated with the bonds but is not bond. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is hindrance; is not hindrance. Is the object of the hindrances; is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is hindrance also the object of the hindrances; is the object of the hindrances but is not hindrance. Is hindrance also associated with the hindrances; is associated with the hindrances but is not hindrance. Is not associated with the hindrances, is the object of the hindrances; is not associated with the hindrances, is not the object of the hindrances.

Is perversion; is not perversion. Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is perversion also the object of the perversions; is the object of the perversions but is not perversion. [44] Is not associated with the perversions, is the object of the perversions; is not associated with the perversions, is not the object of the perversions. Is grasped; is not grasped. Is attachment; is not attachment. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is attachment also the object of the attachments; is the object of the attachments but is not attachment. Is attachment also associated with the attachments; is associated with the attachments but is not attachment. Is not associated with the attachments, is the object of the attachments; is not associated with the attachments, is not the object of the attachments.

Is corruption; is not corruption. Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is corruption also the object of the corruptions; is the object of the corruptions but is not corruption. Is corruption also corrupt; is corrupt but is not corruption. Is corruption also associated with the corruptions; is associated with the corruptions but is not corruption. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths.

Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is without sustained application. Is with zest; is without zest. [45] Is accompanied by zest; is not accompanied by zest. Is accompanied by pleasure; is not accompanied by pleasure. Is accompanied by indifference; is not accompanied by indifference. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e., is supramundane). Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

95. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

p. 53      The aggregate of mental concomitants by way of twofold division:  
Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Is associated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. :P<sup>2</sup>: Thus is the aggregate of mental concomitants by way of tenfold division.

P<sup>1</sup> = See para. 93. P<sup>2</sup> = See para. 92.

(HERE ENDS THE SECTION) BASED ON THE COUPLETS. [46]

96. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division:  
Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

97. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division:  
Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

98. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division:  
Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

99. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness. p. 54

The aggregate of mental concomitants by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

(HERE ENDS THE SECTION) BASED ON THE TRIPLETS. [47]

100. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

101. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of mental concomitants by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

102. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is associated with root; is not associated with root.

The aggregate of mental concomitants by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor p. 55

productive of resultant. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

103. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root also accompanied by root; is accompanied by root but is not root.

The aggregate of mental concomitants by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of mental concomitants by way of tenfold division. [48]

P = See para. 92.

104. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root also associated with root; is associated with root but is not root.

The aggregate of mental concomitants by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

105. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of mental concomitants by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

106. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness. p. 56

The aggregate of mental concomitants by way of twofold division: Is mundane; is supramundane.

The aggregate of mental concomitants by way of threefold division: Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

107. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of mental concomitants by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of mental concomitants by way of tenfold division. [49]

P = See para. 92.

108. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is defilement; is not defilement.

The aggregate of mental concomitants by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

109. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is the object of the defilements; is not the object of the defilements.

The aggregate of mental concomitants by way of threefold division: Is cumulative; is dispersive; is neither cumulative nor p. 57

dispersive. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

110. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of mental concomitants by way of threefold division: Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

111. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is defilement also the object of the defilements; is the object of the defilements but is not defilement.

The aggregate of mental concomitants by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

112. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is defilement also associated with the defilements; is associated with the defilements but is not defilement.

The aggregate of mental concomitants by way of threefold division: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of mental concomitants by way of tenfold division. [50]

P = See para. 92.

113. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: p. 58  
Is not associated with the defilements, is the object of the defilements;  
is not associated with the defilements, is not the object of the defile-  
ments.

The aggregate of mental concomitants by way of threefold divi-  
sion: Is inferior; is intermediate; is superior. :P: Thus is the aggregate  
of mental concomitants by way of tenfold division.

P = See para. 92.

114. The aggregate of mental concomitants by way of singlefold divi-  
sion: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division:  
Is fetter; is not fetter.

The aggregate of mental concomitants by way of threefold divi-  
sion: Is a false (state with) fixed (resultant time); is a right (state with)  
fixed (resultant time); is of no fixed (resultant time). :P: Thus is the  
aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

115. The aggregate of mental concomitants by way of singlefold divi-  
sion: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division:  
Is the object of the fetters; is not the object of the fetters.

The aggregate of mental concomitants by way of threefold divi-  
sion: Has path as its object; has path as its cause; has path as its domi-  
nating factor. :P: Thus is the aggregate of mental concomitants by  
way of tenfold division.

P = See para. 92.

116. The aggregate of mental concomitants by way of singlefold divi-  
sion: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division:  
Is associated with the fetters; is not associated with the fetters.

The aggregate of mental concomitants by way of threefold divi-  
sion: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate  
of mental concomitants by way of tenfold division. [51]

P = See para. 92.

p. 59 117. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is fetter also the object of the fetters; is the object of the fetters but is not fetter.

The aggregate of mental concomitants by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

118. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is fetter also associated with the fetters; is associated with the fetters but is not fetter.

The aggregate of mental concomitants by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

119. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

The aggregate of mental concomitants by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

120. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is tie; is not tie.

p. 60 The aggregate of mental concomitants by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

(HERE ENDS THE SECTION OF) RECIPROCAL INCREASE. [52]

The aggregate of mental concomitants by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of mental concomitants by way of sevenfold division.

The aggregate of mental concomitants by another way of sevenfold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). :P: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of mental concomitants by way of sevenfold division.

P = See para. 93.

The aggregate of mental concomitants by way of twenty-fourfold division: The aggregate of mental concomitants caused by eye contact is good; is bad; is neither-good-nor-bad. Caused by ear contact. :P<sup>1</sup>: Caused by nose contact. :P<sup>1</sup>: Caused by tongue contact. :P<sup>1</sup>: Caused by body contact. :P<sup>1</sup>: The aggregate of mental concomitants caused by mind contact is good; is bad; is neither-good-nor-bad. Volition born of eye contact; :P<sup>2</sup>: volition born of mind contact. Thus is the aggregate of mental concomitants by way of twenty-fourfold division.

P<sup>1</sup> = Complete as first example. P<sup>2</sup> = Intermediate senses.

The aggregate of mental concomitants by another way of twenty-fourfold division: The aggregate of mental concomitants caused by eye contact is associated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. | Caused by ear contact. :P<sup>2</sup>: Caused by nose contact. :P<sup>2</sup>: Caused by tongue contact. :P<sup>2</sup>: Caused by body contact. :P<sup>2</sup>: The aggregate of mental concomitants caused by mind contact is associated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and

external object. Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of twenty-fourfold division.

P<sup>1</sup> = See para. 93. P<sup>2</sup> = Complete each as first example.

The aggregate of mental concomitants by way of thirtyfold division: The aggregate of mental concomitants caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P<sup>1</sup>: Caused by nose contact. :P<sup>1</sup>: [53] Caused by tongue contact. :P<sup>1</sup>: Caused by body contact. :P<sup>1</sup>: The aggregate of mental concomitants caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Volition born of eye contact; :P<sup>2</sup>: volition born of mind contact. Thus is the aggregate of mental concomitants by way of thirtyfold division.

P<sup>1</sup> = Complete as first example. P<sup>2</sup> = Intermediate senses.

The aggregate of mental concomitants by way of manifold division: The aggregate of mental concomitants caused by eye contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of mental concomitants caused by mind contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of manifold division.

P = Complete as first example.

p. 62 The aggregate of mental concomitants by another way of manifold division: The aggregate of mental concomitants caused by eye

contact is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P<sup>1</sup>: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P<sup>2</sup>: Caused by nose contact. :P<sup>2</sup>: Caused by tongue contact. :P<sup>2</sup>: Caused by body contact. :P<sup>2</sup>: The aggregate of mental concomitants caused by mind contact is associated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of manifold division.

P<sup>1</sup> = See para. 93. P<sup>2</sup> = Complete each as first example.

THIS IS CALLED THE AGGREGATE OF MENTAL CONCOMITANTS

## 5. The Aggregate of Consciousness

121. Therein what is the **aggregate of consciousness**? The aggregate of consciousness by way of singlefold division: Is associated with contact. [54]

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of consciousness by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e., is supramundane).

The aggregate of consciousness by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated

with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Thus is the aggregate of consciousness by way of fivefold division.

The aggregate of consciousness by way of sixfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of sixfold division.

The aggregate of consciousness by way of sevenfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element. Thus is the aggregate of consciousness by way of sevenfold division.

The aggregate of consciousness by way of eightfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element. Thus is the aggregate of consciousness by way of eightfold division.

The aggregate of consciousness by way of ninefold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of consciousness by way of ninefold division.

The aggregate of consciousness by way of tenfold division: Eye consciousness; P: body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of consciousness by way of tenfold division.

P = Intermediate senses.

122. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. [55] Is | resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

123. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

Is the object of the ties; is not the object of the ties. Is associated with the ties; is not associated with the ties. Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is the object of the hindrances; [56] is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is not associated with the hindrances, is the object of the hindrances; is not associated with the hindrances, is not the object of the hindrances.

Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is not associated with the perversions, is the object of the perversions; is not associated with the perversions, is not the object of the perversions. Is grasped; is not grasped. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is not associated with the attachments, is the object of the attachments; is not associated with the attachments, is not the object of the attachments.

Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by | the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths.

p. 66

Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is without sustained application. Is with zest; is without zest. Is accompanied by zest; is not accompanied by zest. Is accompanied by pleasure; is not accompanied by pleasure. Is accompanied by indifference; is not accompanied by indifference. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e. is supramundane). Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing. [57]

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

124. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of consciousness by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P<sup>1</sup>: has internal object; has external object; has both internal and external

object. :P<sup>2</sup>: Thus is the aggregate of consciousness by way of tenfold division.

P<sup>1</sup> = See para. 122. P<sup>2</sup> = See para. 121.

(HERE ENDS THE SECTION) BASED ON THE COUPLETS

125. The aggregate of consciousness by way of singlefold division: Is associated with contact.

p. 67 The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

126. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing.

P = See para. 123.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division. [58]

P = See para. 121.

127. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P<sup>1</sup>: has internal object; has external object; has both internal and external object. :P<sup>2</sup>: Thus is the aggregate of consciousness by way of tenfold division.

P<sup>1</sup> = See para. 122. P<sup>2</sup> = See para. 121.

128. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing.

P = See para. 123.

The aggregate of consciousness by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of consciousness by way of tenfold division. p. 68

P = See para. 121.

(HERE ENDS THE SECTION) BASED ON THE TRIPLETS

129. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division. [59]

P = See para. 121.

130. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root.

The aggregate of consciousness by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

131. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

132. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is mundane; is supramundane.

p. 69 The aggregate of consciousness by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

133. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of consciousness by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

134. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the defilements; is not the object of the defilements.

The aggregate of consciousness by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

135. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of consciousness by way of threefold division: Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

136. The aggregate of consciousness by way of singlefold division: Is associated with contact. p. 70

The aggregate of consciousness by way of twofold division: Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements.

The aggregate of consciousness by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

137. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the fetters; is not the object of the fetters.

The aggregate of consciousness by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

138. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the fetters; is not associated with the fetters.

The aggregate of consciousness by way of threefold division: Is cumulative; is dispersive; is neither cumulative nor dispersive. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

139. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

p. 71 The aggregate of consciousness by way of threefold division: Is | of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

140. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the ties; is not the object of the ties.

The aggregate of consciousness by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

141. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the ties; is not associated with the ties.

The aggregate of consciousness by way of threefold divisions: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

142. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties.

The aggregate of consciousness by way of threefold division: Is inferior; is intermediate; is superior. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

143. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the floods; is not the object of the floods.

The aggregate of consciousness by way of threefold division: Is a false (state with) fixed (resultant time); is a right (state with) | fixed (resultant time); is of no fixed (resultant time). :P: Thus is the aggregate of consciousness by way of tenfold division. p. 72

P = See para. 121.

144. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the floods; is not associated with the floods.

The aggregate of consciousness by way of threefold division: Has path as its object; has path as its cause; has path as its dominating factor. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

145. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods.

The aggregate of consciousness by way of threefold division: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

146. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the bonds; is not the object of the bonds.

The aggregate of consciousness by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

147. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the bonds; is not associated with the bonds.

The aggregate of consciousness by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

p. 73 148. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds.

The aggregate of consciousness by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

149. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the hindrances; is not the object of the hindrances.

The aggregate of consciousness by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

### (HERE ENDS THE SECTION OF) RECIPROCAL INCREASE [60]

The aggregate of consciousness by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of

desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of consciousness by way of sevenfold division.

The aggregate of consciousness by another way of sevenfold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). :P: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of consciousness by way of sevenfold division.

P = See para. 122.

The aggregate of consciousness by way of twenty-fourfold division: The aggregate of consciousness caused by eye contact is good; is bad; is neither-good-nor-bad. Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of consciousness caused by mind contact is good; is bad; is neither-good-nor-bad. Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of twenty-fourfold division.

p. 74

P = Complete each as first example.

The aggregate of consciousness by another way of twenty-fourfold division: The aggregate of consciousness caused by eye contact is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P<sup>1</sup>: Has internal object; has external object; has both internal and external object. Caused by ear contact. :P<sup>2</sup>: Caused by nose contact. :P<sup>2</sup>: Caused by tongue contact. :P<sup>2</sup>: Caused by body contact. :P<sup>2</sup>: The aggregate of consciousness caused by mind contact :P<sup>1</sup>: has internal object; has external object; has both internal and external object. Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of twenty-fourfold division.

P<sup>1</sup> = See para. 122. P<sup>2</sup> = Complete each as first example.

The aggregate of consciousness by way of thirtyfold division: The aggregate of consciousness caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of consciousness caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). [61] Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of thirtyfold division.

P = Complete each as first example.

p. 75

The aggregate of consciousness by way of manifold division: The aggregate of consciousness caused by eye contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P<sup>1</sup>: Caused by nose contact. :P<sup>1</sup>: Caused by tongue contact. :P<sup>1</sup>: Caused by body contact. :P<sup>1</sup>: The aggregate of consciousness caused by mind contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Eye consciousness; :P<sup>2</sup>: mind consciousness. Thus is the aggregate of consciousness by way of manifold division.

P<sup>1</sup> = Complete each as first example. P<sup>2</sup> = Intermediate senses.

The aggregate of consciousness by another way of manifold division: The aggregate of consciousness caused by eye contact is associated with pleasant feeling; :P<sup>1</sup>: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P<sup>2</sup>: Caused by nose contact. :P<sup>2</sup>: Caused by tongue contact. :P<sup>2</sup>: Caused by body contact. :P<sup>2</sup>: The aggregate of consciousness caused by mind contact is associated with pleasant feeling; :P<sup>1</sup>:

has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of manifold division.

P<sup>1</sup> = See para. 122. P<sup>2</sup> = Complete each as first example.

THIS IS CALLED THE AGGREGATE OF CONSCIOUSNESS

(HERE ENDS THE SECTION) ANALYSIS ACCORDING TO  
ABHIDHAMMA

### 3. Interrogation

150. The five aggregates are: The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. p. 76

151. Of the five aggregates how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing? [62]

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

152. The aggregate of material quality is neither-good-nor-bad. Four aggregates sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Two aggregates should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Three aggregates sometimes are associated with pleasant feeling; sometimes are associated with painful feeling; sometimes are associated with neither-painful-nor-pleasant feeling. The aggregate of material quality is neither resultant nor productive of resultant. Four aggregates sometimes are resultants; sometimes are productive of resultants; sometimes are

neither resultants nor productive of resultants. The aggregate of material quality sometimes is grasped (by craving and false view), is the object of the attachments; sometimes is not grasped, is the object of the attachments. Four aggregates sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments.

The aggregate of material quality is not corrupt, is the object of the corruptions. Four aggregates sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. The aggregate of material quality is without initial application, without sustained application. Three aggregates sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, | sustained application only; sometimes are without initial application, without sustained application. The aggregate of mental concomitants sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. The aggregate of material quality should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. The aggregate of feeling sometimes is accompanied by zest; is not accompanied by pleasure; is not accompanied by indifference; sometimes should not be said to be, accompanied by zest. Three aggregates sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

The aggregate of material quality is not to be abandoned either by the first path or by the subsequent paths. Four aggregates sometimes are to be abandoned by the first path; sometimes are to be abandoned

by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. The aggregate of material quality has no root to be abandoned either by the first path or by the subsequent paths. Four aggregates sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either by the first path or by the subsequent paths. The aggregate of material quality is neither cumulative nor dispersive (of continuing rebirth and death). Four aggregates sometimes are cumulative; sometimes are dispersive; sometimes are neither cumulative nor dispersive. The aggregate of material quality is neither of the seven supramundane stages nor of the final supramundane stage. Four aggregates sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage. The aggregate of material quality is low. Four aggregates sometimes are low; sometimes are sublime; sometimes are immeasurable. The aggregate of material quality has no object. Four aggregates sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; [63] sublime objects or immeasurable objects. The aggregate of material quality is intermediate. Four aggregates sometimes are inferior; sometimes are intermediate; sometimes are superior. The aggregate of material quality is of no fixed (resultant time). Four aggregates sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). p. 78

The aggregate of material quality has no object. Four aggregates sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor. (The five aggregates) Sometimes are risen; sometimes are not risen; sometimes are bound to arise. Sometimes are past; sometimes are future; sometimes are present. The aggregate of material quality has no object. Four aggregates sometimes have past objects; sometimes have future objects;

sometimes have present objects; sometimes should not be said to have either, past objects; future objects or present objects. (The five aggregates) Sometimes are internal; sometimes are external; sometimes are both internal and external. The aggregate of material quality has no object. Four aggregates sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and external objects. Four aggregates are not visible, not impinging. The aggregate of material quality sometimes is visible, is impinging; sometimes is not visible, is impinging; sometimes is not visible, is not impinging.

## 2. The Couplets

153. Four aggregates are not roots. The aggregate of mental concomitants sometimes is root; sometimes is not root. The aggregate of material quality is not accompanied by root. Four aggregates sometimes are accompanied by root; sometimes are not accompanied by root.

p. 79 The aggregate of material quality is not | associated with root. Four aggregates sometimes are associated with roots; sometimes are not associated with roots. The aggregate of material quality should not be said to be, root also accompanied by root or accompanied by root but is not root. Three aggregates should not be said to be, roots also accompanied by roots; (they) sometimes are accompanied by roots but are not roots; sometimes should not be said to be, accompanied by roots but are not roots. The aggregate of mental concomitants sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. The aggregate of material quality should not be said to be, root also associated with root or associated with root but is not root. Three aggregates should not be said to be, roots also associated with roots; (they) sometimes are associated with roots but are not roots; sometimes should not be said to be, associated with roots but are not roots. The aggregate of mental concomitants sometimes is root also associated with root; sometimes is associated with root but is not root;

sometimes should not be said to be, root also associated with root or associated with root but is not root. The aggregate of material quality is not root, is not accompanied by root. [64] Three aggregates sometimes are not roots, are accompanied by roots; sometimes are not roots, are not accompanied by roots. The aggregate of mental concomitants sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1)

(The five aggregates) Are with cause. Are conditioned.

Four aggregates are not visible. The aggregate of material quality sometimes is visible; sometimes is not visible. Four aggregates are not impingent. The aggregate of material quality sometimes is impingent; sometimes is not impingent. The aggregate of material quality is material. Four aggregates are not material. The aggregate of material quality is mundane. Four aggregates sometimes are mundane; sometimes are supramundane. (The five aggregates) Are cognizable by one way; are not cognizable by another way. (2)

Four aggregates are not defilements. The aggregate of mental concomitants sometimes is defilement; sometimes is not defilement. The aggregate of material quality is the object of the defilements. Four aggregates sometimes are objects of the defilements; sometimes are not objects of the defilements. The aggregate of material quality is not associated with the defilements. Four aggregates sometimes are associated with the defilements; sometimes are not associated with the defilements. The aggregate of material quality should not be said to be, defilement also the object of the defilements; (it) is the object of the defilements but is not defilement. Three aggregates should not be said to be, defilements also objects of the defilements; (they) sometimes are objects of the defilements but are not defilements; sometimes should not be said to be, objects of the defilements but are not defilements. The aggregate of mental concomitants sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, defilement also the object of the defilements or the object of the defilements but is not defilement. The aggregate of material quality

should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Three aggregates should not be said to be, defilement also associated with the defilements; (they) sometimes are associated with the defilements but are not defilements; sometimes should not be said to be, associated with the defilements but are not defilements. The aggregate of mental concomitants sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. The aggregate of material quality is not associated with the defilements, is the object of the defilements. Four aggregates sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements.

(3)

Four aggregates are not fetters. The aggregate of mental concomitants sometimes is fetter; sometimes is not fetter. The aggregate of material quality is the object of the fetters. Four aggregates sometimes are objects of the fetters; sometimes are not objects of the fetters. The aggregate of material quality is not associated with the fetters. Four aggregates sometimes are associated with the fetters; sometimes are not associated with the fetters. The aggregate of material quality should not be said to be, fetter also the object of the fetters; (it) is the object of the fetters but is not fetter. Three aggregates should not be said to be, fetters also objects of the fetters; [65] (they) sometimes are objects of the fetters but are not fetters; sometimes should not be said to be, objects of the fetters but are not fetters. The aggregate of mental concomitants sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, fetter also the object of the fetters or the object of the fetters but is not fetter. The aggregate of material quality should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. Three aggregates should not

be said to be, fetters also associated with the fetters; (they) sometimes are associated with the fetters but are not fetters; sometimes should not be said to be, associated with the fetters but are not fetters. The aggregate of mental concomitants sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. The aggregate of material quality is not associated with the fetters, is the object of the fetters. Four aggregates sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters. (4)

Four aggregates are not ties. The aggregate of mental concomitants sometimes is tie; sometimes is not tie. The aggregate of material quality is the object of the ties. Four aggregates sometimes are objects of the ties; sometimes are not objects of the ties. The aggregate of material quality is not associated with the ties. Four aggregates sometimes are associated with the ties; sometimes are not associated with the ties. The aggregate of material quality should not be said to be, tie also the object of the ties; (it) is the object of the ties but is not tie. Three aggregates should not be said to be, ties also objects of the ties; (they) sometimes are objects of the ties but are not ties; sometimes should not be said | to be, objects of the ties but are not ties. The aggregate of mental concomitants sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie; sometimes should not be said to be, tie also the object of the ties or the object of the ties but is not tie. The aggregate of material quality should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Three aggregates should not be said to be, ties also associated with the ties; (they) sometimes are associated with the ties but are not ties; sometimes should not be said to be, associated with the ties but are not ties. The aggregate of mental concomitants sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie

also associated with the ties or associated with the ties but is not tie. The aggregate of material quality is not associated with the ties, is the object of the ties. Four aggregates sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5)

Four aggregates are not floods. :P: Are not bonds. :P: [66] Are not hindrances. The aggregate of mental concomitants sometimes is hindrance; sometimes is not hindrance.

P = Complete as for hindrances.

The aggregate of material quality is the object of the hindrances. Four aggregates sometimes are objects of the hindrances; sometimes are not objects of the hindrances. The aggregate of material quality is not associated with the hindrances. Four aggregates sometimes are associated with the hindrances; sometimes are not associated with the hindrances. The aggregate of material quality should not be said to be, hindrance also the object of the hindrances; (it) is the object of the hindrances but is not hindrance. Three aggregates should not be said to be, hindrances also objects of the hindrances; (they) sometimes are objects of the hindrances but are not hindrances; sometimes should not be said to be, objects of the hindrances but are not hindrances. The aggregate of mental concomitants sometimes is hindrance also the object of the hindrances; sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, hindrance also the object of the hindrances or the object of the hindrances but is not hindrance. The aggregate of material quality should not | be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Three aggregates should not be said to be, hindrances also associated with the hindrances; (they) sometimes are associated with the hindrances but are not hindrances; sometimes should not be said to be, associated with the hindrances but are not hindrances. The aggregate of mental concomitants sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or

associated with the hindrances but is not hindrance. The aggregate of material quality is not associated with the hindrances, is the object of the hindrances. Four aggregates sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

Four aggregates are not perversions. The aggregate of mental concomitants sometimes is perversion; sometimes is not perversion. The aggregate of material quality is the object of the perversions. Four aggregates sometimes are objects of the perversions; sometimes are not objects of the perversions. The aggregate of material quality is not associated with the perversions. Three aggregates sometimes are associated with the perversions; sometimes are not associated with the perversions. The aggregate of mental concomitants sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions or not associated with the perversions. The aggregate of material quality should not be said to be, perversion also the object of the perversions; (it) is the object of the perversions but is not perversion. Three aggregates should not be said to be, perversions also objects of the perversions; (they) sometimes are objects of the perversions but are not perversions; sometimes should not be said to be, objects of the perversions but are not perversions. The aggregate of mental concomitants sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, perversion also the object of the perversions or the object of the perversions but is not perversion. The aggregate of material quality is not associated with the perversions, is the object of the perversions. Four aggregates sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; [67] sometimes should not be said to be, not associated with the perversions, are objects of the perversions.

sions or not associated with the perversions, are not objects of the perversions. (9)

The aggregate of material quality has no object. Four aggregates have objects. The aggregate of consciousness is consciousness. Four aggregates are not consciousness. Three aggregates are mental concomitants. Two aggregates are not mental concomitants. Three aggregates are associated with consciousness. The aggregate of material quality is not associated with consciousness. The aggregate of consciousness should not be said to be, associated with consciousness or not associated with consciousness. Three aggregates are conjoined with consciousness. The aggregate of material quality is not conjoined with consciousness. The aggregate of consciousness should not be said to be, conjoined with consciousness or not conjoined with consciousness. Three aggregates are generated by consciousness. The aggregate of consciousness is not generated by consciousness. The aggregate of material quality sometimes is generated by consciousness; sometimes is not generated by consciousness. Three aggregates are co-existent with consciousness. The aggregate of consciousness is not co-existent with consciousness. The aggregate of material quality sometimes is co-existent with consciousness; sometimes is not co-existent with consciousness. Three aggregates accompany consciousness. The aggregate of consciousness does not accompany consciousness. The aggregate of material quality sometimes accompanies consciousness; sometimes does not accompany consciousness. Three aggregates are conjoined with, generated by consciousness. Two aggregates are not conjoined with, not generated by consciousness. Three aggregates are conjoined with, generated by, co-existent with consciousness. Two aggregates are not conjoined with, not generated by, not co-existent with consciousness. Three aggregates are conjoined with, generated by, accompany consciousness. Two aggregates are not conjoined with, not generated by, do not accompany consciousness. (10)

p. 85 The aggregate of consciousness is internal. Three aggregates are external. The aggregate of material quality sometimes is internal; sometimes is external. Four aggregates are not derived. The aggregate of material quality sometimes is derived; sometimes is not de-

rived. (The five aggregates) sometimes are grasped (by craving and false view); sometimes are not grasped. Four aggregates are not attachments. The aggregate of mental concomitants sometimes is attachment; sometimes is not attachment. The aggregate of material quality is the object of the attachments. Four aggregates sometimes are objects of the attachments; sometimes are not objects of the attachments. The aggregate of material quality is not associated with the attachments. Four aggregates sometimes are associated with the attachments; sometimes are not associated with the attachments. The aggregate of material quality should not be said to be, attachment also the object of the attachments; (it) is the object of the attachments but is not attachment. Three aggregates should not be said to be, attachments also objects of the attachments; (they) sometimes are objects of the attachments but are not attachments; sometimes should not be said to be, objects of the attachments but are not attachments. The aggregate of mental concomitants sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, attachment also the object of the attachments or the object of the attachments but is not attachment. The aggregate of material quality should not be said to be, attachment also associated with the attachments or [68] associated with the attachments but is not attachment. Three aggregates should not be said to be, attachments also associated with the attachments; (they) sometimes are associated with the attachments but are not attachments; sometimes should not be said to be, associated with the attachments but are not attachments. The aggregate of mental concomitants sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. The aggregate of material quality is not associated with the attachments, is the object of the attachments. Four aggregates sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes | should not

be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11)

Four aggregates are not corruptions. The aggregate of mental concomitants sometimes is corruption; sometimes is not corruption. The aggregate of material quality is the object of the corruptions. Four aggregates sometimes are objects of the corruptions; sometimes are not objects of the corruptions. The aggregate of material quality is not corrupt. Four aggregates sometimes are corrupt; sometimes are not corrupt. The aggregate of material quality is not associated with the corruptions. Four aggregates sometimes are associated with the corruptions; sometimes are not associated with the corruptions. The aggregate of material quality should not be said to be, corruption also the object of the corruptions; (it) is the object of the corruptions but is not corruption. Three aggregates should not be said to be, corruptions also objects of the corruptions; (they) sometimes are objects of the corruptions but are not corruptions; sometimes should not be said to be, objects of the corruptions but are not corruptions. The aggregate of mental concomitants sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, corruption also the object of the corruptions or the object of the corruptions but is not corruption. The aggregate of material quality should not be said to be, corruption also corrupt or corrupt but is not corruption. Three aggregates should not be said to be, corruptions also corrupt; (they) sometimes are corrupt but are not corruptions; sometimes should not be said to be, corrupt but are not corruptions. The aggregate of mental concomitants sometimes is corruption also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, corruption also corrupt or corrupt but is not corruption.

The aggregate of material quality should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Three aggregates should not be said to be, corruptions also associated with the corruptions; (they) sometimes are associated with the corruptions but are not corruptions; sometimes should not be said to be, associated with the corrup-

tions but are not corruptions. The aggregate of mental concomitants sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. The aggregate of material quality is not associated with the corruptions, is the object of the corruptions. Four aggregates sometimes [69] are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

p. 87

The aggregate of material quality is not to be abandoned by the first path. Four aggregates sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. The aggregate of material quality is not to be abandoned by the subsequent paths. Four aggregates sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. The aggregate of material quality has no root to be abandoned by the first path. Four aggregates sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. The aggregate of material quality has no root to be abandoned by the subsequent paths. Four aggregates sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths. The aggregate of material quality is without initial application. Four aggregates sometimes are accompanied by initial application; sometimes are without initial application. The aggregate of material quality is without sustained application. Four aggregates sometimes are accompanied by sustained application; sometimes are without sustained application. The aggregate of material quality is without zest. Four aggregates sometimes are with zest; sometimes are without zest. The aggregate of material quality is not accompanied by zest. Four aggregates sometimes are accompanied by zest; sometimes are not accompanied by zest. Two aggregates are not accompanied by pleasure. Three aggregates sometimes are accompanied by pleasure; sometimes are not

accompanied by pleasure. Two aggregates are not accompanied by indifference. Three aggregates sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

p. 88 The aggregate of material quality is characteristic of the plane of desire. Four aggregates sometimes are characteristic of the plane of desire; sometimes are not characteristic of the plane of desire. The aggregate of material quality is not characteristic of the plane of form. Four aggregates sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. The aggregate of material quality is not characteristic of the formless plane. Four aggregates sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. The aggregate of material quality is included (i.e. is mundane). Four aggregates sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). The aggregate of material quality does not tend to release. Four aggregates sometimes tend to release; sometimes do not tend to release. The aggregate of material quality is of no fixed (resultant time). Four aggregates sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). The aggregate of material quality is surpassable. Four aggregates sometimes are surpassable; sometimes are not surpassable. The aggregate of material quality is without cause of bewailing. Four aggregates sometimes are with cause of bewailing; sometimes are without cause of bewailing.  
(13)

(HERE ENDS THE SECTION) INTERROGATION

ANALYSIS OF THE AGGREGATES IS ENDED

## 2. Analysis of the Bases

### 1. Analysis According to the Discourses

154. [70] The twelve bases are: The eye base, visible base, ear base, audible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. p. 89

The eye is impermanent, suffering, without soul, a changeable thing; visible (objects) are impermanent, suffering, without soul, changeable things. The ear is impermanent, suffering, without soul, a changeable thing; audible (objects) are impermanent, suffering, without soul, changeable things. The nose is impermanent, suffering, without soul, a changeable thing; odorous (objects) are impermanent, suffering, without soul, changeable things. The tongue is impermanent, suffering, without soul, a changeable thing; sapid (objects) are impermanent, suffering, without soul, changeable things. The body is impermanent, suffering, without soul, a changeable thing; tangible (objects) are impermanent, suffering, without soul, changeable things. The mind is impermanent, suffering, without soul, a changeable thing; ideational (objects) are impermanent, suffering, without soul, changeable things.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

155. The twelve bases are: The eye base, ear base, nose base, tongue base, body base, mind base, visible base, audible base, odorous base, sapid base, tangible base, ideational base.

p. 90 156. Therein what is **eye base**? That eye which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; [71] by means of which invisible impingent | eye (one) saw, sees, will see or may see visible impingent visible (object); this is eye; this is eye base; this is eye element; this is controlling faculty of eye; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is a guide; this is guidance; this is the near shore; this is an empty village. This is called eye base. (1)

157. Therein what is **ear base**? That ear which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent ear (one) heard, hears, will hear or may hear invisible impingent audible (object); this is ear; this is ear base; this is ear element; this is controlling faculty of ear; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called ear base. (2)

158. Therein what is **nose base**? That nose which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent nose (one) smelled, smells, will smell or may smell invisible impingent odorous (object); this is nose; this is nose base; this is nose element; this is controlling faculty of nose; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called nose base. (3)

159. Therein what is **tongue base**? That tongue which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent tongue (one) tasted, tastes, will taste or may taste invisible impingent sapid (object); this is tongue; this is tongue base; this is tongue element; this is controlling faculty of tongue; this is a world; this is a door; this is

an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called tongue base. (4)

160. Therein what is **body base**? That body which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent body (one) touched, touches, will touch or may touch invisible impingent tangible (object); this is body; this is body base; this is body element; this is controlling faculty of body; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called body base. (5)

p. 91

161. Therein what is **mind base**? Mind base by way of singlefold division: Is associated with contact.

Mind base by way of twofold division: Is accompanied by root; is not accompanied by root.

Mind base by way of threefold division: Is good; is bad; is neither-good-nor-bad.

Mind base by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

Mind base by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference.

Mind base by way of sixfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is mind base by way of sixfold division.

Mind base by way of sevenfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element. Thus is mind base by way of sevenfold division.

Mind base by way of eightfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness that is accompanied by pleasure, that is accompanied by

pain; mind element; mind-consciousness-element. Thus is mind base by way of eightfold division.

Mind base by way of ninefold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is mind base by way of ninefold division.

p. 92 Mind base by way of tenfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body | consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is mind base by way of tenfold division. [72]

Mind base by way of singlefold division: Is associated with contact.

Mind base by way of twofold division: Is accompanied by root; is not accompanied by root.

Mind base by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is mind base by way of manifold division. This is called mind base. (6)

P = See paras. 122–149 inclusive

162. Therein what is **visible base**? That visible (object) which, deriving from the four great essentials, is of shining appearance, visible, impingent, blue, yellow, red, white, black, crimson, green, gold-colour, the colour of a mango bud, long, short, small, big, circular, spherical, square, hexagonal, octagonal, sixteen-cornered, low, high, shady, glowing, light, dark, dull, misty, smoky, dusty, of the shining appearance of the moon's disc, of the shining appearance of the sun's disc, of the shining appearance of stellar bodies, of the shining appearance of a mirror's disc, of the shining appearance of a gem, shell, pearl, cat's-eye, of the shining appearance of gold and silver; or whatever other visible (object) there is, deriving from the four great essentials, of shining appearance, visible, impingent; that visible impingent visible (object) which (one) saw, sees, will see or may see by means of

invisible impingent eye; this is visible (object); this is visible base; this is visible element. This is called visible base. (7)

163. Therein what is **audible base**? That audible (object) which, deriving from the four great essentials, is invisible, impingent, drum sound, tabor sound, conch shell sound, tom-tom sound, song sound, musical sound, cymbal sound, manual sound, the sound of beings, the sound of the concussion of things, wind sound, water sound, human sound, non-human sound; or whatever other audible (object) there is, deriving from the four great essentials, invisible, impingent; that invisible impingent audible (object) which (one) heard, hears, will hear or may hear by means of invisible impingent | ear; this is audible (object); this is audible base; this is audible element. This is called audible base. (8)

p. 93

164. Therein what is **odorous base**? That odorous (object) which, deriving from the four great essentials, is invisible, impingent, the odour of roots, the odour of sap, the odour of bark, the odour of leaves, the odour of flowers, the odour of fruit, the odour of raw things, putrid odour, pleasant odour, unpleasant odour; or whatever other odorous (object) there is, deriving from the four great essentials, invisible, impingent; that invisible impingent odorous (object) which (one) smelled, smells, will smell or may smell by means of invisible impingent nose; this is odorous (object); this is odorous base; this is odorous element. This is called odorous base. (9)

165. Therein what is **sapid base**? That sapid (object) which, deriving from the four great essentials, is invisible, impingent, the taste of roots, the taste of stems, the taste of bark, the taste of leaves, the taste of flowers, the taste of fruits, sour, sweet, bitter, pungent, salt, alkaline, sweet-acrid, acrid, nice, nauseous; or whatever other sapid (object) there is, deriving from the four great essentials, invisible, impingent; that invisible impingent sapid (object) which (one) tasted, tastes, will taste or may taste by means of invisible impingent tongue; this is sapid (object); this is sapid base; this is sapid element. This is called sapid base. (10)

166. Therein what is **tangible base**? The element of extension, element of heat, element of motion, hard, soft, smooth, rough, pleasant

contact, painful contact, heavy, light; that invisible impingent tangible (object) which (one) touched, touches, will touch or may touch by means of invisible impingent body; this is tangible (object); this is tangible base; this is tangible element. This is called tangible base. (11)

167. Therein what is **ideational base**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants and that invisible non-impingent material quality included in the ideational base; the unconditioned element.

p. 94 Therein what is the **aggregate of feeling**? The aggregate of feeling by way of singlefold division: Is associated with contact. | The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division. Thus is the aggregate of feeling by way of manifold division. This is called the aggregate of feeling. (1)

P = See paras. 34–61 inclusive.

Therein what is the **aggregate of perception**? The aggregate of perception by way of singlefold division: Is associated with contact. The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P<sup>1</sup>: Thus is the aggregate of perception by way of tenfold division. :P<sup>2</sup>: Thus is the aggregate of perception by way of manifold division. This is called the aggregate of perception. (2)

P<sup>1</sup> = See para. 62. P<sup>2</sup> = See paras. 63–91 inclusive.

Therein what is the **aggregate of mental concomitants**? The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness. The aggregate of mental concomitants by way of twofold division: Is root; is not root. The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P<sup>1</sup>: Thus is the aggregate of mental concomitants by way of tenfold division. :P<sup>2</sup>: Thus is the aggregate of mental

concomitants by way of manifold division. This is called the aggregate of mental concomitants. (3)

P<sup>1</sup> = See para. 92. P<sup>2</sup> = See paras. 93–120 inclusive.

Therein what is **invisible non-impingent matter** included in ideational base? The controlling faculty of femininity, controlling faculty of masculinity; :P: the nutrient factor of food. This is called invisible non-impingent matter included in ideational base. (4)

P = See Dhammasaṅgaṇī para. 595.

Therein what is the **unconditioned element**? [73] The destruction of lust; the destruction of hatred; the destruction of dullness. This is called the unconditioned element. (5)

This is called ideational base.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

168. The twelve bases are: The eye base, visible base, ear base, audible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. p. 95

169. Of the twelve bases how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

170. Ten bases are neither-good-nor-bad. Two bases sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Ten bases should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Mind base sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. Ideational base sometimes is associated with pleasant feeling; sometimes is associated

with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Ten bases are neither resultants nor productive of resultants. Two bases sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants.

Five bases are grasped (by craving and false view), are objects of the attachments. Audible base is not grasped, is the object of the attachments. Four bases sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments. Two bases sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. Ten bases are not corrupt, are objects of the corruptions. Two bases sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Ten bases | are without initial application, without sustained application. Mind base sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. Ideational base sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. Ten bases should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. Two bases sometimes are accompanied by zest; [74] sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Ten bases are not to be abandoned either by the first path or by the subsequent paths. Two bases sometimes are to be abandoned by the first path; sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. Ten bases have no roots to be abandoned either by the first path or by the subsequent paths. Two bases sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either by the first path or by the subsequent paths. Ten bases are neither cumulative nor dispersive (of continuing rebirth and death). Two bases sometimes are cumulative; sometimes are dispersive; sometimes are neither cumulative nor dispersive. Ten bases are neither of the seven supramundane stages nor of the final supramundane stage. Two bases sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage. Ten bases are low. Two bases sometimes are low; sometimes are sublime; sometimes are immeasurable. Ten bases have no objects. Two bases sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; sublime objects or immeasurable objects. Ten bases are | intermediate. Two bases sometimes are inferior; sometimes are intermediate; sometimes are superior. Ten bases are of no fixed (resultant time). Two bases sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time).

p. 97

Ten bases have no objects. Two bases sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor. Five bases sometimes are risen; sometimes are bound to arise; should not be said to be, not risen. Audible base sometimes is risen; sometimes is not risen; should not be said to be, bound to arise. Five bases sometimes are risen; sometimes are not risen; sometimes are bound to arise. Ideational base sometimes is risen; sometimes is

not risen; sometimes is bound to arise; sometimes should not be said to be either, risen; not risen or bound to arise. Eleven bases sometimes are past; sometimes are future; sometimes are present. Ideational base sometimes is past; sometimes is future; sometimes is present; sometimes should not be said to be either, past; future or present. Ten bases have no objects. Two bases sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes [75] should not be said to have either, past objects; future objects or present objects. (All bases) Sometimes are internal; sometimes are external; sometimes are both internal and external. Ten bases have no objects. Two bases sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and external objects. Visible base is visible, is impingent. Nine bases are not visible, are impingent. Two bases are not visible, are not impingent.

## 2. The Couplets

p. 98 171. Eleven bases are not roots. Ideational base sometimes is root; sometimes is not root. Ten bases are not accompanied by roots. Two bases sometimes are accompanied by roots; sometimes are not accompanied by roots. Ten bases are not associated with roots. Two bases sometimes are associated with roots; sometimes are not associated with roots. Ten bases should not be said to be, roots also | accompanied by roots or accompanied by roots but are not roots. Mind base should not be said to be, root also accompanied by root; (it) sometimes is accompanied by root but is not root; sometimes should not be said to be, accompanied by root but is not root. Ideational base sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. Ten bases should not be said to be, roots also associated with roots or associated with roots but are not roots. Mind base should not be said to be, root also associated with root; (it) sometimes is associated with root but is not root; sometimes should not be said to be, associated with root but is

not root. Ideational base sometimes is root also associated with root; sometimes is associated with root but is not root; sometimes should not be said to be, root also associated with root or associated with root but is not root. Ten bases are not roots, are not accompanied by roots. Mind base sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root. Ideational base sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1)

Eleven bases are with cause. Ideational base sometimes is with cause; sometimes is without cause. Eleven bases are conditioned. Ideational base sometimes is conditioned; sometimes is unconditioned. Visible base is visible. [76] Eleven bases are not visible. Ten bases are impingent. Two bases are not impingent. Ten bases are material. Mind base is not material. Ideational base sometimes is material; sometimes is not material. Ten bases are mundane. Two bases sometimes are mundane; sometimes are supramundane. (All bases) Are cognizable by one way; are not cognizable by another way. (2)

Eleven bases are not defilements. Ideational base sometimes is defilement; sometimes is not defilement. Ten bases are objects of the defilements. Two bases sometimes are objects of the defilements; sometimes are not objects of the defilements. Ten bases are not associated with the defilements. Two bases sometimes are associated with the defilements; sometimes are not associated with the defilements. Ten bases should not be said to be, defilements also objects of the defilements; (they) are objects of the defilements | but are not defilements. Mind base should not be said to be, defilement also the object of the defilements; (it) sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, the object of the defilements but is not defilement. Ideational base sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, defilement also the object of the defilements or the object of the defilements but is not defilement. Ten bases should not be said to be, defilement also associated with the defilements or associated with the defilements but are not defilements. Mind base should

not be said to be, defilement also associated with the defilements; (it) sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, associated with the defilements but is not defilement. Ideational base sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Ten bases are not associated with the defilements, are objects of the defilements. Two bases sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements. (3)

Eleven bases are not fetters. Ideational base sometimes is fetter; sometimes is not fetter. Ten bases are objects of the fetters. Two bases sometimes are objects of the fetters; sometimes are not objects of the fetters. Ten bases are not associated with the fetters. Two bases sometimes are associated with the fetters; sometimes are not associated with the fetters. Ten bases should not be said to be, fetters also objects of the fetters; (they) are objects of the fetters but are not fetters. Mind base should not be said to be, fetter also the object of the fetters; (it) sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, the object of the fetters but is not fetter. Ideational base sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, fetter also the object of the fetters or the object of the fetters but is not fetter. | Ten bases should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. [77] Mind base should not be said to be, fetter also associated with the fetters; (it) sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, associated with the fetters but is not fetter. Ideational base sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with

the fetters or associated with the fetters but is not fetter. Ten bases are not associated with the fetters, are objects of the fetters. Two bases sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters. (4)

Eleven bases are not ties. Ideational base sometimes is tie; sometimes is not tie. Ten bases are objects of the ties. Two bases sometimes are objects of the ties; sometimes are not objects of the ties. Ten bases are not associated with the ties. Two bases sometimes are associated with the ties; sometimes are not associated with the ties. Ten bases should not be said to be, ties also objects of the ties; (they) are objects of the ties but are not ties. Mind base should not be said to be, tie also the object of the ties; (it) sometimes is the object of the ties but is not tie; sometimes should not be said to be, the object of the ties but is not tie. Ideational base sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie; sometimes should not be said to be, tie also the object of the ties or the object of the ties but is not tie. Ten bases should not be said to be, ties also associated with the ties or associated with the ties but are not ties. Mind base should not be said to be, tie also associated with the ties; (it) sometimes is associated with the ties but is not tie; sometimes should not be said to be, associated with the ties but is not tie. Ideational base sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Ten bases are not associated with the ties, are objects of the ties. Two bases sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5)

p. 101

Eleven bases are not floods. :P: Are not bonds. :P: Are not hindrances. Ideational base sometimes is hindrance; sometimes is not hindrance. Ten bases are objects of the hindrances. Two bases [78]

sometimes are objects of the hindrances; sometimes are not objects of the hindrances. Ten bases are not associated with the hindrances. Two bases sometimes are associated with the hindrances; sometimes are not associated with the hindrances. Ten bases should not be said to be, hindrances also objects of the hindrances; (they) are objects of the hindrances but are not hindrances. Mind base should not be said to be, hindrance also the object of the hindrances; (it) sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, the object of the hindrances but is not hindrance. Ideational base sometimes is hindrance also the object of the hindrances; sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, hindrance also the object of the hindrances or the object of the hindrances but is not hindrance. Ten bases should not be said to be, hindrances also associated with the hindrances or associated with the hindrances but are not hindrances. Mind base should not be said to be, hindrance also associated with the hindrances; (it) sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, associated with the hindrances but is not hindrance. Ideational base sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Ten bases are not associated with the hindrances, are objects of the hindrances. Two bases sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

P = Complete as for hindrances.

Eleven bases are not perversions. Ideational base sometimes is perversion; sometimes is not perversion. Ten bases are objects of the perversions. Two bases sometimes are objects of the perversions; |  
 p. 102 sometimes are not objects of the perversions. Ten bases are not associated with the perversions. Mind base sometimes is associated with the perversions; sometimes is not associated with the perversions.

Ideational base sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions or not associated with the perversions. Ten bases should not be said to be, perversions also objects of the perversions; (they) are objects of the perversions but are not perversions. Mind base should not be said to be, perversion also the object of the perversions; (it) sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, the object of the perversions but is not perversion. Ideational base sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, perversion also the object of the perversions or the object of the perversions but is not perversion. Ten bases are not associated with the perversions, are objects of the perversions. Two bases sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; sometimes should not be said to be, [79] not associated with the perversions, are objects of the perversions or not associated with the perversions, are not objects of the perversions. (9)

Ten bases have no objects. Mind base has an object. Ideational base sometimes has an object; sometimes has no object. Mind base is consciousness. Eleven bases are not consciousness. Eleven bases are not mental concomitants. Ideational base sometimes is mental concomitant; sometimes is not mental concomitant. Ten bases are not associated with consciousness. Ideational base sometimes is associated with consciousness; sometimes is not associated with consciousness. Mind base should not be said to be, associated with consciousness or not associated with consciousness. Ten bases are not conjoined with consciousness. Ideational base sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness. Mind base should not be said to be, conjoined with consciousness or not conjoined with consciousness. Six bases are not generated by consciousness. Six bases sometimes are generated by consciousness; sometimes are not generated by consciousness. Eleven bases are not co-existent with consciousness. Ideational base sometimes is co-

p. 103 existent with consciousness; sometimes is not co-existent with consciousness. Eleven bases do not accompany consciousness. Ideational base sometimes accompanies consciousness; sometimes does not accompany consciousness. Eleven bases are not conjoined with, not generated by consciousness. Ideational base sometimes is conjoined with, generated by consciousness; sometimes is not conjoined with, not generated by consciousness. Eleven bases are not conjoined with, not generated by, not co-existent with consciousness. Ideational base sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, not generated by, not co-existent with consciousness. Eleven bases are not conjoined with, not generated by, do not accompany consciousness. Ideational base sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. (10)

Six bases are internal. Six bases are external. Nine bases are derived. Two bases are not derived. Ideational base sometimes is derived; sometimes is not derived. Five bases are grasped (by craving and false view). Audible base is not grasped. Six bases sometimes are grasped; sometimes are not grasped. Eleven bases are not attachments. Ideational base sometimes is attachment; sometimes is not attachment. Ten bases are objects of the attachments. Two bases sometimes are objects of the attachments; sometimes are not objects of the attachments. Ten bases are not associated with the attachments. Two bases sometimes are associated with the attachments; sometimes are not associated with the attachments. Ten bases should not be said to be, attachments also objects of the attachments; (they) are objects of the attachments but are not attachments. Mind base should not be said to be, attachment also the object of the attachments; (it) sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, the object of the attachments but is not attachment. Ideational base sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, [80] attachment also the object of the attachments or the object of the attachments but is not

attachment. Ten bases should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. Mind base should not be said to be, attachment also associated with the attachments; (it) sometimes is | associated with the attachments but is not attachment; sometimes should not be said to be, associated with the attachments but is not attachment. Ideational base sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. Ten bases are not associated with the attachments, are objects of the attachments. Two bases sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11)

Eleven bases are not corruptions. Ideational base sometimes is corruption; sometimes is not corruption. Ten bases are objects of the corruptions. Two bases sometimes are objects of the corruptions; sometimes are not objects of the corruptions. Ten bases are not corrupt. Two bases sometimes are corrupt; sometimes are not corrupt. Ten bases are not associated with the corruptions. Two bases sometimes are associated with the corruptions; sometimes are not associated with the corruptions. Ten bases should not be said to be, corruptions also objects of the corruptions; (they) are objects of the corruptions but are not corruptions. Mind base should not be said to be, corruption also the object of the corruptions; (it) sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, the object of the corruptions but is not corruption. Ideational base sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, corruption also the object of the corruptions or the object of the corruptions but is not corruption. Ten bases should not be said to be, corruptions also corrupt or corrupt but are not corruptions. Mind base should not be said to be, corruption also corrupt;

(it) sometimes is corrupt but is not corruption; sometimes should not be said to be, corrupt but is not corruption. Ideational base sometimes is corruption also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, corruption also corrupt or corrupt but is not corruption.

p. 105 Ten bases should not be said to be, corruptions also associated | with the corruptions or associated with the corruptions but are not corruption. Mind base should not be said to be, corruption also associated with the corruptions; (it) sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, associated with the corruptions but is not corruption. Ideational base sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Ten bases are not associated with the corruptions, are objects of the corruptions. Two bases sometimes are not associated with the corruptions, are objects of the corruptions; [81] sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

Ten bases are not to be abandoned by the first path. Two bases sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Ten bases are not to be abandoned by the subsequent paths. Two bases sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. Ten bases have no roots to be abandoned by the first path. Two bases sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Ten bases have no roots to be abandoned by the subsequent paths. Two bases sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths. Ten bases are without initial application. Two bases sometimes are accompanied by initial application; sometimes are without initial

application. Ten bases are without sustained application. Two bases sometimes are accompanied by sustained application; sometimes are without sustained application. Ten bases are without zest. Two bases sometimes are with zest; sometimes are without zest. Ten bases are not accompanied by zest. Two bases sometimes are accompanied by zest; sometimes are not accompanied by zest. Ten bases are not accompanied by pleasure. Two bases sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Ten bases are not accompanied by indifference. Two bases sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

Ten bases are characteristic of the plane of desire. Two bases sometimes are characteristic of the plane of desire; sometimes are not characteristic of the plane of desire. Ten bases are not characteristic of the plane of form. Two bases sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. Ten bases are not characteristic of the formless plane. Two bases sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. Ten bases are included (i.e. are mundane). Two bases sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). Ten bases do not tend to release. Two bases sometimes tend to release; sometimes do not tend to release. Ten bases are of no fixed (resultant time). Two bases sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Ten bases are surpassable. Two bases sometimes are surpassable; sometimes are not surpassable. Ten bases are without cause of bewailing. Two bases sometimes are with cause of bewailing; sometimes are without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION

ANALYSIS OF THE BASES IS ENDED



# 3. Analysis of the Elements

## 1. Analysis According to the Discourses

172. [82] Six elements are: The element of extension, element of cohesion, element of heat, element of motion, element of space, element of consciousness. p. 107

173. Therein what is the **element of extension**? The element of extension is twofold: (It) Is internal; (it) is external. Therein what is internal element of extension? That which is personal, self-referable, hard, harsh, hardness, being hard, internal, grasped (by craving and false view). For example: head hair, body hair, nails, teeth, skin; flesh, sinews, bone, bone-marrow, kidneys; heart, liver, membraneous tissue, spleen, lungs; intestines, mesentery, undigested food, excrement; or whatever else there is, personal, self-referable, hard, harsh, hardness, being hard, internal, grasped. This is called internal element of extension.

Therein what is external element of extension? That which is external, hard, harsh, hardness, being hard, external, not grasped. For example; iron, copper, tin, lead, silver, pearl, gem, cat's-eye, shell, stone, coral, silver coin, gold, ruby, variegated precious stone, grass, wood, gravel, potsherd, earth, rock, mountain; or whatever else there is, external, hard, harsh, hardness, being hard, external, not grasped. This is called external element of extension. That which is internal element of extension and that which is external element of extension; (taking) these together collectively and briefly, this is called the element of extension. (1) [83]

174. Therein what is the **element of cohesion**? The element of cohesion is twofold: (It) Is internal; (it) is external. Therein what is internal element of cohesion? That which is personal, self-referable, water, fluid, viscid, viscous, cohesiveness of matter, internal, grasped. For example; bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, nasal mucus, synovial fluid, urine; or whatever else there is, personal, self-referable, water, fluid, viscid, viscous, | cohesiveness of matter, internal, grasped. This is called internal element of cohesion.

p. 108

Therein what is external element of cohesion? That which is external, water, fluid, viscid, viscous, cohesiveness of matter, external, not grasped. For example; the juice of roots, juice of stems, juice of bark, juice of leaves, juice of flowers, juice of fruits, milk, soft curd, clarified butter, fresh butter, oil, honey, molasses, waters of the earth or sky; or whatever else there is, external, water, fluid, viscid, viscous, cohesiveness of matter, external, not grasped. This is called external element of cohesion. That which is internal element of cohesion and that which is external element of cohesion; (taking) these together collectively and briefly, this is called the element of cohesion. (2)

175. Therein what is the **element of heat**? The element of heat is twofold: (It) Is internal; (it) is external. Therein what is internal element of heat? That which is personal, self-referable, fire, fiery, heat, hot, warmth, warm, internal, grasped. For example; that by which (one) is heated; that by which (one) becomes decayed; that by which (one) is burned up; that by which the eaten, the drunk, the chewed, the tasted gets completely digested; or whatever else there is, personal, self-referable, fire, fiery, heat, hot, warmth, warm, internal, grasped. This is called internal element of heat.

Therein what is external element of heat? That which is external, fire, fiery, heat, hot, warmth, warm, external, not grasped. For example; wood-fire, straw-fire, grass-fire, cow-dung-fire, husk-fire, rubbish-fire, lightning-fire (i.e., lightning), fire-heat, sun-heat, heat (generated) in a heap of wood, heat (generated) in a heap of grass, heat (generated) in a heap of paddy, heat (generated) in a heap of goods; or whatever else there is, external, fire, fiery, heat, hot, warmth, warm, external, not grasped. This is called external element of heat. [84]

That which is internal element of heat and that which is external element of heat; (taking) these together collectively and briefly, this is called the element of heat. (3)

176. Therein what is the **element of motion**? The element of motion is twofold: (It) Is internal; (it) is external. Therein what is internal element of motion? That which is personal, self-referable, air, airy, the inflation of matter, internal, grasped. For example; ascending wind; descending wind; abdominal wind; intestinal | wind; wind circulating in the limbs; knife-like wind; razor-like wind; rending wind; in-breath or out-breath; or whatever else there is, personal, self-referable, air, airy, the inflation of matter, internal, grasped. This is called internal element of motion. p. 109

Therein what is external element of motion? That which is external, air, airy, the inflation of matter, external, not grasped. For example; easterly winds; westerly winds; northerly winds; southerly winds; dusty winds; dust-free winds; cold winds; hot winds; gentle winds; strong winds; black winds (i.e., winds accompanying black clouds); high altitude winds; wing winds (i.e., air motion caused by birds' wings); supanna winds (i.e., air motion caused by the mythical garuḷa bird); winds from a circular palm-leaf (fan); wind from a fan; or whatever else there is, external, air, airy, the inflation of matter, external, not grasped. This is called external element of motion. That which is internal element of motion and that which is external element of motion; (taking) these together collectively and briefly, this is called the element of motion. (4)

177. Therein what is the **element of space**? The element of space is twofold: (It) Is internal; (it) is external. Therein what is internal element of space? That which is personal, self-referable, space, spatial, void, voidness, interstice, interstitial, not in contact with flesh or blood, internal, grasped. For example; aural passage, nasal passage, mouth-door; that by which the eaten, the drunk, the chewed, the tasted, is swallowed; that in which the eaten, the drunk, the chewed, the tasted rests; that by which the eaten, the drunk, the chewed, the tasted passes out lower down; or whatever else there is, personal, self-referable, space, spatial, void, voidness, interstice, interstitial, not in

contact with flesh or blood, internal, grasped. This is called internal element of space.

Therein what is external element of space? That which is external, space, spatial, void, voidness, interstice, [85] interstitial, not in contact with the four great elements, external, not grasped. This is called external element of space. That which is internal element of space and that which is external element of space; (taking) these together collectively and briefly, this is called the element of space. (5)

p. 110 178. Therein what is the **element of consciousness**? The eye-consciousness-element, ear-consciousness-element, nose-consciousness-element, tongue-consciousness-element, body-consciousness-element, mind-consciousness-element. This is called the element of consciousness. (6)

#### THESE ARE SIX ELEMENTS

179. Another six elements are: The element of pleasure (bodily), element of pain (bodily), element of mental pleasure, element of mental pain, element of indifference, element of ignorance.

180. Therein what is the **element of pleasure**? That which is bodily ease; bodily pleasure; easeful pleasant experience born of bodily contact; easeful pleasant feeling born of bodily contact. This is called the element of pleasure. (1)

Therein what is the **element of pain**? That which is bodily uneasiness; bodily pain; uneasy painful experience born of bodily contact; uneasy painful feeling born of bodily contact. This is called the element of pain. (2)

Therein what is the **element of mental pleasure**? That which is mental ease; mental pleasure; easeful pleasant experience born of mental contact; easeful pleasant feeling born of mental contact. This is called the element of mental pleasure. (3)

Therein what is the **element of mental pain**? That which is mental uneasiness; mental pain; uneasy painful experience born of mental contact; uneasy painful feeling born of mental contact. This is called the element of mental pain. (4)

Therein what is the **element of indifference**? That which is neither mental ease nor uneasiness; neither painful nor pleasant experience born of mental contact; neither painful nor pleasant feeling born of mental contact. This is called the element of indifference. (5)

Therein what is the **element of ignorance**? That which is absence of knowledge, absence of vision, absence of understanding, absence of wakefulness, absence of enlightenment, absence of penetration, absence of comprehension, absence of scrutiny, absence of discrimination, absence of reflection, absence of perspicacity, stupidity, foolishness, absence of awareness, dullness, denseness, insensibility, ignorance, flood of ignorance, bond of ignorance, | latent ignorance, [86] uprising ignorance; the barrier of ignorance, the bad root of dullness. This is called the element of ignorance. (6) p. 111

#### THESE ARE SIX ELEMENTS

181. Another six elements are: The element of desire, element of illwill, element of cruelty, element of renunciation, element of absence of illwill, element of absence of cruelty.

182. Therein what is the **element of desire**? The mentation, thinking, thought, fixation, focussing, application of the mind, wrong thought, associated with desire. This is called the element of desire. Making crowded hell the downward limit, making devas of the Paranimmitavasavattī (plane) the upper limit inclusive, whatever there is in this inclusion, occurring therein, included therein, aggregates, elements, bases, material qualities, feelings, perceptions, mental concomitants, consciousness. This is called the element of desire. (1)

Therein what is the **element of illwill**? The mentation, thinking, :P: wrong thought, associated with illwill. This is called the element of illwill. Or, vexation of consciousness in the ten causes of vexation, resentment, repulsion, hostility, irritation, exasperation, incensement, hatred, antipathy, abhorrence, mental disorder, detestation, anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, being disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called the element of illwill. (2)

P = See above.

Therein what is the **element of cruelty**? The mentation, thinking, :P: wrong thought, associated with cruelty. This is called the element of cruelty. Herein a certain one hurts (other) beings with the hand or with a clod or with a stick or with a sword or with a rope or with one thing or another; that which is similar, harassing, hurting, annoying, injuring, provoking, enraging, striking others. This is called the element of cruelty. (3)

P = See above.

p. 112 Therein what is the **element of renunciation**? The mentation, thinking, :P: right thought, associated with renunciation. This is called the element of renunciation. Also all good states are the element of renunciation. (4)

P = See above.

Therein what is the **element of absence of illwill**? The mentation, thinking, :P: right thought, associated with absence of illwill. This is called the element of absence of illwill. That which in beings is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom (from illwill). This is called the element of absence of illwill. (5)

P = See above.

Therein what is the **element of absence of cruelty**? The mentation, thinking, thought, fixation, [87] focussing, application of the mind, right thought, associated with absence of cruelty. This is called the element of absence of cruelty. That which in beings is being compassionate, state of being compassionate, compassion that is mental freedom (from cruelty). This is called the element of absence of cruelty. (6)

#### THESE ARE SIX ELEMENTS

Thus (taking) these three groups of six together collectively and briefly, there are eighteen elements.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

183. The eighteen elements are: The eye element, visible element, eye-consciousness-element, ear element, audible element, ear-consciousness-element, nose element, odorous element, nose-consciousness-element, tongue element, sapid element, tongue-consciousness-element, body element, tangible element, body-consciousness-element, mind element, ideational element, mind-consciousness-element.

184. Therein what is **eye element**? That eye which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called eye element. (1)

P = See para. 156.

Therein what is **visible element**? That visible (object) which, deriving from the four great essentials, is of shining appearance, :P: this is visible element. This is called visible element. (2) p. 113

P = See para. 162.

Therein what is **eye-consciousness-element**? Depending on eye and on visible (objects) there arises consciousness, mind, ideation, heart (i.e., consciousness), lucence (i.e., consciousness), mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, eye-consciousness-element. This is called eye-consciousness-element. (3)

Therein what is **ear element**? That ear which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called ear element. (4)

P = See para. 157.

Therein what is **audible element**? That audible (object) which, deriving from the four great essentials, is invisible, impingent, :P: this is audible element. This is called audible element. (5)

P = See para. 163.

Therein what is **ear-consciousness-element**? Depending on ear and on audible (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending

on the aforesaid, ear-consciousness-element. This is called ear-consciousness-element. (6)

Therein what is **nose element**? [88] That nose which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called nose element. (7)

P = See para. 158.

Therein what is **odorous element**? That odorous (object) which, deriving from the four great essentials, is invisible, impinging, :P: this is odorous element. This is called odorous element. (8)

P = See para. 164.

p. 114 Therein what is **nose-consciousness-element**? Depending on nose and on odorous (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, nose-consciousness-element. This is called nose-consciousness-element. (9)

Therein what is **tongue element**? That tongue which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called tongue element. (10)

P = See para. 159.

Therein what is **sapid element**? That sapid (object) which, deriving from the four great essentials, is invisible, impinging, :P: this is sapid element. This is called sapid element. (11)

P = See para. 165.

Therein what is **tongue-consciousness-element**? Depending on tongue and on sapid (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, tongue-consciousness-element. This is called tongue-consciousness-element. (12)

Therein what is **body element**? That body which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called body element. (13)

P = See para. 160.

Therein what is **tangible element**? The element of extension, :P: this is tangible element. This is called tangible element. (14)

P = See para. 166.

Therein what is **body-consciousness-element**? Depending on body and on tangible (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, body-consciousness-element. (15)

Therein what is **mind element**? Immediately after the cessation of the eye-consciousness-element that has arisen there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind element. Ear-consciousness-element. :P: Nose-consciousness-element. :P: Tongue-consciousness-element. :P: Immediately after the cessation of the body-consciousness-element that has arisen there arises consciousness, mind, ideation, heart, lucence, mind, mind base, | controlling p. 115  
faculty of mind, consciousness, the aggregate of consciousness; [89] and, depending on the aforesaid, mind element; also (at the time of) first advertence in all states there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind element. This is called mind element. (16)

P = Complete each as first example.

Therein what is **ideational element**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants and that invisible non-impingent material quality included in the ideational base; the unconditioned element.

Therein what is the **aggregate of feeling**? The aggregate of feeling by way of singlefold division: Is associated with contact. The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P<sup>1</sup>: Thus is the aggregate of feeling by way of tenfold division. :P<sup>2</sup>: Thus is the aggregate of feeling by way of manifold division. This is called the aggregate of feeling. (1)

P<sup>1</sup> = See para. 34. P<sup>2</sup> = See paras. 35–61 inclusive.

Therein what is the **aggregate of perception**? The aggregate of perception by way of singlefold division: Is associated with contact. The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P<sup>1</sup>: Thus is the aggregate of perception by way of tenfold division. :P<sup>2</sup>: Thus is the aggregate of perception by way of manifold division. This is called the aggregate of perception. (2)

P<sup>1</sup> = See para. 62. P<sup>2</sup> = See paras. 63–91 inclusive.

Therein what is the **aggregate of mental concomitants**? The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness. The aggregate of mental concomitants by way of twofold division: Is root; is not root. The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P<sup>1</sup>: Thus is the aggregate of mental concomitants by way of tenfold division. :P<sup>2</sup>: Thus is the aggregate | of mental concomitants by way of manifold division. This is called the aggregate of mental concomitants. (3)

P<sup>1</sup> = See para. 92. P<sup>2</sup> = See paras. 93–120 inclusive.

Therein what is **invisible non-impingent matter** included in ideational base? The controlling faculty of femininity, :P: the nutrient factor of food. This is called invisible non-impingent matter included in ideational base. (4)

P = See Dhammasaṅgaṇī para. 595.

Therein what is the **unconditioned element**? The destruction of lust, the destruction of hatred, the destruction of dullness. This is called the unconditioned element. This is called ideational element. (5) (17)

Therein what is **mind-consciousness-element**? Immediately after the cessation of the eye-consciousness-element that has arisen there arises mind element; immediately after the cessation of the mind element that has arisen [90] there arises consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind-consciousness-element. Ear-consciousness-element. :P<sup>2</sup>: Nose-consciousness-element. :P<sup>2</sup>: Tongue-consciousness-element. :P<sup>2</sup>: Immediately after

the cessation of the body-consciousness-element that has arisen there arises mind element; immediately after the cessation of the mind element that has arisen there arises consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind-consciousness-element. Depending on mind and on ideational (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind-consciousness-element. This is called mind-consciousness-element. (18)

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = Complete each as first example.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

185. The eighteen elements are: The eye element, visible element, eye-consciousness-element, ear element, audible element, ear-consciousness-element, nose-element, odorous element, nose-consciousness-element, tongue element, sapid element, tongue-consciousness-element, body element, tangible element, body-consciousness-element, mind element, ideational element, mind-consciousness-element. p. 117

186. Of the eighteen elements how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

187. Sixteen elements are neither-good-nor-bad. Two elements sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Ten elements should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Five elements are associated with neither-painful-nor-pleasant feeling. Body-consciousness-element sometimes is associated with pleasant feeling; sometimes is

associated with painful feeling. Mind-consciousness-element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. Ideational element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling.

Ten elements are neither resultants nor productive of resultants. [91] Five elements are resultants. Mind element sometimes is resultant; sometimes is neither resultant nor productive of resultant. Two elements sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants.

Ten elements are grasped (by craving and false view), are objects of the attachments. Audible element is not grasped, is the object of the attachments. Five elements sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments. Two elements sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments.

p. 118

Sixteen elements are not corrupt, are objects of the corruptions. Two elements sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Fifteen elements are without initial application, without sustained application. Mind element is accompanied by initial application, accompanied by sustained application. Mind-consciousness-element sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. Ideational element sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompa-

nied by sustained application; without initial application, sustained application only or without initial application, without sustained application. Ten elements should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. Five elements are accompanied by indifference. Body-consciousness-element is not accompanied by zest; sometimes is accompanied by pleasure; is not accompanied by indifference; sometimes should not be said to be, accompanied by pleasure. Two elements sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Sixteen elements are not to be abandoned either by the first path or by the subsequent paths. Two elements sometimes are to be abandoned by the first path; sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. Sixteen elements have no roots to be abandoned either by the first path or by the subsequent paths. Two elements sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either | by the first path or by the subsequent paths. Sixteen elements are neither cumulative nor dispersive (of continuing rebirth and death). Two elements sometimes are cumulative; sometimes are dispersive; sometimes are neither cumulative nor dispersive. Sixteen elements are neither of the seven supramundane stages nor of the final supramundane stage. Two elements sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage.

p. 119

Sixteen elements are low. Two elements sometimes are low; sometimes are sublime; sometimes are immeasurable. [92] Ten elements have no objects. Six elements have low objects. Two elements sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; sublime objects or immeasurable objects. Sixteen elements are intermediate. Two elements sometimes are inferior; some-

times are intermediate; sometimes are superior. Sixteen elements are of no fixed (resultant time). Two elements sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time).

Ten elements have no objects. Six elements should not be said to have either, path as their object; path as their cause or path as their dominating factor. Two elements sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor. Ten elements sometimes are risen; sometimes are bound to arise; should not be said to be, not risen. Audible element sometimes is risen; sometimes is not risen; should not be said to be, bound to arise. Six elements sometimes are risen; sometimes are not risen; sometimes are bound to arise. Ideational element sometimes is risen; sometimes is not risen; sometimes is bound to arise; sometimes should not be said to be either, risen; not risen or bound to arise.

Seventeen elements sometimes are past; sometimes are future; sometimes are present. Ideational element sometimes is past; sometimes is future; sometimes is present; sometimes should not be said to be either, past; future or present. Ten elements have no objects. Six elements have present objects. Two elements sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes should not be said to have either past objects; future objects or present objects. (All elements) Sometimes are internal; sometimes are external; sometimes are both internal and external.

Ten elements have no objects. Six elements sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects. Two elements sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and external objects. Visible element is visible, is impingent. Nine elements are not visible, are impingent. Eight elements are not visible, are not impingent.

## 2. The Couplets

188. Seventeen elements are not roots. Ideational element sometimes is root; sometimes is not root. Sixteen elements are not accompanied by roots. Two elements sometimes are accompanied by roots; sometimes are not accompanied by roots. Sixteen elements are not associated with roots. [93] Two elements sometimes are associated with roots; sometimes are not associated with roots. Sixteen elements should not be said to be, roots also accompanied by roots or accompanied by roots but are not roots. Mind-consciousness-element should not be said to be, root also accompanied by root; (it) sometimes is accompanied by root but is not root; sometimes should not be said to be, accompanied by root but is not root. Ideational element sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. Sixteen elements should not be said to be, roots also associated with roots or associated with roots but are not roots. Mind-consciousness-element should not be said to be, root also associated with root; (it) sometimes is associated with root but is not root; sometimes should not be said to be, associated with root but is not root. Ideational element sometimes is root also associated with root; sometimes is associated with root but is not root; sometimes should not be said to be, root also associated with root or associated with root but is not root. Sixteen elements | are not roots, are not accompanied by roots. Mind-consciousness-  
 element sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root. Ideational element sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1)

p. 121

Seventeen elements are with cause. Ideational element sometimes is with cause; sometimes is without cause. Seventeen elements are conditioned. Ideational element sometimes is conditioned; sometimes is unconditioned. Visible element is visible. Seventeen elements are not visible. Ten elements are impingent. Eight elements are not impingent. Ten elements are material. Seven elements are not material.

Ideational element sometimes is material; sometimes is not material. Sixteen elements are mundane. Two elements sometimes are mundane; sometimes are supramundane. (All elements) Are cognizable by one way; are not cognizable by another way. (2)

Seventeen elements are not defilements. Ideational element sometimes is defilement; sometimes is not defilement. Sixteen elements are objects of the defilements. Two elements sometimes are objects of the defilements; sometimes are not objects of the defilements. Sixteen elements are not associated with the defilements. Two elements sometimes are associated with the defilements; sometimes are not associated with the defilements. Sixteen elements should not be said to be, defilements also objects of the defilements; [94] (they) are objects of the defilements but are not defilements. Mind-consciousness-element should not be said to be, defilement also the object of the defilements; (it) sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, the object of the defilements but is not defilement. Ideational element sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, defilement also the object of the defilements or the object of the defilements but is not defilement.

Sixteen elements should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Mind-consciousness-element should not be said to be, defilement also associated with the defilements; (it) | sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, associated with the defilements but is not defilement. Ideational element sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Sixteen elements are not associated with the defilements, are objects of the defilements. Two elements sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated

with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements. (3)

Seventeen elements are not fetters. Ideational element sometimes is fetter; sometimes is not fetter. Sixteen elements are objects of the fetters. Two elements sometimes are objects of the fetters; sometimes are not objects of the fetters. Sixteen elements are not associated with the fetters. Two elements sometimes are associated with the fetters; sometimes are not associated with the fetters. Sixteen elements should not be said to be, fetters also objects of the fetters; (they) are objects of the fetters but are not fetters. Mind-consciousness-element should not be said to be, fetter also the object of the fetters; (it) sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, the object of the fetters but is not fetter. Ideational element sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, fetter also the object of the fetters or the object of the fetters but is not fetter. Sixteen elements should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. Mind-consciousness-element should not be said to be, fetter also associated with the fetters; (it) sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, associated with the fetters but is not fetter. Ideational element sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. Sixteen elements are not associated with the fetters, are objects of the fetters. [95] Two elements sometimes | are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters. (4)

p. 123

Seventeen elements are not ties. Ideational element sometimes is tie; sometimes is not tie. Sixteen elements are objects of the ties. Two elements sometimes are objects of the ties; sometimes are not objects of the ties. Sixteen elements are not associated with the ties. Two elements sometimes are associated with the ties; sometimes are not

associated with the ties. Sixteen elements should not be said to be, ties also objects of the ties; (they) are objects of the ties but are not ties. Mind-consciousness-element should not be said to be, tie also the object of the ties; (it) sometimes is the object of the ties but is not tie; sometimes should not be said to be, the object of the ties but is not tie. Ideational element sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie; sometimes should not be said to be, tie also the object of the ties or the object of the ties but is not tie. Sixteen elements should not be said to be, ties also associated with the ties or associated with the ties but are not ties. Mind-consciousness-element should not be said to be, tie also associated with the ties; (it) sometimes is associated with the ties but is not tie; sometimes should not be said to be, associated with the ties but is not tie. Ideational element sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Sixteen elements are not associated with the ties, are objects of the ties. Two elements sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5)

Seventeen elements are not floods. :P: Are not bonds. :P: Are not hindrances. Ideational element sometimes is hindrance; sometimes is not hindrance. Sixteen elements are objects of the hindrances. Two elements sometimes are objects of the hindrances; sometimes are not objects of the hindrances. Sixteen elements are not associated with the hindrances. Two elements sometimes are associated with the hindrances; sometimes are not associated with the hindrances. Sixteen elements should not be said to be, hindrances also objects of the hindrances; (they) are objects of the hindrances but are not hindrances. Mind-consciousness-element should not be said to be, hindrance also the object of the hindrances; (it) sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, the object of the hindrances but is not hindrance. Ideational element sometimes is hindrance also the object of the hindrances;

sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, hindrance also the object of the hindrances or the object of the hindrances but is not hindrance. Sixteen elements should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but are not hindrances. Mind-consciousness-element should not be said to be, hindrance also associated with the hindrances; (it) sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, associated with the hindrances but is not hindrance. Ideational element sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Sixteen elements are not associated with the hindrances, are objects of the hindrances. Two elements sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

P = Complete as for hindrances.

Seventeen elements are not perversions. Ideational element sometimes is perversion; sometimes is not perversion. Sixteen elements are objects of the perversions. Two elements sometimes are objects of the perversions; sometimes are not objects of the perversions. Sixteen elements are not associated with the perversions. Mind-consciousness-element sometimes is associated with the perversions; sometimes is not associated with the perversions. Ideational element sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions | or not associated with the perversions. Sixteen elements should not be said to be, perversions also objects of the perversions; (they) are objects of the perversions but are not perversions. Mind-consciousness-element should not be said to be, perversion also the object of the perversions; (it) sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, the ob-

ject of the perversions but is not perversion. Ideational element sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, perversion also the object of the perversions or the object of the perversions but is not perversion. Sixteen elements are not associated with the perversions, are objects of the perversions. Two elements sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; sometimes should not be said to be, not associated with the perversions, are objects of the perversions or not associated with the perversions, are not objects of the perversions. (9)

Ten elements have no objects. Seven elements have objects. Ideational element sometimes has an object; sometimes has no object. Seven elements are consciousness. Eleven elements are not consciousness. Seventeen elements are not mental concomitants. Ideational element sometimes is mental concomitant; sometimes is not mental concomitant. Ten elements are not associated with consciousness. Ideational element sometimes is associated with consciousness; sometimes is not associated with consciousness. Seven elements should not be said to be, associated with consciousness or not associated with consciousness. Ten elements are conjoined with consciousness. Ideational element sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness. Seven elements should not be said to be, conjoined with consciousness or not conjoined with consciousness.

Twelve elements are not generated by consciousness. Six elements sometimes are generated by consciousness; sometimes are not generated by consciousness. [96] Seventeen elements are not co-existent with consciousness. Ideational element sometimes is co-existent with consciousness; sometimes is not co-existent with consciousness. Seventeen elements do not accompany consciousness. Ideational element sometimes accompanies consciousness; sometimes does not accompany consciousness. Seventeen elements are not conjoined with, not generated by consciousness. Ideational element sometimes is conjoined with, generated by consciousness; sometimes

is not conjoined with, not generated by consciousness. Seventeen elements are not conjoined with, not generated by, not co-existent with consciousness. Ideational element sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, generated by, co-existent with consciousness. Seventeen elements are not conjoined with, not generated by, do not accompany consciousness. Ideational element sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. Twelve elements are internal. Six elements are external. (10)

Nine elements are derived. Eight elements are not derived. Ideational element sometimes is derived; sometimes is not derived. Ten elements are grasped (by craving and false view). Audible element is not grasped. Seven elements sometimes are grasped; sometimes are not grasped. Seventeen elements are not attachments. Ideational element sometimes is attachment; sometimes is not attachment. Sixteen elements are objects of the attachments. Two elements sometimes are objects of the attachments; sometimes are not objects of the attachments. Sixteen elements are not associated with the attachments. Two elements sometimes are associated with the attachments; sometimes are not associated with the attachments. Sixteen elements should not be said to be, attachments also objects of the attachments; (they) are objects of the attachments but are not attachments. Mind-consciousness-element should not be said to be, attachment also the object of the attachments; (it) sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, the object of the attachments but is not attachment. Ideational element sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, attachment also the object of the attachments or the object of the attachments but is not attachment.

Sixteen elements should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. Mind-consciousness-element should not be said to be, attachment also associated with the attachments; (it) | some-

times should not be said to be, associated with the attachments but is not attachment. Ideational element sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. Sixteen elements are not associated with the attachments, are objects of the attachments. Two elements sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11)

Seventeen elements are not corruptions. Ideational element sometimes is corruption; sometimes is not corruption. Sixteen elements are objects of the corruptions. Two elements sometimes are objects of the corruptions; sometimes are not objects of the corruptions. Sixteen elements are not corrupt. Two elements sometimes are corrupt; sometimes are not corrupt. Sixteen elements are not associated with the corruptions. Two elements sometimes are associated with the corruptions; sometimes are not associated with the corruptions. Sixteen elements should not be said to be, corruptions also objects of the corruptions; (they) are objects of the corruptions but are not corruptions. Mind-consciousness-element should not be said to be, corruption also the object of the corruptions; (it) sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, the object of the corruptions but is not corruption. Ideational element sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, corruption also the object of the corruptions or the object of the corruptions but is not corruption.

Sixteen elements should not be said to be, corruptions also corrupt or corrupt but are not corruptions. Mind-consciousness-element should not be said to be, corruption also corrupt; (it) sometimes is corrupt but is not corruption; sometimes should not be said to be, corrupt but is not corruption. Ideational element | sometimes is corruption

also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, corruption also corrupt or corrupt but is not corruption. Sixteen elements should not be said to be, corruptions also associated with the corruptions or associated with the corruptions but are not corruptions. [97] Mind-consciousness-element should not be said to be, corruption also associated with the corruptions; (it) sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, associated with the corruptions but is not corruption. Ideational element sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Sixteen elements are not associated with the corruptions, are objects of the corruptions. Two elements sometimes are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

Sixteen elements are not to be abandoned by the first path. Two elements sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Sixteen elements are not to be abandoned by the subsequent paths. Two elements sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. Sixteen elements have no roots to be abandoned by the first path. Two elements sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Sixteen elements have no roots to be abandoned by the subsequent paths. Two elements sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths.

Fifteen elements are without initial application. Mind element is accompanied by initial application. Two elements sometimes are accompanied by initial application; sometimes are without initial application. Fifteen elements are without sustained application. Mind ele-

p. 129 ment is accompanied by sustained application. Two elements sometimes are accompanied by sustained application; sometimes are without sustained application. Sixteen elements are without zest. Two elements sometimes are with zest; sometimes are without zest. Sixteen elements are not accompanied by zest. Two elements sometimes are accompanied by zest; sometimes are not accompanied by zest. Fifteen elements are not accompanied by pleasure. Three elements sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Eleven elements are not accompanied by indifference. Five elements are accompanied by indifference. Two elements sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

Sixteen elements are characteristic of the plane of desire. Two elements sometimes are characteristic of the plane of desire; sometimes are not characteristic of the plane of desire. Sixteen elements are not characteristic of the plane of form. Two elements sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. Sixteen elements are not characteristic of the formless plane. Two elements sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. Sixteen elements are included (i.e. are mundane). Two elements sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). Sixteen elements do not tend to release. Two elements sometimes tend to release. Sixteen elements are of no fixed (resultant time). Two elements sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Sixteen elements are surpassable. Two elements sometimes are surpassable; sometimes are not surpassable. [98] Sixteen elements are without cause of bewailing. Two elements sometimes are with cause of bewailing; sometimes are without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION

ANALYSIS OF THE ELEMENTS IS ENDED

# 4. Analysis of the Truths

## 1. Analysis According to the Discourses

189. [99] The Four Noble Truths are: The Noble Truth of suffering; the Noble Truth of the cause of suffering; the Noble Truth of the cessation of suffering; the Noble Truth of the way leading to the cessation of suffering. p. 130

### 1. The Truth of Suffering

190. Therein what is the **Noble Truth of suffering**? Birth is suffering; ageing is suffering; death is suffering; sorrow—lamentation—pain (physical)—mental pain—despair is suffering; association with the disliked is suffering; separation from the liked is suffering; not to get what one wishes, that also is suffering; in brief the five aggregates (as objects of) the attachments are suffering.

191. Therein what is **birth**? That which for this or that being in this or that category of beings is birth, genesis, entry, full existence, the appearance of the aggregates, the acquiring of the bases. This is called birth.

192. Therein what is **ageing**? That which for this or that being in this or that category of beings is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. This is called ageing.

193. Therein what is **death**? That which for this or that being from this or that category of beings is decease, passing away, breaking up, disappearance, dying, death, the completion of the life-span, the

breaking up of the aggregates, the laying down of the body, the destruction of the controlling faculty of vital principle. This is called death.

p. 131 194. Therein what is **sorrow**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality [100] or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is sorrow, being sorry, the state of being sorry, inner sorrow, deep sorrow, burning of the mind, mental pain, the arrow of sorrow. This is called sorrow.

195. Therein what is **lamentation**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is crying, lamentation, the act of crying, the act of lamentation, the state of crying, the state of lamentation, (sorrowful) talk, senseless talk, wailing, sorrowful murmuring, the act of sorrowful murmuring, the state of sorrowful murmuring. This is called lamentation.

196. Therein what is **pain**? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is called pain.

197. Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain.

198. Therein what is **despair**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is

despondency, despair, the state of despondency, the state of despair. This is called despair.

199. Therein what is **suffering that is association with the disliked**? Herein whatever undesirable, disagreeable, unpleasant | (objects) there are, visible, audible, odorous, sapid, tangible; or those who are not wishers of welfare, not wishers of benefit, not wishers of comfort or who do not wish (one) to be released from the bonds; that which is association (by visiting), association (by receiving), concouring, collaborating therewith. This is called suffering that is association with the disliked. p. 132

200. Therein what is **suffering that is separation from the liked**? Herein whatever desirable, agreeable, pleasant (objects) there are, visible, audible, odorous, sapid, tangible; or those who are wishers of welfare, wishers of benefit, wishers of comfort or who wish (one) to be released from the bonds, mothers, fathers, brothers, sisters, friends, colleagues, relatives or blood relations; that which is non-association (by visiting), non-association (by receiving), not concouring, not collaborating therewith. This is called suffering that is separation from the liked. [101 ]

201. Therein what is **“not to get what one wishes, that also is suffering”**? In beings subject to birth such a wish arises, “Well indeed if we were not subject to birth; may birth not come to us”; this indeed is not to be attained by wishing. This is, “not to get what one wishes, that also is suffering”. In beings subject to ageing. :P: In beings subject to sickness. :P: In beings subject to death. :P: In beings subject to sorrow—lamentation—pain (physical)—mental pain—despair, such a wish arises, “Well indeed if we were not subject to sorrow—lamentation—pain (physical)—mental pain—despair; may sorrow—lamentation—pain (physical)—mental pain—despair, not come to us”; this indeed is not to be attained by wishing. This also is, “not to get what one wishes, that also is suffering”.

P = Complete each in general form of first example.

202. Therein what is, **“in brief the five aggregates (as objects of the attachments are suffering”**? They are: The aggregate of material quality (as object of) the attachments, the aggregate of feeling

p. 133 (as object of) the attachments, the aggregate of perception (as object of) the attachments, the aggregate of mental concomitants (as object of) the attachments, the aggregate of consciousness (as | object of) the attachments. These are called, “in brief the five aggregates (as objects of) the attachments are suffering”.

## THIS IS CALLED THE NOBLE TRUTH OF SUFFERING

### 2. The Truth of the Cause

203. Therein what is the **Noble Truth of the cause of suffering**? That craving which is cause of becoming again, is accompanied by passionate lust, is strong passion for this and that. For example: craving for sense pleasure, craving for becoming, craving for non-becoming.

This same craving when arising where does it arise; when settling where does it settle? Whatever in the world is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world what is a lovely thing, pleasant thing? In the world eye is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear. :P: In the world nose. In the world tongue. In the world body. In the world mind is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P = Complete each as first example.

In the world visible (objects) are lovely things, pleasant things; herein this craving when arising arises; herein when settling settles. In the world audible (objects). :P: In the world odorous (objects). In the world sapid (objects). In the world tangible (objects). [102] In the world ideational (objects) are lovely things, pleasant things; herein this craving when arising arises; herein when settling settles.

P = Complete each as first example.

In the world eye consciousness is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear consciousness. :P: In the world nose consciousness. In

the world tongue consciousness. In the world body consciousness. In the world mind consciousness is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P = Complete each as first example.

In the world eye contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear contact. :P: In the world nose contact. In the world tongue contact. In the world body contact. In the world mind contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. p. 134

P = Complete each as first example.

In the world feeling born of eye contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world feeling born of ear contact. :P: In the world feeling born of nose contact. In the world feeling born of tongue contact. In the world feeling born of body contact. In the world feeling born of mind contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P = Complete each as first example.

In the world perception of visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world perception of audible (objects). :P: In the world perception of odorous (objects). In the world perception of sapid (objects). In the world perception of tangible (objects). In the world perception of ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P = Complete each as first example.

In the world volition concerning visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world volition concerning audible (objects). :P: In the world volition concerning odorous (objects). In the world volition concerning sapid (objects). In the world volition concerning tangible (objects). In the world volition concerning ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P = Complete each as first example.

p. 135 In the world craving for visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world craving for audible (objects). :P: In the world craving for odorous (objects). In the world craving for sapid (objects). In the world craving for tangible (objects). In the world craving for ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P = Complete each as first example.

In the world thinking of visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world thinking of audible (objects). :P: In the world thinking of odorous (objects). In the world thinking of sapid (objects). In the world thinking of tangible (objects). In the world thinking of ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. [103]

P = Complete each as first example.

In the world examination of visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of audible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of odorous (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of sapid (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of tangible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

THIS IS CALLED THE NOBLE TRUTH OF THE CAUSE OF  
SUFFERING

### 3. The Truth of Cessation

204. Therein what is the **Noble Truth of the cessation of suffering**? That which is the entire dispassionate cessation of, the forsaking of, the discarding of, the freedom from, the non-attachment to that same craving.

This same craving when being abandoned where should it be abandoned; when ceasing where does it cease? Whatever in the world is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. p. 136

In the world what is a lovely thing, pleasant thing? In the world eye is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear. :P: In the world nose. In the world tongue. In the world body. In the world mind is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P = Complete each as first example.

In the world visible (object) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world audible (object). :P: In the world odorous (object). In the world sapid (object). In the world tangible (object). In the world ideational (object) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P = Complete each as first example.

In the world eye consciousness is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear consciousness. :P: In the world nose consciousness. In the world tongue consciousness. In the world body consciousness. In the world mind consciousness is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P = Complete each as first example.

In the world eye contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein

when ceasing ceases. In the world ear contact. :P: In the world nose contact. In the world tongue contact. In the world body contact. In the world mind contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P = Complete each as first example.

In the world feeling born of eye contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world feeling born of ear contact. :P: In the world feeling born of nose contact. In the world feeling born of tongue contact. In the world feeling born of body contact. [104] In the world feeling born of mind contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

p. 137

P = Complete each as first example.

In the world perception of visible (objects). In the world perception of audible (objects). In the world perception of odorous (objects). In the world perception of sapid (objects). In the world perception of tangible (objects). In the world perception of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world volition concerning visible (objects). In the world volition concerning audible (objects). In the world volition concerning odorous (objects). In the world volition concerning sapid (objects). In the world volition concerning tangible (objects). In the world volition concerning ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world craving for visible (objects). In the world craving for audible (objects). In the world craving for odorous (objects). In the world craving for sapid (objects). In the world craving for tangible (objects). In the world craving for ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world thinking of visible (objects). In the world thinking of audible (objects). In the world thinking of sapid (objects). In the world

thinking of tangible (objects). In the world thinking of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world examination of visible (objects). In the world examination of audible (objects). In the world examination of odorous (objects). In the world examination of sapid (objects). In the world examination of tangible (objects). In the world examination of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

THIS IS CALLED THE NOBLE TRUTH OF THE CESSATION OF  
SUFFERING

#### 4. The Truth of the Path

205. Therein what is the **Noble Truth of the way leading to the cessation of suffering**? Only this Noble Eight Constituent Path. Namely: Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. p. 138

Therein what is **right view**? Knowledge of suffering, knowledge of the cause of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering. This is called right view.

Therein what is **right thought**? Thought (associated with) renunciation, thought (associated with) absence of illwill, thought (associated with) absence of cruelty. This is called right thought. [105]

Therein what is **right speech**? Abstaining from false speech, abstaining from slanderous speech, abstaining from harsh speech, abstaining from frivolous speech. This is called right speech.

Therein what is **right action**? Abstaining from killing beings, abstaining from taking that which is not given, abstaining from sexual misconduct. This is called right action.

Therein what is **right livelihood**? Herein a noble disciple, having abandoned wrong livelihood, makes a living by means of right livelihood. This is called right livelihood.

Therein what is **right effort**? Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil, bad states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the abandoning of evil, bad states that have arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. This is called right effort.

Therein what is **right mindfulness**? Herein a bhikkhu dwells contemplating body in the body, ardent, aware, mindful, removing covetousness and mental pain in the world (i.e., in the body). In feelings. :P: In consciousness. :P: Dwells contemplating ideational object in ideational objects (i.e., the aggregates of perception and mental concomitants), ardent, aware, mindful, removing covetousness and mental pain in the world (i.e., in ideational objects). This is called right mindfulness.

P = Complete each in general form of first example.

Therein what is **right concentration**? Herein a bhikkhu, aloof from sense pleasures, aloof from bad states, attains and dwells in the first jhāna accompanied by initial application, accompanied by sustained application, with zest and pleasure born of detachment; inhibiting initial application and sustained application he attains and dwells in the second jhāna with internal refinement, exalted development of mind, without initial application, without sustained application, with zest and pleasure born of concentration; he, desirous of zest, dwells equable, mindful, aware, and he experiences pleasure by way of the body (of mental aggregates); this the Noble Ones declare, “The equable, mindful dweller in pleasure”; he attains and dwells in the third jhāna; by the abandoning of pleasure and by the abandoning of pain, then first terminating mental pleasure and mental pain he attains and dwells in the fourth jhāna (which is) neither pain nor pleasure (but is) purity of mindfulness caused by equanimity. This is called right concentration. [106]

THIS IS CALLED THE NOBLE TRUTH OF THE WAY LEADING TO  
THE CESSATION OF SUFFERING

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

206. The four truths are: Suffering, the cause of suffering, the cessation of suffering, the way leading to the cessation of suffering.

Therein what is the **cause of suffering**? Craving. This is called the cause of suffering.

Therein what is **suffering**? The remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving. This is called the cessation of suffering. p. 140

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path (viz.,) right view, :P<sup>2</sup>: right concentration.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Intermediate path constituents.

Therein what is **right view**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called right view.

P = See para. 525.

Therein what is **right thought**? That which is mentation, thinking, :P: right thought, path constituent, included in the path. This is called right thought.

P = See para. 182.

Therein what is **right speech**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to the four verbal wrong actions: right speech, path constituent, included in the path. This is called right speech.

Therein what is **right action**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to the three wrong bodily actions: [107] right action, path constituent, included in the path. This is called right action.

Therein what is **right livelihood**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to wrong livelihood: right livelihood, path constituent, included in the path. This is called right livelihood.

Therein what is **right effort**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right effort.

P = See para. 220.

p. 141 Therein what is **right mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called right mindfulness.

P = See para. 220.

Therein what is **right concentration**? That which is stability of consciousness, steadfastness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering.

P = See para. 220.

207. Therein what is the **cause of suffering**? Craving and the remaining corruptions. This is called the cause of suffering.

Therein what is **suffering**? The remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path, (viz.,) right view, :P<sup>2</sup>: right concentration. This is called the way leading to the cessation of suffering; [108] (as also are) the remaining states associated with the way leading to the cessation of suffering.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Intermediate path constituents.

208. Therein what is the **cause of suffering**? Craving, the remaining corruptions and the remaining bad states. This is called the cause of suffering.

Therein what is **suffering**? The three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering. p. 142

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for

the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path, (viz.,) right view, :P<sup>2</sup>: right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Intermediate path constituents.

209. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states and the three good roots that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time | there is the eight constituent path, (viz.,) right view, :P<sup>2</sup>: right concentration. This is called the way leading to the cessation of suffering.

p. 143

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Intermediate path constituents.

210. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The resultants of good and bad states that are objects of the defilements, whatever inoperative states there

are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path, (viz.,) right view, :P<sup>2</sup>: right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering. [110]

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Intermediate path constituents.

211. The four truths are: Suffering, the cause of suffering, the cessation of suffering, the way leading to the cessation of suffering.

Therein what is the **cause of suffering**? Craving. This is called the cause of suffering.

Therein what is **suffering**? The remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor | bad nor the resultants of action, and all material qualities. This is called suffering. p. 144

Therein what is the **cessation of suffering**? The abandoning of craving. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof

from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the five constituent path, (viz.,) right view, right thought, right effort, right mindfulness, right concentration.

P = See para. 205.

Therein what is **right view**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called right view.

P = See para. 525.

Therein what is **right thought**? That which is mentation, thinking, :P: right thought, path constituent, included in the path. This is called right thought.

P = See para. 182.

Therein what is **right effort**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right effort.

P = See para. 220.

Therein what is **right mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called right mindfulness.

P = See para. 220.

Therein what is **right concentration**? That which is stability of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering. [111]

P = See para. 220.

p. 145 212. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the five constituent path, (viz.,) right view, right thought, right effort, right mindfulness, right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering.

P = See para. 205.

213. The four truths are: Suffering, the cause of suffering, the cessation of suffering, the way leading to the cessation of suffering.

Therein what is the **cause of suffering**? Craving. This is called the cause of suffering.

Therein what is **suffering**? The remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna

[112] tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. This is called the way leading to the cessation of suffering.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277.

214. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. This is called the way leading to the cessation of suffering.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Dhammasaṅgaṇī para. 277.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

215. The Four Noble Truths are: The Noble Truth of suffering, the Noble Truth of the cause of suffering, the Noble Truth of the | cessation

of suffering, the Noble Truth of the way leading to the cessation of suffering.

216. Of the four Noble Truths how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

### 1. The Triplets

217. The truth of the cause is bad. The truth of the path is good. The truth of cessation is neither-good-nor-bad. The truth of suffering sometimes is good; sometimes is bad; sometimes is neither-good-nor-bad. Two truths sometimes are associated with pleasant feeling; [113] sometimes are associated with neither-painful-nor-pleasant feeling. The truth of cessation should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. The truth of suffering sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Two truths are productive of resultant. The truth of cessation is neither resultant nor productive of resultant. The truth of suffering sometimes is resultant; sometimes is productive of resultant; sometimes is neither resultant nor productive of resultant. The truth of the cause is not grasped (by craving and false view), is the object of the attachments. Two truths are not grasped, are not objects of the attachments. The truth of suffering sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments.

The truth of the cause is corrupt, is the object of the corruptions. Two truths are not corrupt, are not objects of the corruptions. The truth of suffering sometimes is corrupt, is the object of the corruptions; sometimes is not corrupt, is the object of the corruptions. The truth of the cause is accompanied by initial application, accompanied by sustained application. The truth of cessation is without ini-

p. 148 tial application, without sustained application. The truth of the path | sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. The truth of suffering sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. Two truths sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. The truth of cessation should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. The truth of suffering sometimes is accompanied by zest; sometimes is accompanied by pleasure; sometimes is accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Two truths are not to be abandoned either by the first path or by the subsequent paths. The truth of the cause sometimes is to be abandoned by the first path; sometimes is to be abandoned by the subsequent paths. The truth of suffering sometimes is to be abandoned by the first path; sometimes is to be abandoned by the subsequent paths; sometimes is not to be abandoned either by the first path or by the subsequent paths. Two truths have no roots to be abandoned either by the first path or by the subsequent paths. The truth of the cause sometimes has root to be abandoned by the first path; sometimes has root to be abandoned by the subsequent paths. The truth of suffering sometimes has root to be abandoned by the first path; sometimes has root to be abandoned by the subsequent paths; sometimes has no root to be abandoned either by the first path or by the subsequent paths. The truth of the cause is cumulative (of continuing rebirth and death). The truth of the path is dispersive. [114] The truth of cessa-

tion is neither cumulative nor dispersive. The truth of suffering sometimes is cumulative; sometimes is neither cumulative nor dispersive. The truth of the path is of the seven supramundane stages. Three truths are neither of the seven supramundane stages nor of the final supramundane stage. | The truth of the cause is low. Two truths are immeasurable. The truth of suffering sometimes is low; sometimes is sublime. The truth of cessation has no object. The truth of the path has immeasurable object. The truth of the cause sometimes has low object; sometimes has sublime object; does not have immeasurable object; sometimes should not be said to have, low object or sublime object. The truth of suffering sometimes has low object; sometimes has sublime object; sometimes has immeasurable object; sometimes should not be said to have either, low object; sublime object or immeasurable object. p. 149

The truth of the cause is inferior. Two truths are superior. The truth of suffering sometimes is inferior; sometimes is intermediate. The truth of cessation is of no fixed (resultant time). The truth of the path is a right (state with) fixed (resultant time). Two truths sometimes are false (states with) fixed (resultant time); sometimes are of no fixed (resultant time). The truth of cessation has no object. The truth of the cause should not be said to have either, path as its object; path as its cause or path as its dominating factor. The truth of the path does not have path as its object; has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, path as its dominating factor. The truth of suffering sometimes has path as its object; does not have path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, path as its object or path as its dominating factor. Two truths sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. The truth of cessation should not be said to be either, risen; not risen or bound to arise. The truth of suffering sometimes is risen; sometimes is not risen; sometimes is bound to arise. Three truths sometimes are past; sometimes are future; sometimes are present. The truth of cessation should not be said to be either, past; future or present. The truth of cessation has no object. The truth of the path should not be said to have either, past object; future object or present

object. Two truths sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes should not be said to have either, past objects; future objects or present objects. [115] The truth of cessation is external. Three truths sometimes are internal; sometimes are external; sometimes are both internal and external. The truth of cessation has no object. The truth of the path has external object. The truth of the cause sometimes has internal object; sometimes has external object; sometimes has both internal and external object. The truth of suffering sometimes has internal object; sometimes has external object; sometimes has both internal and external object; sometimes should not be said to have either, internal object; external object or both internal and external object. Three truths are not visible, are not impingent. The truth of suffering sometimes is visible, is impingent; sometimes is not visible, is impingent; sometimes is not visible, is not impingent.

## 2. The Couplets

218. The truth of the cause is root. The truth of cessation is not root. Two truths sometimes are roots; sometimes are not roots. Two truths are accompanied by roots. The truth of cessation is not accompanied by root. The truth of suffering sometimes is accompanied by root; sometimes is not accompanied by root. Two truths are associated with roots. The truth of cessation is not associated with root. The truth of suffering sometimes is associated with root; sometimes is not associated with root. The truth of the cause is root also accompanied by root. The truth of cessation should not be said to be, root also accompanied by root or accompanied by root but is not root. The truth of the path sometimes is root also accompanied by root; sometimes is accompanied by root but is not root. The truth of suffering sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. The truth of the cause is root also associated with root. The truth of cessation should not be said to be, root also associated with root or associated with root but is not root. The truth of the path sometimes is root also associated

with root; sometimes is associated with root but is not root. The truth of suffering sometimes is root also associated with root; sometimes is associated with root but is not root; sometimes should not be said to be, root also associated with root or associated with root but is not root. The truth of cessation is not root, is not accompanied by root. The truth of the cause should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. The truth of the path sometimes is not root, is accompanied by root; sometimes should not be said to be, not root, is accompanied by root (or not root, is not accompanied by root).<sup>1</sup> The truth of suffering sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1) [116]

Three truths are with cause. The truth of cessation is without cause. Three truths are conditioned. The truth of cessation is unconditioned. Three truths are not visible. The truth of suffering sometimes is visible; sometimes is not visible. Three truths are not impingent. The truth of suffering sometimes is impingent; sometimes is not impingent. Three truths are not material. The truth of suffering sometimes is material; sometimes is not material. Two truths are mundane. Two truths are supramundane. (All truths) Are cognizable by one way; are not cognizable by another way. (2)

The truth of the cause is defilement. Two truths are not defilements. The truth of suffering sometimes is defilement; sometimes is not defilement. Two truths are objects of the defilements. Two truths are not objects of the defilements. The truth of the cause is associated with the defilements. Two truths are not associated with the defilements. The truth of suffering sometimes is associated with the defilements; sometimes is not associated with the defilements. The truth of the cause is defilement also the object of the defilements. Two truths should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. The truth of suffering sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement. The

---

<sup>1</sup>Some texts do not include this bracketed phrase.

truth of the cause is defilement also associated with the defilements. Two truths should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. The truth of suffering sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Two truths are not associated with the defilements, are not objects of the defilements. The truth of the cause should not be said to be, not associated with the defilements, is the object of the defilements or not associated with the defilements, is not the object  
 p. 152 | of the defilements. The truth of suffering sometimes is not associated with the defilements, is the object of the defilements; sometimes should not be said to be, not associated with the defilements, is the object of the defilements (or not associated with the defilements, is not the object of the defilements).<sup>1</sup> (3)

The truth of the cause is fetter. Two truths are not fetters. The truth of suffering sometimes is fetter; sometimes is not fetter. Two truths are objects of the fetters. Two truths are not objects of the fetters. The truth of the cause is associated with the fetters. Two truths are not associated with the fetters. The truth of suffering sometimes is associated with the fetters; sometimes is not associated with the fetters. The truth of the cause is fetter also the object of the fetters. Two truths should not be said to be, fetters also objects of the fetters or objects of the fetters but are not fetters. The truth of suffering sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter. The truth of the cause is fetter also associated with the fetters. [117] Two truths should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. The truth of suffering sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. Two truths are not associated with the fetters, are not objects of the fetters. The

---

<sup>1</sup>Some texts do not include this bracketed phrase.

truth of the cause should not be said to be, not associated with the fetters, is the object of the fetters or not associated with the fetters, is not the object of the fetters. The truth of suffering sometimes is not associated with the fetters, is the object of the fetters; sometimes should not be said to be, not associated with the fetters, is the object of the fetters (or not associated with the fetters, is not the object of the fetters).<sup>1</sup> (4)

The truth of the cause is tie. Two truths are not ties. The truth of suffering sometimes is tie; sometimes is not tie. Two truths are objects of the ties. Two truths are not objects of the ties. Two truths are not associated with the ties. Two truths sometimes are associated with the ties; sometimes are not associated with the ties. The truth of the cause is tie also the object of the ties. Two truths should not be | said to be, ties also objects of the ties or objects of the ties but are not ties. The truth of suffering sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie. The truth of the cause is tie also associated with the ties; sometimes should not be said to be, tie also associated with the ties (or associated with the ties but is not tie).<sup>2</sup> Two truths should not be said to be, ties also associated with the ties or associated with the ties but are not ties. The truth of suffering sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Two truths are not associated with the ties, are not objects of the ties. Two truths sometimes are not associated with the ties, are objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties (or not associated with the ties, are not objects of the ties).<sup>3</sup> (5)

p. 153

The truth of the cause is flood. :P: Is bond. :P: Is hindrance. Two truths are not hindrances. The truth of suffering sometimes is hindrance; sometimes is not hindrance. Two truths are objects of the hindrances. Two truths are not objects of the hindrances. The truth

---

<sup>1</sup>Some texts do not include this bracketed phrase.

<sup>2</sup>Some texts do not include this bracketed phrase.

<sup>3</sup>Some texts do not include this bracketed phrase.

of the cause is associated with the hindrances. Two truths are not associated with the hindrances. The truth of suffering sometimes is associated with the hindrances; sometimes is not associated with the hindrances. [118] The truth of the cause is hindrance also the object of the hindrances. Two truths should not be said to be, hindrances also objects of the hindrances or objects of the hindrances but are not hindrances. The truth of suffering sometimes is hindrance also the object of the hindrances; sometimes is the object of the hindrances but is not hindrance. The truth of the cause is hindrance also associated with the hindrances. Two truths should not be said to be, hindrances also associated with the hindrances or associated with the hindrances but are not hindrances. The truth of suffering sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Two truths are not associated with the hindrances, are not objects of the hindrances. The truth of the cause should not be said to be, not associated with the hindrances, is the object of the | hindrances or not associated with the hindrances, is not the object of the hindrances. The truth of suffering sometimes is not associated with the hindrances, is the object of the hindrances; sometimes should not be said to be, not associated with the hindrances, is the object of the hindrances (or not associated with the hindrances, is not the object of the hindrances).<sup>1</sup> (8)

P = Complete as for hindrances.

Three truths are not perversions. The truth of suffering sometimes is perversion; sometimes is not perversion. Two truths are objects of the perversions. Two truths are not objects of the perversions. Two truths are not associated with the perversions. The truth of the cause sometimes is associated with the perversions; sometimes is not associated with the perversions. The truth of suffering sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions or not associated with the perversions. The truth of the

---

<sup>1</sup>Some texts do not include this bracketed phrase.

cause should not be said to be, perversion also the object of the perversions; (it) is the object of the perversions but is not perversion. Two truths should not be said to be, perversions also objects of the perversions or objects of the perversions but are not perversions. The truth of suffering sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion. Two truths are not associated with the perversions, are not objects of the perversions. Two truths sometimes are not associated with the perversions, are objects of the perversions; sometimes should not be said to be, not associated with the perversions, are objects of the perversions (or not associated with the perversions, are not objects of the perversions).<sup>1</sup> (9)

Two truths have objects. The truth of cessation has no object. The truth of suffering sometimes has object; sometimes has no object. Three truths are not consciousness. The truth of suffering sometimes is consciousness; sometimes is not consciousness. Two truths are mental concomitants. The truth of cessation is not mental concomitant. The truth of suffering sometimes is mental concomitant; sometimes is not mental concomitant. Two truths [119] are | associated with consciousness. The truth of cessation is not associated with consciousness. The truth of suffering sometimes is associated with consciousness; sometimes is not associated with consciousness; sometimes should not be said to be, associated with consciousness or not associated with consciousness. Two truths are conjoined with consciousness. The truth of cessation is not conjoined with consciousness. The truth of suffering sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness; sometimes should not be said to be, conjoined with consciousness or not conjoined with consciousness. Two truths are generated by consciousness. The truth of cessation is not generated by consciousness. The truth of suffering sometimes is generated by consciousness; sometimes is not generated by consciousness. Two truths are co-existent with consciousness. The truth of cessation is not co-existent with consciousness. The truth of suffering sometimes is co-existent

p. 155

---

<sup>1</sup>Some texts do not include this bracketed phrase.

with consciousness; sometimes is not co-existent with consciousness. Two truths accompany consciousness. The truth of cessation does not accompany consciousness. The truth of suffering sometimes accompanies consciousness; sometimes does not accompany consciousness. Two truths are conjoined with, generated by consciousness. The truth of cessation is not conjoined with, not generated by consciousness. The truth of suffering sometimes is conjoined with, generated by consciousness; sometimes is not conjoined with, not generated by consciousness. Two truths are conjoined with, generated by, co-existent with consciousness. The truth of cessation is not conjoined with, not generated by, not co-existent with consciousness. The truth of suffering sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, not generated by, not co-existent with consciousness. Two truths are conjoined with, generated by, accompany consciousness. The truth of cessation is not conjoined with, not generated by, does not accompany consciousness. The truth of suffering sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. Three truths are external. The truth of suffering sometimes is internal; sometimes is external. (10)

Three truths are not derived. The truth of suffering sometimes is derived; sometimes is not derived. Three truths are not grasped (by craving and false view). The truth of suffering sometimes is grasped; p. 156 | sometimes is not grasped. The truth of the cause is attachment. Two truths are not attachments. The truth of suffering sometimes is attachment; sometimes is not attachment. Two truths are objects of the attachments. Two truths are not objects of the attachments. Two truths are not associated with the attachments. Two truths sometimes are associated with the attachments; sometimes are not associated with the attachments. The truth of the cause is attachment also the object of the attachments. Two truths should not be said to be, attachments also objects of the attachments or objects of the attachments but are not attachments. The truth of suffering sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment. The truth of the cause sometimes is attachment

also associated with the attachments; sometimes should not be said to be, [120] attachment also associated with the attachments (or associated with the attachments but is not attachment).<sup>1</sup> Two truths should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. The truth of suffering sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. Two truths are not associated with the attachments, are not objects of the attachments. Two truths sometimes are not associated with the attachments, are objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments (or not associated with the attachments, are not objects of the attachments).<sup>2</sup> (11)

The truth of the cause is corruption. Two truths are not corruptions. The truth of suffering sometimes is corruption; sometimes is not corruption. Two truths are objects of the corruptions. Two truths are not objects of the corruptions. The truth of the cause is corrupt. Two truths are not corrupt. The truth of suffering sometimes is corrupt; sometimes is not corrupt. The truth of the cause is associated with the corruptions. Two truths are not associated with the corruptions. The truth of suffering sometimes is associated with the corruptions; sometimes is not associated with the corruptions. The truth of the cause is corruption also the object of the corruptions. Two truths should not be said to be, corruptions also objects of the corruptions or objects of the corruptions but are not corruptions. The truth of suffering sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption. The truth of the cause is corruption also corrupt. Two truths should not be said to be, corruptions also corrupt or corrupt but are not corruptions. The truth of suffering sometimes is corruption also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, cor-

p. 157

---

<sup>1</sup>Some texts do not include this bracketed phrase.

<sup>2</sup>Some texts do not include this bracketed phrase.

ruption also corrupt or corrupt but is not corruption. The truth of the cause is corruption also associated with the corruptions. Two truths should not be said to be, corruptions also associated with the corruptions or associated with the corruptions but are not corruptions. The truth of suffering sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Two truths are not associated with the corruptions, are not objects of the corruptions. The truth of the cause should not be said to be, not associated with the corruptions, is the object of the corruptions or not associated with the corruptions, is not the object of the corruptions. The truth of suffering sometimes is not associated with the corruptions, is the object of the corruptions; sometimes should not be said to be, not associated with the corruptions, is the object of the corruptions (or not associated with the corruptions, is not the object of the corruptions).<sup>1</sup> (12) [121]

Two truths are not to be abandoned by the first path. Two truths sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Two truths are not to be abandoned by the subsequent paths. Two truths sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. Two truths have no roots to be abandoned by the first path. Two truths sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Two truths have no roots to be abandoned by the subsequent paths. Two truths sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths. The truth of the | cause is accompanied by initial application. The truth of cessation is without initial application. Two truths sometimes are accompanied by initial application; sometimes are without initial application. The truth of the cause is accompanied by sustained application. The truth of cessation is without sustained application. Two truths sometimes are accompanied by sustained ap-

p. 158

---

<sup>1</sup>Some texts do not include this bracketed phrase.

plication; sometimes are without sustained application. The truth of cessation is without zest. Three truths sometimes are with zest; sometimes are without zest. The truth of cessation is not accompanied by zest. Three truths sometimes are accompanied by zest; sometimes are not accompanied by zest. The truth of cessation is not accompanied by pleasure. Three truths sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. The truth of cessation is not accompanied by indifference. Three truths sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

The truth of the cause is characteristic of the plane of desire. Two truths are not characteristic of the plane of desire. The truth of suffering sometimes is characteristic of the plane of desire; sometimes is not characteristic of the plane of desire. Three truths are not characteristic of the plane of form. The truth of suffering sometimes is characteristic of the plane of form; sometimes is not characteristic of the plane of form. Three truths are not characteristic of the formless plane. The truth of suffering sometimes is characteristic of the formless plane; sometimes is not characteristic of the formless plane. Two truths are included (i.e. are mundane). Two truths are not included (i.e. are supramundane). The truth of the path tends to release. Three truths do not tend to release. The truth of the path is of fixed (resultant time). The truth of cessation is of no fixed (resultant time). Two truths sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Two truths are surpassable. Two truths are not surpassable. The truth of the cause is with cause of bewailing. Two truths are without cause of bewailing. The truth of suffering sometimes is with cause of bewailing; sometimes is without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION

ANALYSIS OF THE TRUTHS IS ENDED



# 5. Analysis of the Controlling Faculties

## 1. Analysis According to Abhidhamma

219. [122] The twenty-two controlling faculties are: The controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity, controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of pleasure (physical), controlling faculty of pain (physical), controlling faculty of mental pleasure, controlling faculty of mental pain, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom, controlling faculty of “I am knowing the unknown”,<sup>1</sup> controlling faculty of knowing,<sup>2</sup> controlling faculty of one who has known fully.<sup>3</sup> p. 159

220. Therein what is **controlling faculty of eye**? That eye which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called controlling faculty of eye. (1)

P = See para. 156.

---

<sup>1</sup>Hereafter referred to as, “initial enlightenment”, i.e., the path of stream-attainment.

<sup>2</sup>Hereafter referred to as, “intermediate enlightenment”, i.e., from the fruit of stream-attainment to the path of arahantship inclusive.

<sup>3</sup>Hereafter referred to as, “final enlightenment”, i.e., the fruit of arahantship.

Therein what is **controlling faculty of ear**? :P<sup>1</sup>: Controlling faculty of nose :P<sup>1</sup>: Controlling faculty of tongue. :P<sup>1</sup>: Controlling faculty of body? That body which, deriving from the four great essentials, is sensitive surface, :P<sup>2</sup>: this is an empty village. This is called controlling faculty of body. (5)

P<sup>1</sup> = Complete appropriately. P<sup>2</sup> = See para. 160.

p. 160

Therein what is **controlling faculty of mind**? Controlling | faculty of mind by way of singlefold division: Is associated with contact. Controlling faculty of mind by way of twofold division: Is accompanied by root; is not accompanied by root. Controlling faculty of mind by way of threefold division: Is good; is bad; is neither-good-nor-bad. Controlling faculty of mind by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supra-mundane). Controlling faculty of mind by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Controlling faculty of mind by way of sixfold division: Eye consciousness, :P: mind consciousness. Thus is controlling faculty of mind by way of sixfold division.

P = Intermediate senses.

Controlling faculty of mind by way of sevenfold division: Eye consciousness; :P: body consciousness; mind element; mind-consciousness-element. Thus is controlling faculty of mind by way of sevenfold division.

P = Intermediate senses.

Controlling faculty of mind by way of eightfold division: Eye consciousness; :P: body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element. Thus is controlling faculty of mind by way of eightfold division.

P = Intermediate senses.

Controlling faculty of mind by way of ninefold division: Eye consciousness; :P: body consciousness; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is controlling faculty of mind by way of ninefold division.

P = Intermediate senses.

Controlling faculty of mind by way of tenfold division: Eye consciousness; :P<sup>1</sup>: body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is controlling faculty of mind by way of tenfold division. :P<sup>2</sup>: This is controlling faculty of mind by way of manifold division. This is called controlling faculty of mind. (6)

p. 161

P<sup>1</sup> = Intermediate senses. P<sup>2</sup> = See paras. 122–149 inclusive.

Therein what is **controlling faculty of femininity**? That which in woman is feminine appearance, feminine characteristic, feminine behaviour, feminine deportment, femininity, being feminine. This is called controlling faculty of femininity. (7)

Therein what is **controlling faculty of masculinity**? That which in man is masculine appearance, masculine characteristic, masculine behaviour, [123] masculine deportment, masculinity, being masculine. This is called controlling faculty of masculinity. (8)

Therein what is **controlling faculty of vital principle**? Controlling faculty of vital principle by way of twofold division: Is controlling faculty of material vital principle; is controlling faculty of non-material vital principle.

Therein what is controlling faculty of material vital principle? That which in these material things is life, stability, going on, sustaining, progressing, continuance, preservation, vital principle, controlling faculty of vital principle. This is called controlling faculty of material vital principle.

Therein what is controlling faculty of non-material vital principle? That which in these non-material states is life, stability, going on, sustaining, progressing, continuance, preservation, vital principle, controlling faculty of vital principle. This is called controlling faculty

of non-material vital principle. This is called controlling faculty of vital principle. (9)

Therein what is **controlling faculty of pleasure**? That which is bodily ease; bodily pleasure; easeful pleasant experience born of bodily contact; easeful pleasant feeling born of bodily contact. This is called controlling faculty of pleasure. (10)

Therein what is **controlling faculty of pain**? That which is bodily uneasiness; bodily pain; uneasy painful experience born of bodily contact; uneasy painful feeling born of bodily contact. This is called controlling faculty of pain. (11)

Therein what is **controlling faculty of mental pleasure**? That which is mental ease; mental pleasure; easeful pleasant experience born of mental contact; easeful pleasant feeling born of mental contact. This is called controlling faculty of mental pleasure. (12)

p. 162 Therein what is **controlling faculty of mental pain**? That which is mental uneasiness; mental pain; uneasy painful experience born of mental contact; uneasy painful feeling born of mental contact. This is called controlling faculty of mental pain. (13)

Therein what is **controlling faculty of indifference**? That which is neither mental ease nor uneasiness; neither painful nor pleasant experience born of mental contact; neither painful nor pleasant feeling born of mental contact. This is called controlling faculty of indifference. (14)

Therein what is **controlling faculty of confidence**? That which is confidence, being confident, trust, implicit faith, confidence, controlling faculty of confidence, power of confidence. This is called controlling faculty of confidence. (15)

Therein what is **controlling faculty of energy**? That which is the arousing of mental energy, toiling, endeavour, aspiring, effort, zeal, perseverance, vigour, stability, unflinching endeavour, not relinquishing wish, not relinquishing the task, firm hold of the task, [124] energy, controlling faculty of energy, power of energy. This is called controlling faculty of energy. (16)

Therein what is **controlling faculty of mindfulness**? That which is mindfulness, constant mindfulness, recollection, mindfulness, act of remembering, bearing in mind, non-superficiality, non-

forgetfulness, mindfulness, controlling faculty of mindfulness, power of mindfulness, right mindfulness. This is called controlling faculty of mindfulness. (17)

Therein what is **controlling faculty of concentration**? That which is stability, steadfastness, firmness of consciousness; non-distraction, non-wavering, mental imperturbability, calmness, controlling faculty of concentration, power of concentration, right concentration. This is called controlling faculty of concentration. (18)

Therein what is **controlling faculty of wisdom**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called controlling faculty of wisdom. (19)

P = See para. 525.

Therein what is **controlling faculty of initial enlightenment**? That which for the realization of those states that are not known, not comprehended, not attained, not discerned, not realized, is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called controlling faculty of initial enlightenment. (20) p. 163

P = See para. 525.

Therein what is **controlling faculty of intermediate enlightenment**? That which for the realization of those states that are known, comprehended, attained, discerned, realized, is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called controlling faculty of intermediate enlightenment. (21)

P = See para. 525.

Therein what is **controlling faculty of final enlightenment**? That which for the realization of those states that are known fully, comprehended, attained, discerned, realized, is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called controlling faculty of final enlightenment. (22)

P = See para. 525.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

## 2. Interrogation

221. The twenty-two controlling faculties are: The controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity, controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of pleasure (physical), controlling faculty of pain (physical), controlling faculty of mental pleasure, controlling faculty of mental pain, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, [125] controlling faculty of wisdom, controlling faculty of initial enlightenment, controlling faculty of intermediate enlightenment, controlling faculty of final enlightenment.

p. 164 222. Of the twenty-two controlling faculties how many are good; | how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

### 1. The Triplets

223. Ten controlling faculties are neither-good-nor-bad. Controlling faculty of mental pain is bad. Controlling faculty of initial enlightenment is good. Four controlling faculties sometimes are good; sometimes are neither-good-nor-bad. Six controlling faculties sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad.

Twelve controlling faculties should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Six controlling faculties sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Three controlling faculties sometimes are associated with pleasant feeling; sometimes are associated with painful feeling; sometimes are associated

with neither-painful-nor-pleasant feeling. Controlling faculty of vital principle sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling.

Seven controlling faculties are neither resultants nor productive of resultants. Three controlling faculties are resultants. Two controlling faculties are productive of resultants. Controlling faculty of intermediate enlightenment sometimes is resultant; sometimes is productive of resultant. Nine controlling faculties sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. Nine controlling faculties are grasped (by craving and false view), are objects of the attachments. Controlling faculty of mental pain is not grasped, is the object of the attachments. Three controlling faculties are not grasped, are not objects of the attachments. Nine controlling faculties sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments.

Nine controlling faculties are not corrupt, are objects of the corruptions. Controlling faculty of mental pain is corrupt, is the object of the corruptions. Three controlling faculties are not corrupt, are not objects of the corruptions. Three controlling faculties sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Six controlling faculties sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Nine controlling faculties are without initial application, without sustained application. Controlling faculty of mental pain is accompanied by initial application, accompanied by sustained application. Controlling faculty of indifference sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, without sustained application. Eleven controlling faculties sometimes are accompanied by initial application, accompanied by sustained applica-

tion; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application.

Eleven controlling faculties should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. Controlling faculty of mental pleasure sometimes is accompanied by zest; is not accompanied by pleasure; is not accompanied by indifference; [126] sometimes should not be said to be, accompanied by zest. Six controlling faculties sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. Four controlling faculties sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Fifteen controlling faculties are not to be abandoned either by the first path or by the subsequent paths. Controlling faculty of mental pain sometimes is to be abandoned by the first path; sometimes is to be abandoned by the subsequent paths. Six controlling faculties sometimes are to be abandoned by the first path; sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. Fifteen controlling  
 p. 166 faculties have no roots to be abandoned either | by the first path or by the subsequent paths. Controlling faculty of mental pain sometimes has root to be abandoned by the first path; sometimes has root to be abandoned by the subsequent paths. Six controlling faculties sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either by the first path or by the subsequent paths.

Ten controlling faculties are neither cumulative nor dispersive (of continuing rebirth and death). Controlling faculty of mental pain is cumulative. Controlling faculty of initial enlightenment is dispersive. Controlling faculty of intermediate enlightenment sometimes is dispersive; sometimes is neither cumulative nor dispersive. Nine controlling faculties sometimes are cumulative; sometimes are dispersive;

sometimes are neither cumulative nor dispersive. Ten controlling faculties are neither of the seven supramundane stages nor of the final supramundane stage. Two controlling faculties are of the seven supramundane stages. Controlling faculty of final enlightenment is of the final supramundane stage. Nine controlling faculties sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage.

Ten controlling faculties are low. Three controlling faculties are immeasurable. Nine controlling faculties sometimes are low; sometimes are sublime; sometimes are immeasurable. Seven controlling faculties have no objects. Two controlling faculties have low objects. Three controlling faculties have immeasurable objects. Controlling faculty of mental pain sometimes has low object; sometimes has sublime object; does not have immeasurable object; sometimes should not be said to have, low object or sublime object. Nine controlling faculties sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; sublime objects or immeasurable objects.

Nine controlling faculties are intermediate. Controlling faculty of mental pain is inferior. Three controlling faculties are superior. Three controlling faculties sometimes are intermediate; sometimes are superior. Six controlling faculties sometimes are inferior; sometimes are intermediate; sometimes are superior. Ten controlling faculties are of no fixed (resultant time). Controlling faculty of initial enlightenment is a right (state with) fixed (resultant time). | Four controlling faculties sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). Controlling faculty of mental pain sometimes is a false (state with) fixed (resultant time); [127] sometimes is of no fixed (resultant time). Six controlling faculties sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). Seven controlling faculties have no objects. Four controlling faculties should not be said to have either, path as their object; path as their cause or path as their dominating factor. Controlling faculty of initial

enlightenment does not have path as its object; (sometimes)<sup>1</sup> has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, (path as its cause)<sup>2</sup> or path as its dominating factor. Controlling faculty of intermediate enlightenment does not have path as its object; sometimes has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, path as its cause or path as its dominating factor. Nine controlling faculties sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor.

Ten controlling faculties sometimes are risen; sometimes are bound to arise; should not be said to be, not risen. Two controlling faculties sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. Ten controlling faculties sometimes are risen; sometimes are not risen; sometimes are bound to arise. (All controlling faculties) Sometimes are past; sometimes are future; sometimes are present. Seven controlling faculties have no objects. Two controlling faculties have present objects. Three controlling faculties should not be said to have either, past objects; future objects or present objects. Ten controlling faculties sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes should not be said to have either, past objects; future objects or present objects. (All controlling faculties) Sometimes are internal; sometimes are external; sometimes are both internal and external. Seven controlling faculties have no objects. Three controlling faculties have external objects. | Four controlling faculties sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects. Eight controlling faculties sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and exter-

---

<sup>1</sup>Some texts do not include these bracketed words.

<sup>2</sup>Some texts do not include these bracketed words.

nal objects. Five controlling faculties are not visible, are impingent. Seventeen controlling faculties are not visible, are not impingent.

## 2. The Couplets

224. Four controlling faculties are roots. Eighteen controlling faculties are not roots. Seven controlling faculties are accompanied by roots. Nine controlling faculties are not accompanied by roots. Six controlling faculties sometimes are accompanied by roots; sometimes are not accompanied by roots. Seven controlling faculties are associated with roots. Nine controlling faculties are not associated with roots. Six controlling faculties sometimes are associated with roots; sometimes are not associated with roots. Four controlling faculties are roots also accompanied by roots. Nine controlling faculties should not be said to be, roots also accompanied by roots or accompanied by roots but are not roots. Three controlling faculties should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Six controlling faculties should not be said to be, roots also accompanied by roots; (they) sometimes are accompanied by roots but are not roots; sometimes should not be said to be, accompanied by roots but are not roots.

Four controlling faculties are roots also associated with roots. [128] Nine controlling faculties should not be said to be, roots also associated with roots or associated with roots but are not roots. Three controlling faculties should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Six controlling faculties should not be said to be, roots also associated with roots; (they) sometimes are associated with roots but are not roots; sometimes should not be said to be, associated with roots but are not roots.

Nine controlling faculties are not roots, are not accompanied by roots. Three controlling faculties are not roots, are accompanied by roots. Four controlling faculties should not be said to be, not roots, are accompanied by roots or not roots, are not accompanied by roots. Six controlling faculties sometimes are not roots, are accompanied by roots; sometimes are not roots, are not accompanied by roots. (1)

(All controlling faculties) Are with cause. Are conditioned. Are not visible. Five controlling faculties are impingent. Seventeen controlling faculties are not impingent. Seven controlling faculties are material. Fourteen controlling faculties are not material. Controlling faculty of vital principle sometimes is material; sometimes is not material. Ten controlling faculties are mundane. Three controlling faculties are supramundane. Nine controlling faculties sometimes are mundane; sometimes are supramundane. (All controlling faculties) Are cognizable by one way; are not cognizable by another way. (2)

(All controlling faculties) Are not defilements. Ten controlling faculties are objects of the defilements. Three controlling faculties are not objects of the defilements. Nine controlling faculties sometimes are objects of the defilements; sometimes are not objects of the defilements. Fifteen controlling faculties are not associated with the defilements. Controlling faculty of mental pain is associated with the defilements. Six controlling faculties sometimes are associated with the defilements; sometimes are not associated with the defilements. Ten controlling faculties should not be said to be, defilements also objects of the defilements; (they) are objects of the defilements but are not defilements. Three controlling faculties should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. Nine controlling faculties should not be said to be, defilements also objects of the defilements; (they) sometimes are objects of the defilements but are not defilements; sometimes should not be said to be, objects of the defilements but are not defilements.

Fifteen controlling faculties should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Controlling faculty of mental pain should not be said to be, defilement also associated with the defilements; (it) is associated with the defilements but is not defilement. Six controlling faculties should not be said to be, defilements also associated with the defilements; (they) sometimes are associated with the defilements but are not defilements; sometimes should not be said to be, associated with the defilements but are not defilements. Nine controlling faculties are not associated with the defilements, are ob-

jects of the defilements. Three controlling faculties are not associated with the defilements, are not objects of the defilements. Controlling faculty of mental pain should not be said to be, not associated with the defilements, is the object of the defilements or not associated with the defilements, is not the object of the defilements. Three controlling faculties sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements. Six controlling faculties sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements. (3)

(All controlling faculties) Are not fetters. Ten controlling faculties are objects of the fetters. Three controlling faculties are not objects of the fetters. Nine controlling faculties sometimes are objects of the fetters; sometimes are not objects of the fetters. Fifteen controlling faculties are not associated with the fetters. Controlling faculty of mental pain is associated with the fetters. Six controlling faculties sometimes [129] are associated with the fetters; sometimes are not associated with the fetters. Ten controlling faculties should not be said to be, fetters also objects of the fetters; (they) are objects of the fetters but are not fetters. Three controlling faculties should not be said to be, fetters also objects of the fetters or objects of the fetters but are not fetters. Nine controlling faculties should not be said to be, fetters also objects of the fetters; (they) sometimes are objects of the fetters but are not fetters; sometimes should not be said to be, objects of the fetters but are not fetters.

Fifteen controlling faculties should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. Controlling faculty of mental pain should not be said to be, fetter also associated with the fetters; (it) is associated with the fetters but is not fetter. Six controlling faculties should not be said to be, fetters also associated with the fetters; (they) sometimes are associated with the fetters but are not fetters; sometimes should not be said to be, associated with the fetters are but not fetters.

p. 171

Nine controlling faculties are not associated with the fetters, are objects of the fetters. Three controlling faculties are not associated with the fetters, are not objects of the fetters.

Controlling faculty of mental pain should not be said to be, not associated with the fetters, is the object of the fetters or not associated with the fetters, is not the object of the fetters. Three controlling faculties sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters. Six controlling faculties sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters.

(4)

(All controlling faculties) Are not ties. Ten controlling faculties are objects of the ties. Three controlling faculties are not objects of the ties. Nine controlling faculties sometimes are objects of the ties; sometimes are not objects of the ties. Fifteen controlling faculties are not associated with the ties. Controlling faculty of mental pain is associated with the ties. Six controlling faculties sometimes are associated with the ties; sometimes are not associated with the ties. Ten controlling faculties should not be said to be, ties also objects of the ties; (they) are objects of the ties but are not ties. Three controlling faculties should not be said to be, ties also objects of the ties or objects of the ties but are not ties. Nine controlling faculties should not be said to be, ties also objects of the ties; (they) sometimes are objects of the ties but are not ties; sometimes should not be said to be, objects of the ties but are not ties.

Fifteen controlling faculties should not be said to be, ties also associated with the ties or associated with the ties but are not ties. Controlling faculty of mental pain should not be said to be, tie also associated with the ties; (it) is associated with the ties but is not tie. Six controlling faculties should not be said to be, ties also associated with the ties; (they) sometimes are associated with the ties but are not ties;

sometimes should not be said to be, associated with the ties but are not ties.

Nine controlling faculties are not associated with the ties, are objects of the ties. Three controlling faculties [130] are not associated with the ties, are not objects of the ties. Controlling faculty of mental pain should not be said to be, not associated with the ties, is the object of the ties or not associated with the ties, is not the object of the ties. Three controlling faculties sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties. Six controlling faculties sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5) p. 172

(All controlling faculties) Are not floods. :P: Are not bonds. :P: Are not hindrances. Ten controlling faculties are objects of the hindrances. Three controlling faculties are not objects of the hindrances. Nine controlling faculties sometimes are objects of the hindrances; sometimes are not objects of the hindrances. Fifteen controlling faculties are not associated with the hindrances. Controlling faculty of mental pain is associated with the hindrances. Six controlling faculties sometimes are associated with the hindrances; sometimes are not associated with the hindrances. Ten controlling faculties should not be said to be, hindrances also objects of the hindrances; (they) are objects of the hindrances but are not hindrances. Three controlling faculties should not be said to be, hindrances also objects of the hindrances or objects of the hindrances but are not hindrances. Nine controlling faculties should not be said to be, hindrances also objects of the hindrances; (they) sometimes are objects of the hindrances but are not hindrances; sometimes should not be said to be, objects of the hindrances but are not hindrances.

Fifteen controlling faculties should not be said to be, hindrances also associated with the hindrances or associated with the hindrances but are not hindrances. Controlling faculty of mental pain should not be said to be, hindrance also associated with the hindrances; (it) is associated with the hindrances but is not hindrance. Six controlling

faculties should not be said to be, hindrances also associated with the hindrances; (they) sometimes are associated with the hindrances but are not hindrances; sometimes should not be said to be, associated with the hindrances but are not hindrances.

p. 173 Nine controlling faculties are not associated with the hindrances, are objects of the hindrances. Three controlling faculties are not associated with the hindrances, are not objects of the hindrances. | Controlling faculty of mental pain should not be said to be, not associated with the hindrances, is the object of the hindrances or not associated with the hindrances, is not the object of the hindrances. Three controlling faculties sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances. Six controlling faculties sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

P = Complete as for hindrances.

(All controlling faculties) Are not perversions. Ten controlling faculties are objects of the perversions. Three controlling faculties are not objects of the perversions. Nine controlling faculties sometimes are objects of the perversions; sometimes are not objects of the perversions. Sixteen controlling faculties are not associated with the perversions. Six controlling faculties sometimes are associated with the perversions; sometimes are not associated with the perversions. Ten controlling faculties should not be said to be, perversions also objects of the perversions; (they) are objects of the perversions but are not perversions. Three controlling faculties should not be said to be, perversions also [131] objects of the perversions or objects of the perversions but are not perversions. Nine controlling faculties should not be said to be, perversions also objects of the perversions; (they) sometimes are objects of the perversions but are not perversions; sometimes should not be said to be, objects of the perversions but are not perversions. Ten controlling faculties are not associated with the perversions, are objects of the perversions. Three controlling

faculties are not associated with the perversions, are not objects of the perversions. Three controlling faculties sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions. Six controlling faculties sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; sometimes should not be said to be, not associated with the perversions, are objects of the perversions or not associated with the perversions, are not objects of the perversions (9) p. 174

Seven controlling faculties have no objects. Fourteen controlling faculties have objects. Controlling faculty of vital principle sometimes has an object; sometimes has no object. Twenty-one controlling faculties are not consciousness. Controlling faculty of mind is consciousness. Thirteen controlling faculties are mental concomitants. Eight controlling faculties are not mental concomitants. Controlling faculty of vital principle sometimes is mental concomitant; sometimes is not mental concomitant. Thirteen controlling faculties are associated with consciousness. Seven controlling faculties are not associated with consciousness. Controlling faculty of vital principle sometimes is associated with consciousness; sometimes is not associated with consciousness. Controlling faculty of mind should not be said to be, associated with consciousness or not associated with consciousness.

Thirteen controlling faculties are conjoined with consciousness. Seven controlling faculties are not conjoined with consciousness. Controlling faculty of vital principle sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness. Controlling faculty of mind should not be said to be, conjoined with consciousness or not conjoined with consciousness. Thirteen controlling faculties are generated by consciousness. Eight controlling faculties are not generated by consciousness. Controlling faculty of vital principle sometimes is generated by consciousness; sometimes is not generated by consciousness.

Thirteen controlling faculties are co-existent with consciousness. Eight controlling faculties are not co-existent with conscious-

ness. Controlling faculty of vital principle sometimes is co-existent with consciousness; sometimes is not co-existent with consciousness. Thirteen controlling faculties accompany consciousness. Eight controlling faculties do not accompany consciousness. Controlling faculty of vital principle sometimes accompanies consciousness; sometimes does not accompany consciousness.

p. 175 Thirteen controlling faculties are conjoined with, generated by consciousness. Eight controlling faculties are not conjoined with, not generated by consciousness. Controlling faculty of vital principle sometimes is conjoined with, generated by consciousness; sometimes is not conjoined with, not generated by consciousness. Thirteen controlling faculties are conjoined with, generated by, | co-existent with consciousness. Eight controlling faculties are not conjoined with, not generated by, not co-existent with consciousness. Controlling faculty of vital principle sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, not generated by, not co-existent with consciousness. Thirteen controlling faculties are conjoined with, generated by, accompany consciousness. Eight controlling faculties are not conjoined with, not generated by, do not accompany consciousness. Controlling faculty of vital principle sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. Six controlling faculties are internal. Sixteen controlling faculties are external. (10) [132]

Seven controlling faculties are derived. Fourteen controlling faculties are not derived. Controlling faculty of vital principle sometimes is derived; sometimes is not derived. Nine controlling faculties are grasped (by craving and false view). Four controlling faculties are not grasped. Nine controlling faculties sometimes are grasped; sometimes are not grasped. (All controlling faculties) Are not attachments. Ten controlling faculties are objects of the attachments. Three controlling faculties are not objects of the attachments. Nine controlling faculties sometimes are objects of the attachments; sometimes are not objects of the attachments. Sixteen controlling faculties are not associated with the attachments. Six controlling faculties sometimes are associated with the attachments; sometimes are not associated with

the attachments. Ten controlling faculties should not be said to be, attachments also objects of the attachments; (they) are objects of the attachments but are not attachments. Three controlling faculties should not be said to be, attachments also objects of the attachments or objects of the attachments but are not attachments. Nine controlling faculties should not be said to be, attachments also objects of the attachments; (they) sometimes are objects of the attachments but are not attachments. Ten controlling faculties sometimes are objects of the attachments but are not attachments; sometimes should not be said to be, objects of the attachments but are not attachments.

Sixteen controlling faculties should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. Six controlling faculties should not be said to be, attachments also associated with the attachments; | (they) sometimes are associated with the attachments but are not attachments; sometimes should not be said to be, associated with the attachments but are not attachments. Ten controlling faculties are not associated with the attachments, are objects of the attachments. Three controlling faculties are not associated with the attachments, are not objects of the attachments. Three controlling faculties sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments. Six controlling faculties sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11) p. 176

(All controlling faculties) Are not corruptions. Ten controlling faculties are objects of the corruptions. Three controlling faculties are not objects of the corruptions. Nine controlling faculties sometimes are objects of the corruptions; sometimes are not objects of the corruptions. Fifteen controlling faculties are not corrupt. Controlling faculty of mental pain is corrupt. Six controlling faculties sometimes are corrupt; sometimes are not corrupt. Fifteen controlling faculties are not associated with the corruptions. Controlling faculty of men-

tal pain is associated with the corruptions. Six controlling faculties sometimes are associated with the corruptions; sometimes are not associated with the corruptions. Ten controlling faculties should not be said to be, corruptions also objects of the corruptions; (they) are objects of the corruptions but are not corruptions. Three controlling faculties should not be said to be, corruptions also objects of the corruptions or objects of the corruptions but are not corruptions. Nine controlling faculties should not be said to be, corruptions also objects of the corruptions; (they) sometimes are objects of the corruptions but are not corruptions; sometimes should not be said to be, objects of the corruptions but are not corruptions.

Fifteen controlling faculties should not be said to be, corruptions also corrupt or corrupt but are not corruptions. Controlling faculty of mental pain should not be said to be, [133] corruption also corrupt; (it) is corrupt but is not corruption. Six controlling faculties should not  
 p. 177 be said to be, corruptions also corrupt; (they) sometimes | are corrupt but are not corruptions; sometimes should not be said to be, corrupt but are not corruptions.

Fifteen controlling faculties should not be said to be, corruptions also associated with the corruptions or associated with the corruptions but are not corruptions. Controlling faculty of mental pain should not be said to be, corruption also associated with the corruptions; (it) is associated with the corruptions but is not corruption. Six controlling faculties should not be said to be, corruptions also associated with the corruptions; (they) sometimes are associated with the corruptions but are not corruptions; sometimes should not be said to be, associated with the corruptions but are not corruptions. Nine controlling faculties are not associated with the corruptions, are objects of the corruptions. Three controlling faculties are not associated with the corruptions, are not objects of the corruptions. Controlling faculty of mental pain should not be said to be, not associated with the corruptions, is the object of the corruptions or not associated with the corruptions, is not the object of the corruptions. Three controlling faculties sometimes are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions. Six controlling faculties

sometimes are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

Fifteen controlling faculties are not to be abandoned by the first path. Seven controlling faculties sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Fifteen controlling faculties are not to be abandoned by the subsequent paths. Seven controlling faculties sometimes are to be abandoned by the subsequent paths, sometimes are not to be abandoned by the subsequent paths. Fifteen controlling faculties have no roots to be abandoned by the first path. Seven controlling faculties sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Fifteen controlling faculties have no roots to be abandoned by the subsequent paths. Seven controlling faculties sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths.

Nine controlling faculties are without initial application. Controlling faculty of mental pain is accompanied by initial application. Twelve controlling faculties sometimes are accompanied by initial application; sometimes are without initial application. Nine controlling faculties are without sustained application. Controlling faculty of mental pain is accompanied by sustained application. Twelve controlling faculties sometimes are accompanied by sustained application; sometimes are without sustained application. Eleven controlling faculties are without zest. Eleven controlling faculties sometimes are with zest; sometimes are without zest. Eleven controlling faculties are not accompanied by zest. Eleven controlling faculties sometimes are accompanied by zest; sometimes are not accompanied by zest. Twelve controlling faculties are not accompanied by pleasure. Ten controlling faculties sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Twelve controlling faculties are not accompanied by indifference. Ten controlling faculties sometimes are

accompanied by indifference; sometimes are not accompanied by indifference.

Ten controlling faculties are characteristic of the plane of desire. Three controlling faculties are not characteristic of the plane of desire. Nine controlling faculties sometimes are characteristic of the plane of desire; sometimes are not characteristic of the plane of desire. Thirteen controlling faculties are not characteristic of the plane of form. Nine controlling faculties sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. Fourteen controlling faculties are not characteristic of the formless plane. Eight controlling faculties sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. Ten controlling faculties are included (i.e. are mundane). Three controlling faculties are not included (i.e. are supramundane). Nine controlling faculties sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). [134] Eleven controlling faculties do not tend to release. Controlling faculty of initial to enlightenment tends to release. Ten controlling faculties sometimes tend to release; sometimes do not tend to release. Ten controlling faculties are of no fixed (resultant time). Controlling faculty of initial enlightenment is of fixed (resultant time). Eleven controlling faculties sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Ten controlling faculties are surpassable. Three |  
 p. 179 controlling faculties are not surpassable. Nine controlling faculties sometimes are surpassable; sometimes are not surpassable. Fifteen controlling faculties are without cause of bewailing. Controlling faculty of mental pain is with cause of bewailing. Six controlling faculties sometimes are with cause of bewailing; sometimes are without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION

ANALYSIS OF THE CONTROLLING FACULTIES IS ENDED

# 6. Analysis of Dependent Origination

## 1. Analysis According to the Discourses

225. [135] Because of ignorance activities arise; because of activities consciousness arises; because of consciousness mind and matter arise; because of mind and matter six bases arise; because of six bases contact arises; because of contact feeling arises; because of feeling craving arises; because of craving attachment arises; because of attachment becoming arises; because of becoming birth arises; because of birth ageing-death-sorrow-lamentation-pain (physical)-mental pain-despair arise. Thus is the arising of this whole mass of suffering. p. 180

226. Therein what is **ignorance**? Absence of knowledge of suffering, absence of knowledge of the cause of suffering, absence of knowledge of the cessation of suffering, absence of knowledge of the way leading to the cessation of suffering. This is called ignorance.

Therein what is “**because of ignorance activities arise**”? Activity producing good (resultant), activity producing bad (resultant), activity producing unshakeable (resultant), bodily activity, verbal activity, mental activity.

Therein what is **activity producing good (resultant)**? Good volition characteristic of the plane of desire, characteristic of the plane of form, occasioned by giving, occasioned by morality, occasioned by meditation. This is called activity producing good (resultant).

Therein what is **activity producing bad (resultant)**? Bad volition characteristic of the plane of desire. This is called activity producing bad (resultant).

Therein what is **activity producing unshakeable (resultant)**? Good volition characteristic of the formless plane. This is called activity producing unshakeable (resultant).

p. 181

Therein what is **bodily activity**? Bodily volition is bodily activity; verbal volition is verbal activity; mental volition is mental activity. These are called “because of ignorance activities arise”. [136]

227. Therein what is **“because of activities consciousness arises”**? Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called “because of activities consciousness arises”.

228. Therein what is **“because of consciousness mind and matter arise”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The four great essentials and the material qualities derived from the four great essentials. This is called matter. Thus is this mind and this matter. This is called “because of consciousness mind and matter arise”.

229. Therein what is **“because of mind and matter six bases arise”**? Eye base, ear base, nose base, tongue base, body base, mind base. This is called “because of mind and matter six bases arise”.

230. Therein what is **“because of six bases contact arises”**? Eye contact, ear contact, nose contact, tongue contact, body contact, mind contact. This is called “because of six bases contact arises”.

231. Therein what is **“because of contact feeling arises”**? Feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, feeling born of mind contact. This is called “because of contact feeling arises”.

232. Therein what is **“because of feeling craving arises”**? Craving for visible (objects), craving for audible (objects), craving for odorous (objects), craving for sapid (objects), craving for tangible (objects),

craving for ideational (objects). This is called “because of feeling craving arises”.

233. Therein what is “**because of craving attachment arises**”? The attachment of desire, the attachment of wrong view, the attachment of (wrong) habits and practices, the attachment of soul-theory. This is called “because of craving attachment arises”. p. 182

234. Therein what is “**because of attachment becoming arises**”? [137] Becoming by way of twofold division: Is action-becoming; is resultant-becoming. Therein what is **action-becoming**? Activity producing good (resultant), activity producing bad (resultant), activity producing unshakeable (resultant). This is called action-becoming. Also all action leading to becoming is action-becoming.

Therein what is **resultant-becoming**? Becoming (in the plane of) desire, becoming (in the plane of) form, becoming (in the) formless (plane), perception-becoming, non-perception-becoming, neither perception nor non-perception-becoming, single aggregate becoming, four aggregate becoming, five aggregate becoming. This is called resultant-becoming. This is called “because of attachment becoming arises”.

235. Therein what is “**because of becoming birth arises**”? That which for this or that being in this or that category of beings is birth, genesis, entry, full existence, the appearance of the aggregates, the acquiring of the bases. This is called “because of becoming birth arises”.

236. Therein what is “**because of birth ageing and death arise**”? There is ageing; there is death. Therein what is **ageing**? That which for this or that being in this or that category of beings is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. This is called ageing.

Therein what is **death**? That which for this or that being from this or that category of beings is decease, passing away, breaking up, disappearance, dying, death, the completion of the life-span, the breaking up of the aggregates, the laying down of the body, the destruction of the controlling faculty of vital principle. This is called death. Thus is this ageing and this death. This is called “because of birth ageing and death arise”.

p. 183 237. Therein what is **sorrow**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease | or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is sorrow, being sorry, the state of being sorry, inner sorrow, deep sorrow, burning of the mind, mental pain, the arrow of sorrow. This is called sorrow.

238. Therein what is **lamentation**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or [138] to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is crying, lamentation, the act of crying, the act of lamentation, the state of crying, the state of lamentation, (sorrowful) talk, senseless talk, wailing, sorrowful murmuring, the act of sorrowful murmuring, the state of sorrowful murmuring. This is called lamentation.

239. Therein what is **pain**? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is called pain.

240. Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain.

241. Therein what is **despair**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is despondency, despair, the state of despondency, the state of despair. This is called despair.

242. “Thus is the arising of this whole mass of suffering” means: Thus is the combination, the assemblage, the collocation, the appearance of this whole mass of suffering. Therefore this is called “thus is the arising of this whole mass of suffering”. p. 184

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

### 1. Causal Tetrad

243. Because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (1)

Because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; [139] because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (2)

Because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind and matter; because of mind and matter there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (3)

Because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind and matter;

p. 185 because of mind and matter there are six bases; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (4)

(HERE ENDS) CAUSAL TETRAD

## 2. Root Tetrad

244. Because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in activity; because of consciousness there is mind rooted in consciousness; because of mind there is the sixth base rooted in mind; because of the sixth base there is contact rooted in the sixth base; because of contact there is feeling rooted in contact; because of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (1) (5)

Because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in activity; because of consciousness there is mind rooted in consciousness; because of mind there is contact rooted in mind; because of contact there is feeling rooted in contact; because of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (2) (6)

Because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in activity; because of consciousness there is mind and matter [140] rooted in consciousness; because of mind and matter there is the sixth base rooted in mind and matter; because of the sixth base there is contact rooted in the sixth base; because of contact there is feeling rooted in contact; because

of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

(3) (7)

Because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in activity; because of consciousness there is mind and matter rooted in consciousness; because of mind and matter there are six bases rooted in mind and matter; because of the sixth base there is contact rooted in the sixth base; because of contact there is feeling rooted in contact; because of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

(4) (8)

p. 186

(HERE ENDS) ROOT TETRAD

### 3. Association Tetrad

245. Because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness there is mind associated with consciousness; because of mind there is the sixth base associated with mind; because of the sixth base there is contact associated with the sixth base; because of contact there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (1) (9)

Because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness there is mind associated with consciousness; because of mind there is contact associated with mind; because of

contact there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

(2) (10)

p. 187 Because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness [141] there is mind and matter, mind associated with consciousness; because of mind and matter there is the sixth base associated with mind and matter; because of the sixth base there is contact associated with the sixth base; because of contact there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (3) (11)

Because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness there is mind and matter, mind associated with consciousness; because of mind and matter there are six bases, the sixth base associated with mind; because of the sixth base there is contact associated with the sixth base; because of contact there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (4) (12)

(HERE ENDS) ASSOCIATION TETRAD

#### 4. Reciprocity Tetrad

246. Because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is consciousness; also

because of consciousness there is activity. Because of consciousness there is mind; also because of mind there is consciousness. Because of mind there is the sixth base; also because of the sixth base there is mind. Because of the sixth base there is contact; also because of contact there is the sixth base. Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (1) (13)

Because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is consciousness; | also because of consciousness there is activity. Because of consciousness there is mind; also because of mind there is consciousness. Because of mind there is contact; also because of contact there is mind. Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. (2) (14) [142]

Because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is consciousness; also because of consciousness there is activity. Because of consciousness there is mind and matter; also because of mind and matter there is consciousness. Because of mind and matter there is the sixth base; also because of the sixth base there is mind and matter. Because of the sixth base there is contact; also because of contact there is the sixth base. Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is

ageing and death. Thus is the arising of this whole mass of suffering.  
(3) (15)

Because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is consciousness; also because of consciousness there is activity. Because of consciousness there is mind and matter; also because of mind and matter there is consciousness. Because of mind and matter there are six bases; also because of the sixth base there is mind and matter. Because of the sixth base there is contact; also because of contact there is the sixth base. Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.  
(4) (16)

(HERE ENDS) RECIPROCITY TETRAD

### Summary

p. 189 247. Because of activity there is ignorance; [143] :P: because of consciousness there is ignorance; :P: because of mind there is ignorance; :P: because of the sixth base there is ignorance; :P: because of contact there is ignorance; :P: because of feeling there is ignorance; :P: because of craving there is ignorance; :P: because of attachment there is ignorance; :P: because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See paras. 243–246 inclusive.

(HERE ENDS) SUMMARY [144]

## 5. Causal Tetrad

248. What states are bad? At the time when bad consciousness arises accompanied by mental pleasure, associated with wrong view, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

249. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity”**? That which is volition, being volitional, state of being volitional. This is called **“because of ignorance there is activity”**. p. 190

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind-consciousness-element. This is called **“because of activity there is consciousness”**.

Therein what is **“because of consciousness there is mind”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called **“because of consciousness there is mind”**.

Therein what is **“because of mind there is the sixth base”**? That which is consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind-consciousness-element. This is called **“because of mind there is the sixth base”**.

Therein what is **“because of the sixth base there is contact”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact”.

Therein what is **“because of contact there is feeling”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling”. [145]

Therein what is **“because of feeling there is craving”**? That which is lusting, infatuation, seduction, compliance, passion, passionate lust, infatuation of consciousness. This is called “because of feeling there is craving”.

Therein what is **“because of craving there is attachment”**? That which is wrong view, resorting to wrong view, jungle of wrong view, wilderness of wrong view, distortion of wrong view, vacillation of wrong view, fetter of wrong view, grip, fixity, conviction, perversion, evil path, false pathway, falseness, base of heresy, inverted grip. This is called “because of craving there is attachment”.

Therein what is **“because of attachment there is becoming”**?  
 p. 191 With the exception of attachment (it is) the aggregate of feeling, | aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of attachment there is becoming”.

Therein what is **“because of becoming there is birth”**? That which for this or that state is birth, genesis, existence, full existence, appearance. This is called “because of becoming there is birth”.

Therein what is **“because of birth there is ageing and death”**? There is ageing; there is death. Therein what is **ageing**? That which for this or that state is ageing, decrepitude, the dwindling of life. This is called ageing. Therein what is **death**? That which for this or that state is destruction, decay, breaking up, disintegration, impermanence, disappearance. This is called death. Thus is this ageing and this death. This is called “because of birth there is ageing and death”.

“Thus is the arising of this whole mass of suffering” means: Thus is the combination, the assemblage, the collocation, the appearance

of this whole mass of suffering. Therefore this is called “thus is the arising of this whole mass of suffering”. (1)

250. ...At that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is contact; because of contact there is feeling; because of feeling there is craving; [146] because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

251. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is “**because of ignorance there is activity**”? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity”.

Therein what is “**because of activity there is consciousness**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”.

P = See para. 184.

Therein what is “**because of consciousness there is mind**”? | p. 192  
The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “because of consciousness there is mind”.

“Because of mind there is contact”, therein what is **mind**? With the exception of contact (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called mind.

Therein what is “**because of mind there is contact**”? That which is contact, contacting, act of contacting, state of contacting. This is called “because of mind there is contact”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (2)

P = See para. 249.

252. ...At that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is

mind and matter; because of mind and matter there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

253. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is “**because of ignorance there is activity**”? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity”.

Therein what is “**because of activity there is consciousness**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”. [147]

P = See para. 184.

Therein what is “**because of consciousness there is mind and matter**”? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of | body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “because of consciousness there is mind and matter”.

“Because of mind there is the sixth base”; there is mind; there is matter. Therein what is **mind**? The aggregate of feeling; aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? That material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is “**because of mind and matter there is the sixth base**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of mind and matter there is the sixth base”.

P = See para. 184.

Therein what is “**because of the sixth base there is contact**”? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (3)

P = See para. 249.

254. ...At that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind and matter; because of mind and matter there are six bases; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

255. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is “**because of ignorance there is activity**”? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity” [148]

Therein what is “**because of activity there is consciousness**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”. p. 194

P = See para. 184.

Therein what is “**because of consciousness there is mind and matter**”? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The

initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “because of consciousness there is mind and matter”.

“Because of mind and matter there are six bases”; there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The four great essentials and that material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is “**because of mind and matter there are six bases**”? Eye base, ear base, nose base, tongue base, body base, mind base. This is called “because of mind and matter there are six bases”.

Therein what is “**because of the sixth base there is contact**”? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (4)

P = See para. 249.

(HERE ENDS) CAUSAL TETRAD

## 6. Root Tetrad

p. 195 256. ...At that time because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in activity; because of consciousness there is mind rooted in consciousness; because of mind there is the sixth base rooted in mind; because of the sixth base there is contact rooted in the sixth base; because of contact there is feeling rooted in contact; because of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; because of becom-

ing there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

257. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity rooted in ignorance”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity rooted in ignorance”.

Therein what is **“because of activity there is consciousness rooted in activity”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness rooted in activity”.

P = See para. 184.

Therein what is **“because of consciousness there is mind rooted in consciousness”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “because of consciousness there is mind rooted in consciousness”.

Therein what is **“because of mind there is the sixth base rooted in mind”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of mind there is the sixth base rooted in mind”.

P = See para. 184.

Therein what is **“because of the sixth base there is contact rooted in the sixth base”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact rooted in the sixth base”.

Therein what is **“because of contact there is feeling rooted in contact”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling rooted in contact”.

Therein what is **“because of feeling there is craving rooted in feeling”**? That which is lusting, infatuation, :P: infatuation of con-

sciousness. This is called “because of feeling there is craving rooted in feeling”.

P = See para. 249.

Therein what is **“because of craving there is attachment rooted in craving”**? That which is wrong view, resorting to wrong view, :P: base of heresy, inverted grip. This is called “because of craving there is attachment rooted in craving”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (1) (5) [150]

P = See para. 249.

258. ...At that time because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in activity; because of consciousness there is mind rooted in consciousness; because of mind there is contact rooted in mind; because of contact there is feeling rooted in contact; because of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

259. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity rooted in ignorance”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity rooted in ignorance”.

p. 197 | Therein what is **“because of activity there is consciousness rooted in activity”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness rooted in activity”.

P = See para. 184.

Therein what is **“because of consciousness there is mind rooted in consciousness”**? The aggregate of feeling, aggregate of

perception, aggregate of mental concomitants. This is called “because of consciousness there is mind rooted in consciousness”.

“Because of mind there is contact rooted in mind”, therein what is **mind**? With the exception of contact (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called mind.

Therein what is “**because of mind there is contact rooted in mind**”? That which is contact, contacting, act of contacting, state of contacting. This is called “because of mind there is contact rooted in mind”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (2) (6)

P = See para. 249.

260. ...At that time because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in activity; because of consciousness there is mind and matter rooted in consciousness; because of mind and matter there is the sixth base rooted in mind and matter; because of the sixth base there is contact rooted in the sixth base; because of contact there is feeling rooted in contact; because of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; [151] because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

261. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is “**because of ignorance there is activity rooted in ignorance**”? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity rooted in ignorance”.

Therein what is “**because of activity there is consciousness rooted in activity**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness rooted in activity”. p. 198

P = See para. 184.

Therein what is **“because of consciousness there is mind and matter rooted in consciousness”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “because of consciousness there is mind and matter rooted in consciousness”.

“Because of mind and matter there is the sixth base rooted in mind and matter”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? That material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is **“because of mind and matter there is the sixth base rooted in mind and matter”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of mind and matter there is the sixth base rooted in mind and matter”.

P = See para. 184.

Therein what is **“because of the sixth base there is contact rooted in the sixth base”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact rooted in the sixth base”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (3) (7) [152]

P = See para. 249.

p. 199 262. ...At that time because of ignorance there is activity rooted in ignorance; because of activity there is consciousness rooted in | activity; because of consciousness there is mind and matter rooted in consciousness; because of mind and matter there are six bases rooted

in mind and matter; because of the sixth base there is contact rooted in the sixth base; because of contact there is feeling rooted in contact; because of feeling there is craving rooted in feeling; because of craving there is attachment rooted in craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

263. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity rooted in ignorance”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity rooted in ignorance”.

Therein what is **“because of activity there is consciousness rooted in activity”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness rooted in activity”.

P = See para. 184.

Therein what is **“because of consciousness there is mind and matter rooted in consciousness”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “because of consciousness there is mind and matter rooted in consciousness”.

“Because of mind and matter there are six bases rooted in mind and matter”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? | The four

great essentials and that material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is **“because of mind and matter there are six bases rooted in mind and matter”**? [153] Eye base, ear base, nose base, tongue base, body base, mind base. This is called “because of mind and matter there are six bases rooted in mind and matter”.

Therein what is **“because of the sixth base there is contact rooted in the sixth base”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact rooted in the sixth base”.

Therein what is **“because of contact there is feeling rooted in contact”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling rooted in contact”.

Therein what is **“because of feeling there is craving rooted in feeling”**? That which is lusting, infatuation, :P: infatuation of consciousness. This is called “because of feeling there is craving rooted in feeling”.

P = See para. 249.

Therein what is **“because of craving there is attachment rooted in craving”**? That which is wrong view, resorting to wrong view, :P: base of heresy, inverted grip. This is called “because of craving there is attachment rooted in craving”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (4) (8)

P = See para. 249.

(HERE ENDS) ROOT TETRAD

## 7. Association Tetrad

264. ...At that time because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness there is mind associated with consciousness; because of mind there is the sixth base associated with

mind; because of the sixth base there is | contact associated with the sixth base; because of contact there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. p. 201

265. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity associated with ignorance”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity associated with ignorance”.

Therein what is **“because of activity there is consciousness associated with activity”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness associated with activity”.

P = See para. 184.

Therein what is **“because of consciousness there is mind associated with consciousness”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “because of consciousness there is mind associated with consciousness”.

Therein what is **“because of mind there is the sixth base associated with mind”**? [154] That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of mind there is the sixth base associated with mind”.

P = See para. 184.

Therein what is **“because of the sixth base there is contact associated with the sixth base”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact associated with the sixth base”.

p. 202 Therein what is **“because of contact there is feeling associated with contact”**? That which is mental ease, mental pleasure, | easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling associated with contact”.

Therein what is **“because of feeling there is craving associated with feeling”**? That which is lusting, infatuation, :P: infatuation of consciousness. This is called “because of feeling there is craving associated with feeling”.

P = See para. 249.

Therein what is **“because of craving there is attachment associated with craving”**? That which is wrong view, resorting to wrong view, :P: base of heresy, inverted grip. This is called “because of craving there is attachment associated with craving”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (1) (9)

P = See para. 249.

266. ...At that time because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness there is mind associated with consciousness; because of mind there is contact associated with mind; because of contact there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

267. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity associated with ignorance”**? [155] That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity associated with ignorance”.

Therein what is **“because of activity there is consciousness associated with activity”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness associated with activity”. p. 203

P = See para. 184.

Therein what is **“because of consciousness there is mind associated with consciousness”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “because of consciousness there is mind associated with consciousness”.

“Because of mind there is contact associated with mind”, therein what is **mind**? With the exception of contact (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called mind.

Therein what is **“because of mind there is contact associated with mind”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of mind there is contact associated with mind”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (2) (10)

P = See para. 249.

268. ...At that time because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness there is mind and matter, mind associated with consciousness; because of mind and matter there is the sixth base associated with mind; because of the sixth base there is contact associated with the sixth base; because of contact there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

269. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

p. 204 Therein what is **“because of ignorance there is activity associated with ignorance”**? That which is volition, being | volitional, state of being volitional. This is called “because of ignorance there is activity associated with ignorance”. [156]

Therein what is **“because of activity there is consciousness associated with activity”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness associated with activity”.

P = See para. 184.

Therein what is **“because of consciousness there is mind and matter, mind associated with consciousness”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “because of consciousness there is mind and matter, mind associated with consciousness”.

“Because of mind and matter there is the sixth base associated with mind”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? That material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is **“because of mind and matter there is the sixth base associated with mind”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of mind and matter there is the sixth base associated with mind”.

P = See para. 184.

Therein what is **“because of the sixth base there is contact associated with the sixth base”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact associated with the sixth base”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.  
(3) (11)

P = See para. 249.

270. ... At that time because of ignorance there is activity associated with ignorance; because of activity there is consciousness associated with activity; because of consciousness there is mind and matter, mind associated with consciousness; because of mind and matter there are six bases, the sixth base associated with mind; because of the sixth base there is contact associated with the sixth base; because of contact [157] there is feeling associated with contact; because of feeling there is craving associated with feeling; because of craving there is attachment associated with craving; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. p. 205

271. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity associated with ignorance”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity associated with ignorance”.

Therein what is **“because of activity there is consciousness associated with activity”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness associated with activity”.

P = See para. 184.

Therein what is **“because of consciousness there is mind and matter, mind associated with consciousness”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling,

aggregate of perception; aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “because of consciousness there is mind and matter, mind associated with consciousness”.

p. 206

“Because of mind and matter there are six bases, the sixth base associated with mind”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The four great essentials and that material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is “**because of mind and matter there are six bases, the sixth base associated with mind**”? Eye base, ear base, nose base, tongue base, body base, mind base. This is called “because of mind and matter there are six bases, the sixth base associated with mind”. [158]

Therein what is “**because of the sixth base there is contact associated with the sixth base**”? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact associated with the sixth base”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (4) (12)

P = See para. 249.

(HERE ENDS) ASSOCIATION TETRAD

## 8. Reciprocity Tetrad

272. ...At that time because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is consciousness; also because of consciousness there is activity. Because of consciousness there is mind; also because of mind there is conscious-

ness. Because of mind there is the sixth base; also because of the sixth base there is mind. Because of the sixth base there is contact; also because of contact there is the sixth base. Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

273. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance. p. 207

P = See para. 180.

Therein what is **“because of ignorance there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity”.

Therein what is **“also because of activity there is ignorance”**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called “also because of activity there is ignorance”.

P = See para. 180.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”.

P = See para. 184.

Therein what is **“also because of consciousness there is activity”**? That which is volition, being volitional, state of being volitional. This is called “also because of consciousness there is activity”.

Therein what is **“because of consciousness there is mind”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “because of consciousness there is mind”.

Therein what is **“also because of mind there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depend-

ing on the aforesaid, mind-consciousness-element. This is called “also because of mind there is consciousness”. [159]

P = See para. 184.

Therein what is “**because of mind there is the sixth base**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of mind there is the sixth base”.

P = See para. 184.

p. 208 Therein what is “**also because of the sixth base there is mind**”? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “also because of the sixth base there is mind”.

Therein what is “**because of the sixth base there is contact**”? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact”.

Therein what is “**also because of contact there is the sixth base**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “also because of contact there is the sixth base”.

P = See para. 184.

Therein what is “**because of contact there is feeling**”? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is “**also because of feeling there is contact**”? That which is contact, contacting, act of contacting, state of contacting. This is called “also because of feeling there is contact”.

Therein what is “**because of feeling there is craving**”? That which is lusting, infatuation, :P: infatuation of consciousness. This is called “because of feeling there is craving”.

P = See para. 249.

Therein what is “**also because of craving there is feeling**”? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “also because of craving there is feeling”.

Therein what is **“because of craving there is attachment”**? That which is wrong view, resorting to wrong view, :P: base of heresy, inverted grip. This is called “because of craving there is attachment”.

P = See para. 249.

Therein what is **“also because of attachment there is craving”**? That which is lusting, :P: infatuation of consciousness. This is called “also because of attachment there is craving”.

P = See para. 249.

Therein what is **“because of attachment there is becoming”**? With the exception of attachment (it is) the aggregate of feeling, | aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of attachment there is becoming”.

p. 209

Therein what is **“because of becoming there is birth”**? That which for this or that state is birth, genesis, existence, full existence, appearance. This is called “because of becoming there is birth”.

Therein what is **“because of birth there is ageing and death”**? There is ageing; there is death. Therein what is **ageing**? That which for this or that state is ageing, decrepitude, the dwindling of life. [160] This is called ageing. Therein what is **death**? That which for this or that state is destruction, decay, breaking up, disintegration, impermanence, disappearance. This is called death. Thus is this ageing and this death. This is called “because of birth there is ageing and death”.

“Thus is the arising of this whole mass of suffering” means: Thus is the combination, the assemblage, the collocation, the appearance of this whole mass of suffering. Therefore this is called “thus is the arising of this whole mass of suffering”. (1) (13)

274. ...At that time because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is consciousness; also because of consciousness there is activity. Because of consciousness there is mind; also because of mind there is consciousness. Because of mind there is contact; also because of contact there is mind. Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because

of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. 275. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity”**? That which is volition, being volitional, state of being volitional. This is called **“because of ignorance there is activity”**.

p. 210

Therein what is **“also because of activity there is ignorance”**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called **“also because of activity there is ignorance”**.

P = See para. 180.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called **“because of activity there is consciousness”**.

P = See para. 184.

Therein what is **“also because of consciousness there is activity”**? That which is volition, being volitional, state of being volitional. This is called **“also because of consciousness there is activity”**.

Therein what is **“because of consciousness there is mind”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called **“because of consciousness there is mind”**.

Therein what is **“also because of mind there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called **“also because of mind there is consciousness”**. [161]

P = See para. 184.

**“Because of mind there is contact”**, therein what is **mind**? With the exception of contact (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called mind.

Therein what is **“because of mind there is contact”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of mind there is contact”.

Therein what is **“also because of contact there is mind”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “also because of contact there is mind”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (2) (14)

P = See para. 249.

276. ...At that time because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is | consciousness; also because of consciousness there is activity. Because of consciousness there is mind and matter; also because of mind and matter there is consciousness. Because of mind and matter there is the sixth base; also because of the sixth base there is mind and matter. Because of the sixth base there is contact; also because of contact there is the sixth base. Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. p. 211

277. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity”.

Therein what is **“also because of activity there is ignorance”**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called “also because of activity there is ignorance”.

P = See para. 180.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”.

P = See para. 184.

Therein what is **“also because of consciousness there is activity”**? That which is volition, being volitional, state of being volitional. This is called “also because of consciousness there is activity”.

Therein what is **“because of consciousness there is mind and matter”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? [162] p. 212 The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “because of consciousness there is mind and matter”.

“Also because of mind and matter there is consciousness”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? That material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is **“also because of mind and matter there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “also because of mind and matter there is consciousness”.

P = See para. 184.

“Because of mind and matter there is the sixth base”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? That material quality depend-

ing on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is **“because of mind and matter there is the sixth base”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called **“because of mind and matter there is the sixth base”**.

P = See para. 184.

Therein what is **“also because of the sixth base there is mind and matter”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial | arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called **“also because of the sixth base there is mind and matter”**. p. 213

Therein what is **“because of the sixth base there is contact”**? That which is contact, contacting, act of contacting, state of contacting. This is called **“because of the sixth base there is contact”**.

Therein what is **“also because of contact there is the sixth base”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind-consciousness-element. This is called **“also because of contact there is the sixth base”**. :P<sup>2</sup>: Therefore this is called **“thus is the arising of this whole mass of suffering”**. (3) (15) [163]

P<sup>1</sup> = See para. 184. P<sup>2</sup> = See para. 249.

278. ...At that time because of ignorance there is activity; also because of activity there is ignorance. Because of activity there is consciousness; also because of consciousness there is activity. Because of consciousness there is mind and matter; also because of mind and matter there is consciousness. Because of mind and matter there are six bases; also because of the sixth base there is mind and matter. Because of the sixth base there is contact; also because of contact there is the sixth base. Because of contact there is feeling; also because of feel-

ing there is contact. Because of feeling there is craving; also because of craving there is feeling. Because of craving there is attachment; also because of attachment there is craving. Because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

279. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is **“because of ignorance there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity”.

p. 214 Therein what is **“also because of activity there is ignorance”**? That which is absence of knowledge, absence of vision, :P: barrier | of ignorance, the bad root of dullness. This is called “also because of activity there is ignorance”.

P = See para. 180.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”.

P = See para. 184.

Therein what is **“also because of consciousness there is activity”**? That which is volition, being volitional, state of being volitional. This is called “also because of consciousness there is activity”.

Therein what is **“because of consciousness there is mind and matter”**? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter.

Thus is this mind and this matter. This is called “because of consciousness there is mind and matter”.

“Also because of mind and matter there is consciousness”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? That material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter. [164]

Therein what is “**also because of mind and matter there is consciousness**”? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “also because of mind and matter there is consciousness”.

P = See para. 184.

“Because of mind and matter there are six bases”, there is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The four great essentials and | that material quality depending on which mind-consciousness-p. 215 element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is “**because of mind and matter there are six bases**”? Eye base, ear base, nose base, tongue base, body base, mind base. This is called “because of mind and matter there are six bases”.

Therein what is “**also because of the sixth base there is mind and matter**”? There is mind; there is matter. Therein what is **mind**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is **matter**? The initial arising of eye base; initial arising of ear base; initial arising of nose base; initial arising of tongue base; initial arising of body base; or whatever other material quality there is born of consciousness, caused by consciousness, generated by consciousness. This is called matter. Thus is this mind and this matter. This is called “also because of the sixth base there is mind and matter”.

Therein what is **“because of the sixth base there is contact”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact”.

Therein what is **“also because of contact there is the sixth base”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “also because of contact there is the sixth base.”

P = See para. 184.

Therein what is **“because of contact there is feeling”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”. (4) (16)

P = See para. 249.

(HERE ENDS) RECIPROCITY TETRAD

## 9. Exposition of Bad States

p. 216 280. What states are bad? At the time when bad consciousness arises accompanied by mental pleasure, associated with wrong | view, with instigation, :P<sup>1</sup>: accompanied by mental pleasure, not associated with wrong view, [165] having visible object, :P<sup>2</sup>: accompanied by mental pleasure, not associated with wrong view, with instigation, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = See paras. 248–279 inclusive. P<sup>2</sup> = Complete as following example.

281. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is “**because of ignorance there is activity**”? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity”. :P:

P = See para. 249.

Therein what is “**because of craving there is decision**”? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of craving there is decision”.

Therein what is “**because of decision there is becoming**”? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 248–279 inclusive, with appropriate modifications for “decision”.

282. What states are bad? At the time when bad consciousness arises, accompanied by indifference, associated with wrong view, | having p. 217  
visible object, audible object, odorous object, sapid object tangible object, ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is attachment; because of attachment there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

283. [166] Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P<sup>1</sup>: barrier of ignorance, the bad root of dullness. This is called ignorance. :P<sup>2</sup>:

P<sup>1</sup> = See para. 180. P<sup>2</sup> = See para. 249.

Therein what is “**because of contact there is feeling**”? That which is neither mental ease nor uneasiness; neither-painful-nor-pleasant experience born of mental contact; neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 248–279 inclusive, with appropriate modifications for “indifference”.

284. What states are bad? At the time when bad consciousness arises accompanied by indifference, associated with wrong view, with instigation, :P<sup>1</sup>: accompanied by indifference, not associated with wrong view, having visible object, :P<sup>2</sup>: accompanied by indifference, not associated with wrong view, with instigation, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is craving; because of craving there is decision; because of decision there is becoming; p. 218 because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = See paras. 248–279 inclusive, with appropriate modifications for “indifference”.

P<sup>2</sup> = Complete as following example.

285. Therein what is **ignorance**? :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “indifference” and “decision”.

286. What states are bad? At the time when bad consciousness arises accompanied by mental pain, associated with repulsion, having visible object, :P: accompanied by mental pain, associated with repulsion, with instigation, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of ignorance there is activity;

because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is repulsion; because of repulsion there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = Complete as following example.

287. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P<sup>1</sup>: barrier of ignorance, the bad root of dullness. This is called ignorance. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 180. P<sup>2</sup> = See para. 249.

Therein what is **“because of contact there is feeling”**? [167] That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is repulsion”**? That which is vexation of consciousness, :P: ferocity, abruptness, | absence of delight of consciousness. This is called “because of feeling there is repulsion”. p. 219

P = See para. 182.

Therein what is **“because of repulsion there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of repulsion there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “mental pain”, “repulsion”, and “decision”.

288. What states are bad? At the time when bad consciousness arises accompanied by indifference, associated with doubt, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is doubt; because of doubt there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

289. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P<sup>1</sup>: barrier of ignorance, the bad root of dullness. This called ignorance. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 180. P<sup>2</sup> = See para. 249.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”. [168]

p. 220

Therein what is **“because of feeling there is doubt”**? That which is puzzlement, being puzzled, state of being puzzled, perplexity, doubt, oscillation, dual path, fluctuation, uncertainty of grip, evasion, hesitation, not plunging in, rigidity of consciousness, mental scarifying. This is called “because of feeling there is doubt”.

Therein what is **“because of doubt there is becoming”**? With the exception of doubt (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of doubt there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “indifference” and “doubt”.

290. What states are bad? At the time when bad consciousness arises accompanied by indifference, associated with distraction, having visi-

ble object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is distraction; because of distraction there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

291. Therein what is **ignorance**? That which is absence of knowledge, absence of vision, :P<sup>1</sup>: barrier of ignorance, the bad root of dullness. This called ignorance. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 180. P<sup>2</sup> = See para. 249.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is distraction”**? That which is distraction of consciousness, disquietude, mental | wavering, turmoil of consciousness. This is called “because of feeling there is distraction”. p. 221

Therein what is **“because of distraction there is decision”**? [169] That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of distraction there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “indifference”, “distraction”, and “decision”.

## (HERE ENDS) EXPOSITION OF BAD STATES

**10. Exposition of Good States**

292. What states are good? At the time when good consciousness characteristic of the plane of desire arises accompanied by mental pleasure, associated with knowledge, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

293. Therein what are **good roots**? Absence of greed, absence of hatred, absence of dullness.

Therein what is **is absence of greed**? That which is absence of greed, absence of being greedy, state of absence of being greedy, absence of lust, absence of being lustful, state of absence of being lustful, absence of covetousness, the good root of absence of greed. This is called absence of greed.

p. 222 | Therein what is **is absence of hatred**? That which is absence of hatred, absence of being hateful, state of absence of being hateful, absence of illwill, state of absence of illwill, the good root of absence of hatred. This is called absence of hatred.

Therein what is **is absence of dullness**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called absence of dullness. These are called good roots. [170]

P = See para. 525.

Therein what is **“because of good roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of good roots there is activity”.

Therein what is **“because of activity there is consciousness”**? :P: Because of consciousness there is mind. :P: Because of mind there

is the sixth base. :P: Because of the sixth base there is contact. :P: Because of contact there is feeling. :P: This is called “because of contact there is feeling”.

P = See para. 249.

Therein what is **“because of feeling there is faith”**? That which is confidence, being confident, trust, implicit faith. This is called “because of feeling there is faith”.

Therein what is **“because of faith there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of faith there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of becoming (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “good roots”, “faith”, and “decision”.

294. What states are good? At the time when good consciousness characteristic of the plane of desire arises accompanied by mental pleasure, associated with knowledge, with instigation, having visible object, :P<sup>1</sup>: accompanied by mental pleasure, not associated with knowledge, having visible object, :P<sup>2</sup>: accompanied by mental pleasure, not associated with knowledge, with instigation, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

p. 223

P<sup>1</sup> = See paras. 292 and 293. P<sup>2</sup> = Complete as following example.

295. Therein what are **good roots**? Absence of greed, absence of hatred.

Therein what is **is absence of greed**? That which is absence of greed, absence of being greedy, state of absence of being greedy, absence of lust, absence of being lustful, state of absence of being lustful, absence of covetousness, the good root of absence of greed. This is called absence of greed.

Therein what is **is absence of hatred**? That which is absence of hatred, absence of being hateful, state of absence of being hateful, absence of illwill, state of absence of illwill, the good root of absence of hatred. This is called absence of hatred. These are called good roots.

Therein what is **“because of good roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of good roots there is activity”. :P: This is called “because of the sixth base there is contact”.

P = See para. 293.

Therein what is **“because of contact there is feeling”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “good roots”, “faith”, and “decision”.

p. 224 296. What states are good? At the time when good consciousness characteristic of the plane of desire arises accompanied by indifference, associated with knowledge, having visible object, :P: accompanied by indifference, associated with knowledge, with instigation, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is

becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = Complete as following example.

297. Therein what are **good roots**? Absence of greed, absence of hatred, absence of dullness. These are called good roots.

Therein what is **“because of good roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of good roots there is activity”. :P: Therefore this is called “because of the sixth base there is contact”.

P = See para. 293.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “good roots”, “indifference”, “faith”, and “decision”.

298. What states are good? At the time when good consciousness characteristic of the plane of desire arises accompanied by indifference, not associated with knowledge, having visible object, :P: accompanied by indifference, not associated with knowledge, with instigation, having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of good roots | there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. [171]

p. 225

P = Complete as following example.

299. Therein what are **good roots**? Absence of greed, absence of hatred. These are called good roots.

Therein what is **“because of good roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of good roots there is activity”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “good roots”, “indifference”, “faith”, and “decision”.

300. What states are good? At the time when (a bhikkhu) develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in earth device first jhāna; at that time because of good roots there is activity; [172] because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See para. 205.

301. Therein what are **good roots**? Absence of greed, absence of hatred, absence of dullness. These are called good roots.

Therein what is **“because of good roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of good roots there is activity”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “good roots”, “faith”, and “decision”.

p. 226 302. What states are good? At the time when (a bhikkhu) develops the path for rebirth in the formless plane, he, having wholly passed the state of nothingness, having abandoned pleasure, :P: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of

becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See para. 205.

303. Therein what are **good roots**? Absence of greed, absence of hatred, absence of dullness. These are called good roots.

Therein what is “**because of good roots there is activity**”? That which is volition, being volitional, state of being volitional. This is called “because of good roots there is activity”. :P: This is called “because of the sixth base there is contact”.

P = See para. 293.

Therein what is “**because of contact there is feeling**”? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact.<sup>1</sup> This is called “because of contact there is feeling”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249–279 inclusive, with appropriate modifications for “good roots”, “indifference”, “faith”, and “decision”.

304. What states are good? At the time when (a bhikkhu) develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, [173] :P: attains and dwells in the first jhāna that is hard practice and | knowledge slowly acquired; at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of these states. p. 227

P = See para. 205.

305. Therein what are **good roots**? Absence of greed, absence of hatred, absence of dullness.

---

<sup>1</sup>This and some other texts from Burma, Ceylon and P.T.S. would seem here to be in error, as feeling in arūpa jhāna is “neither-painful-nor-pleasant”. It should therefore read as in para. 297. Certain texts from Thailand give this latter reading.

Therein what is **absence of greed**. :P<sup>1</sup>: Absence of hatred. :P<sup>1</sup>: Absence of dullness? That which is wisdom, understanding, :P<sup>2</sup>: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called absence of dullness. These are called good roots.

P<sup>1</sup> = See para. 293. P<sup>2</sup> = See para. 525.

Therein what is **“because of good roots there is activity”**? That which is volition, being volitional, state of being volitional. This called “because of good roots there is activity”. :P: This is called “because of the sixth base there is contact”.

P = See para. 293.

Therein what is **“because of contact there is feeling”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is faith”**? That which is confidence, being confident, trust, implicit faith. This is called “because of feeling there is faith”.

Therein what is **“because of faith there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of faith there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is | becoming”. :P: This is called “because of birth there is ageing and death”.

P = See paras. 249–279 inclusive, with appropriate modifications for “good roots”, “faith”, and “decision”.

Thus is the arising of these states means: Thus is the combination, the assemblage, the collocation, the appearance of these states. Therefore this is called “thus is the arising of these states”.

(HERE ENDS) EXPOSITION OF GOOD STATES

## 11. Exposition of Neither-Good-Nor-Bad States

306. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant eye consciousness accompanied by indifference, having visible object; at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

307. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, eye-consciousness-element. This is called “because of activity there is consciousness”.

P = See para. 184.

Therein what is **“because of consciousness there is mind”**? [174] The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “because of consciousness there is mind”.

Therein what is **“because of mind there is the sixth base”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, eye-consciousness-element. This is called “because of mind there is the sixth base”.

P = See para. 184.

Therein what is **“because of the sixth base there is contact”**? p. 229  
That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact”.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is becoming”**? With the exception of feeling (it is) the aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of feeling there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See para. 249.

308. ...At that time because of activity there is consciousness rooted in activity; because of consciousness there is mind rooted in consciousness; because of mind there is the sixth base rooted in mind; because of the sixth base there is contact rooted in the sixth base; because of contact there is feeling rooted in contact; because of feeling there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

309. ...At that time because of activity there is consciousness associated with activity; because of consciousness there is mind associated with consciousness; because of mind there is the sixth base associated with mind; because of the sixth base there is contact associated with the sixth base; because of contact there is feeling associated with contact; because of feeling there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

p. 230 310. ...At that time because of activity there is consciousness; also because of consciousness there is activity. Because of consciousness there is mind; [175] also because of mind there is consciousness. Because of mind there is the sixth base; also because of the sixth base there is mind. Because of the sixth base there is contact; also because of contact there is the sixth base. | Because of contact there is feeling; also because of feeling there is contact. Because of feeling there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

311. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant ear consciousness accompanied by indifference, having audible object; :P: there arises nose consciousness

accompanied by indifference, having odorous object; :P: there arises tongue consciousness accompanied by indifference, having sapid object; :P: there arises body consciousness accompanied by pleasure, having tangible object; at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = Complete as final example.

312. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity. :P: This is called “because of the sixth base there is contact”.

P = See para. 307.

Therein what is **“because of contact there is feeling”**? That which is bodily ease, bodily pleasure, easeful pleasant experience born of bodily contact, easeful pleasant feeling born of bodily contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is becoming”**? With the exception of feeling (it is) the aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of feeling there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249 and 308–310.

313. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant mind element accompanied | by indifference having visible object, audible object, odorous object, sapid object, tangible object or is concerned with whatever (object); at that time [176] because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

314. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind element. This is called “because of activity there is consciousness”. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 184. P<sup>2</sup> = See para. 307.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of feeling there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249 and 308–310 with appropriate modifications for “decision”.

p. 232 315. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant mind-consciousness-element accompanied by mental pleasure having visible object, audible object, odorous object, sapid object, tangible object, ideational object or is concerned with whatever (object); at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; because of becoming there is

birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

316. [177] Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 184. P<sup>2</sup> = See para. 307.

Therein what is **“because of contact there is feeling”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of feeling there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249 and 308–310 with appropriate modifications for “decision”.

317. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises mind-consciousness-element accompanied by indifference, having visible object, audible object, odorous object, sapid object, tangible object, ideational | object or is concerned with whatever (object); at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; because of becoming there is birth; be-

cause of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

318. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 184. P<sup>2</sup> = See para. 307.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of feeling there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249 and 308–310 with appropriate modifications for “decision”.

319. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant mind-consciousness-element accompanied by mental pleasure, associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, associated with knowledge, with instigation.

p. 234 :P<sup>1</sup>: Accompanied by mental pleasure, not associated | with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, not

associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge, with instigation, having visible object, :P<sup>2</sup>: ideational object or is concerned with whatever (object); at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = Intermediate sense objects.

320. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”. :P<sup>2</sup>: This is called “because of contact there is feeling”.

P<sup>1</sup> = See para. 184. P<sup>2</sup> = See para. 307.

Therein what is **“because of feeling there is faith”**? [178] That which is confidence, being confident, trust, implicit faith. This is called “because of feeling there is faith”.

Therein what is **“because of faith there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of faith there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249 and 308–310 with appropriate modifications for “faith” and “decision”.

p. 235 321. What states are neither-good-nor-bad? At the time when (a bhikkhu) develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in earth device first jhāna; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Dhammasaṅgaṇī, para. 1.

Having done, having accumulated that same good action characteristic of the plane of form, he, aloof from sense pleasures, :P: attains and dwells in resultant earth device first jhāna; at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. [179]

P = See para. 184.

322. What states are neither-good-nor-bad? At the time when (a bhikkhu) develops the path for rebirth in the formless plane, he, having wholly passed the state of nothingness, having abandoned pleasure, :P<sup>1</sup>: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Dhammasaṅgaṇī, para. 1.

Having done, having accumulated that same good action characteristic of the formless plane, he, having wholly passed the state of nothingness, having abandoned pleasure, :P: attains and dwells in resultant fourth jhāna accompanied by perception of the state that is neither perception-nor-non-perception; at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is

becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See para. 205.

323. What states are neither-good-nor-bad? At the time when (a p. 236  
bhikkhu) develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277.

Having done, having developed that same supramundane good jhāna, he, aloof from sense pleasures, :P: attains and dwells in resultant first jhāna that is hard practice and knowledge slowly acquired<sup>1</sup>; at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; [180] because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of these states.

P = See para. 205.

324. What states are neither-good-nor-bad? At the time when having done, having accumulated bad action there arises resultant eye consciousness accompanied by indifference, having visible object; :P: there arises ear consciousness accompanied by indifference, having audible object; :P: there arises nose consciousness accompanied by indifference, having odorous object; :P: there arises tongue consciousness accompanied by indifference, having sapid object; :P: there arises body consciousness accompanied by pain, having tangible object; at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is becoming; because of becoming

---

<sup>1</sup>“Is empty” is usually included here.

there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = Complete as final example.

325. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

p. 237

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, body-consciousness-element. This is called “because of activity there is consciousness”. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 184. P<sup>2</sup> = See para. 307.

Therein what is **“because of contact there is feeling”**? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is becoming”**? With the exception of feeling (it is) the aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of feeling there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249 and 308–310.

326. What states are neither-good-nor-bad? [181] At the time when having done, having accumulated bad action there arises resultant mind element accompanied by indifference, having visible object, audible object, odorous object, sapid object, tangible object or is concerned with whatever (object); at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

327. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind element. This is called “because of activity there is consciousness”. :P<sup>2</sup>: This is called “because of the sixth base there is contact”.

P<sup>1</sup> = See para. 184. P<sup>2</sup> = See para. 307.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

p. 238

Therein what is **“because of feeling there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of feeling there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See paras. 249 and 308–310 with appropriate modifications for “decision”.

328. What states are neither-good-nor-bad? At the time when having done, having accumulated bad action there arises resultant mind-consciousness-element accompanied by indifference, having visible object, :P: ideational object or is concerned with whatever (object); at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = Intermediate sense objects.

329. Therein what is **activity**? That which is volition, being volitional, state of being volitional. This is called activity.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P<sup>1</sup>: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”. :P<sup>2</sup>: Therefore this is called “thus is the arising of this whole mass of suffering”. [182]

P<sup>1</sup> = See para. 184.

P<sup>2</sup> = See paras. 249 and 308–310 with appropriate modification for “decision”.

p. 239 | 330. What states are neither-good-nor-bad? At the time when there arises mind element that is inoperative, neither good nor bad nor the resultant of action, accompanied by indifference, having visible object, :P<sup>1</sup>: tangible object, :P<sup>2</sup>: there arises mind-consciousness-element that is inoperative, neither good nor bad nor the resultant of action, accompanied by mental pleasure, having visible object, :P<sup>1</sup>: ideational object, :P<sup>2</sup>: there arises mind-consciousness-element that is inoperative, neither good nor bad nor the resultant of action, accompanied by indifference, having visible object, :P<sup>1</sup>: ideational object or is concerned with whatever (object); at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = Intermediate sense objects. P<sup>2</sup> = Complete as final example.

331. What states are neither-good-nor-bad? At the time when there arises mind-consciousness-element that is inoperative, neither good nor bad nor the resultant of action, accompanied by mental pleasure, associated with knowledge, :P<sup>1</sup>: accompanied by mental pleasure, associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by mental pleasure, not associated with knowledge, :P<sup>1</sup>: accompanied by mental pleasure, not associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by indifference, associated with knowledge, :P<sup>1</sup>: accompanied by indifference, associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by indifference, not associated with knowledge, with instigation, having visible object, :P<sup>2</sup>: ideational object or

is concerned with whatever (object); at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; [183] because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = Intermediate sense objects.

332. What states are neither-good-nor-bad? At the time when (a bhikkhu) develops jhāna characteristic of the plane of form that is inoperative, neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, aloof from sense pleasures, :P: attains and dwells in earth device first jhāna; at that time because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. p. 240

P = See para. 205.

333. What states are neither-good-nor-bad? At the time when (a bhikkhu) develops jhāna characteristic of the formless plane that is inoperative, neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, having wholly passed the state of nothingness, having abandoned pleasure, :P: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time because of activity there is consciousness; [184] because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is

birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See para. 205.

(HERE ENDS) EXPOSITION OF NEITHER-GOOD-NOR-BAD STATES

## 12. Exposition of Good States Rooted in Ignorance

p. 241 334. What states are good? At the time when there arises good consciousness characteristic of the plane of desire accompanied by mental pleasure, associated with knowledge, having visible object, :P: ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because | of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = Intermediate sense objects.

335. Therein what is **“because of ignorance there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of ignorance there is activity”. :P: This is called “because of the sixth base there is contact”.

P = See para. 249.

Therein what is **“because of contact there is feeling”**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is **“because of feeling there is faith”**? That which is confidence, being confident, trust, implicit faith. This is called “because of feeling there is faith”.

Therein what is **“because of faith there is decision”**? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of faith there is decision”.

Therein what is **“because of decision there is becoming”**? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See para. 249.

336. ...At that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. [185]

337. ...At that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind and matter; because of mind and matter there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. p. 242

338. ...At that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind and matter; because of mind and matter there are six bases; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

339. What states are good? At the time when there arises good consciousness characteristic of the plane of desire accompanied by mental pleasure, associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by mental pleasure, not associated with knowledge, :P<sup>1</sup>: accompanied by mental pleasure, not associated with knowledge, with insti-

gation, :P<sup>1</sup>: accompanied by indifference, associated with knowledge, :P<sup>1</sup>: accompanied by indifference, associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by indifference, not associated with knowledge, :P<sup>1</sup>: accompanied by indifference, not associated with knowledge, with instigation, having visible object, :P<sup>2</sup>: ideational object or is concerned with whatever (object); at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = Intermediate sense objects.

p. 243 340. What states are good? At the time when (a bhikkhu) develops the path for rebirth in the plane of form, [186] he, aloof from sense pleasures, :P: attains and dwells in earth device first jhāna; at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See para. 205.

341. What states are good? At the time when (a bhikkhu) develops the path for rebirth in the formless plane, he, having wholly passed the state of nothingness, having abandoned pleasure, :P: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of

becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See para. 205.

342. What states are good? At the time when (a bhikkhu) develops supramundane jhāna tending to release, dispersive of continuing re-birth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time because of ignorance there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact [187] there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is | birth; because of birth there is ageing and death. Thus is the arising of these states. p. 244

P = See para. 205.

### (HERE ENDS) EXPOSITION OF GOOD STATES ROOTED IN IGNORANCE

### 13. Exposition of Resultants Having Good Roots

343. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant eye consciousness accompanied by indifference, having visible object; at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

344. Therein what is **“because of good roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called **“because of good roots there is activity”**. :P: Therefore this is called **“thus is the arising of this whole mass of suffering”**.

P = See para. 307.

345. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant ear consciousness accompanied by indifference, having audible object, :P<sup>1</sup>: there arises nose consciousness accompanied by indifference, having odorous object, :P<sup>1</sup>: there arises tongue consciousness accompanied by indifference, having sapid object, :P<sup>1</sup>: there arises body consciousness accompanied by pleasure, having tangible object, :P<sup>1</sup>: there arises mind element accompanied by indifference, having visible object, :P<sup>2</sup>: tangible object, :P<sup>1</sup>: there arises mind-consciousness-element accompanied by mental pleasure, having visible object, :P<sup>2</sup>: ideational object, :P<sup>1</sup>: there arises mind-consciousness-element accompanied by indifference, having visible object, :P<sup>2</sup>: ideational | object or is concerned with whatever (object); at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; [188] because of feeling there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = Intermediate sense objects.

346. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire there arises resultant mind-consciousness-element accompanied by mental pleasure, associated with knowledge, :P<sup>1</sup>: accompanied by mental pleasure, associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by mental pleasure, not associated with knowledge, :P<sup>1</sup>: accompanied by mental pleasure, not associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by indifference, associated with knowledge, :P<sup>1</sup>: accompanied by indifference, associated with knowledge, with instigation, :P<sup>1</sup>: accompanied by indifference, not associated with knowledge, :P<sup>1</sup>: accompanied by indifference, not associated with knowledge, with instigation, having visible object, :P<sup>2</sup>: ideational object or is concerned with whatever (object); at that time

because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = Intermediate sense objects.

347. What states are neither-good-nor-bad? At the time when (a bhikkhu) develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in earth device first jhāna; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good.

P<sup>1</sup> = 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

Having done, having accumulated that same good action characteristic of the plane of form, he, aloof from sense pleasures attains and dwells in resultant earth device first jhāna; at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. [189] Thus is the arising of this whole mass of suffering.

p. 246

P = See para. 205.

348. What states are neither-good-nor-bad? At the time when (a bhikkhu) develops the path for rebirth in the formless plane, he, having wholly passed the state of nothingness, having abandoned pleasure, :P<sup>1</sup>: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

Having done, having accumulated that same good action characteristic of the formless plane, he, having wholly passed the state of

nothingness, having abandoned pleasure, :P: attains and dwells in resultant fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = See para. 205.

p. 247 349. What states are neither-good-nor-bad? At the time when (a bhikkhu) develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of | wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good.

P<sup>1</sup> = 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; at that time because of good roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is faith; because of faith there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of these states. [190]

P = See para. 205.

(HERE ENDS) EXPOSITION OF RESULTANTS HAVING GOOD ROOTS

## 14. Exposition of Resultants Having Bad Roots

350. What states are neither-good-nor-bad? At the time when having done, having accumulated bad action there arises resultant eye consciousness accompanied by indifference, having visible object; at that time because of bad roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

351. Therein what is **“because of bad roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of bad roots there is activity”. :P: Therefore this is called “thus is the arising of this whole mass of suffering”.

P = See para. 307.

352. What states are neither-good-nor-bad? At the time when having done, having accumulated bad action there arises resultant ear consciousness accompanied by indifference, having audible object, :P<sup>1</sup>: there arises nose consciousness accompanied by indifference, having odorous object, :P<sup>1</sup>: there arises tongue consciousness accompanied by indifference, having sapid object, :P<sup>1</sup>: there arises body consciousness accompanied by pain, having tangible object, :P<sup>1</sup>: there arises mind element accompanied by indifference, having visible object, :P<sup>2</sup>: tangible object or is concerned with whatever (object); at that time because of bad roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering. p. 248

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = Intermediate sense objects.

353. What states are neither-good-nor-bad? At the time when having done, having accumulated bad action there arises resultant mind-

consciousness-element accompanied by indifference, having visible object, :P: ideational object or is concerned with whatever (object); at that time because of bad roots there is activity; because of activity there is consciousness; because of consciousness there is mind; because of mind there is the sixth base; because of the sixth base there is contact; because of contact there is feeling; because of feeling there is decision; because of decision there is becoming; [191] because of becoming there is birth; because of birth there is ageing and death. Thus is the arising of this whole mass of suffering.

P = Intermediate sense objects.

354. Therein what is **“because of bad roots there is activity”**? That which is volition, being volitional, state of being volitional. This is called “because of bad roots there is activity”.

Therein what is **“because of activity there is consciousness”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of activity there is consciousness”.

P = See para. 184.

p. 249

Therein what is **“because of consciousness there is mind”**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called “because of consciousness there is mind”.

Therein what is **“because of mind there is the sixth base”**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called “because of mind there is the sixth base”.

P = See para. 184.

Therein what is **“because of the sixth base there is contact”**? That which is contact, contacting, act of contacting, state of contacting. This is called “because of the sixth base there is contact”.

Therein what is **“because of contact there is feeling”**? That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. This is called “because of contact there is feeling”.

Therein what is “**because of feeling there is decision**”? That which is decision of consciousness, being decisive, state of decision of that (consciousness). This is called “because of feeling there is decision”.

Therein what is “**because of decision there is becoming**”? With the exception of decision (it is) the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called “because of decision there is becoming”.

Therein what is “**because of becoming there is birth**”? That which for this or that state is birth, genesis, existence, full existence, appearance. This is called “because of becoming there is birth”.

Therein what is “**because of birth there is ageing and death**”? There is ageing; there is death. Therein what is **ageing**? That which for this or that state is ageing, decrepitude, the dwindling of life. This is called ageing.

Therein what is **death**? That which for this or that state is destruction, decay, breaking up, disintegration, impermanence, disappearance. This is called death. Thus is this ageing and this death. This is called “because of birth there is ageing and death”.

“Thus is the arising of this whole mass of suffering” means: | Thus is the combination, the assemblage, the collocation, the appearance of this whole mass of suffering. [192] Therefore this is called “thus is the arising of this whole mass of suffering”. p. 250

(HERE ENDS) EXPOSITION OF RESULTANTS HAVING BAD ROOTS

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

ANALYSIS OF DEPENDENT ORIGINATION IS ENDED



# 7. Analysis of the Foundations of Mindfulness

## 1. Analysis According to the Discourses

355. [193] The four foundations of mindfulness—Herein a bhikkhu p. 251  
dwells contemplating body in the body internally; dwells contemplating body in the body externally; dwells contemplating body in the body both internally and externally, ardent, aware, mindful; removing covetousness and mental pain in the world. He dwells contemplating feeling in feelings internally; dwells contemplating feeling in feelings externally; dwells contemplating feeling in feelings both internally and externally, ardent, aware, mindful; removing covetousness and mental pain in the world. He dwells contemplating consciousness in consciousness internally; dwells contemplating consciousness in consciousness externally; dwells contemplating consciousness in consciousness both internally and externally, ardent, aware, mindful; removing covetousness and mental pain in the world. He dwells contemplating mental state in mental states internally; dwells contemplating mental state in mental states externally; dwells contemplating mental state in mental states both internally and externally, ardent, aware, mindful; removing covetousness and mental pain in the world.

## 1. Exposition of Contemplation on the Body

356. And how does a bhikkhu dwell contemplating body in the body internally? Herein a bhikkhu reflects on the body internally, upward from the soles of the feet, downward from the tips of the hair, enclosed in skin, full of divers impurities, thus, “There is in this body head hair, body hair, nails, teeth, skin; flesh, sinews, bone, bone marrow, kidneys; heart, liver, membraneous tissue, spleen, lungs; intestines, mesentery, undigested food, excrement; bile, phlegm, pus, blood, sweat, fat; tears, lymph, saliva, nasal mucus, | synovial fluid, urine”. He pursues, develops, repeats, fixes that object well; having pursued, having developed, having repeated, having fixed that object well, he applies (his) consciousness externally on the body (of others). [194]

And how does a bhikkhu dwell contemplating body in the body externally? Herein a bhikkhu reflects on the body externally, upward from the soles of the feet, downward from the tips of the hair, enclosed in skin, full of divers impurities, thus, “There is in that one’s body head hair, body hair, nails, teeth, skin; flesh, sinews, bone, bone marrow, kidneys; heart, liver, membraneous tissue, spleen, lungs; intestines, mesentery, undigested food, excrement; bile, phlegm, pus, blood, sweat, fat; tears, lymph, saliva, nasal mucus, synovial fluid, urine”. He pursues, develops, repeats, fixes that object well; having pursued, having developed, having repeated, having fixed that object well, he applies (his) consciousness both internally and externally on the body.

And how does a bhikkhu dwell contemplating body in the body both internally and externally? Herein a bhikkhu reflects on the body both internally and externally, upward from the soles of the feet, downward from the tips of the hair, enclosed in skin, full of divers impurities, thus, “There is in this body head hair, body hair, nails, teeth, skin; flesh, sinews, bone, bone marrow, kidneys; heart, liver, membraneous tissue, spleen, lungs; intestines, mesentery, undigested food, excrement; bile, phlegm, pus, blood, sweat, fat; tears, lymph, saliva, nasal mucus, synovial fluid, urine”. Thus a bhikkhu dwells contemplating body in the body both internally and externally, ar-

dent, aware, mindful; removing covetousness and mental pain in the world.

357. “**Contemplating**” means: Therein what is **contemplation**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called contemplation. Of this contemplation he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “contemplating”.

P = See para. 525.

358. “**Dwells**” means: Assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “dwells”.

359. “**Ardent**” means: Therein what is ardour? That which is the arousing of mental energy, :P: right effort. This is called ardour. Of this ardour he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “ardent”. p. 253

P = See para. 220.

360. “**Aware**” means: Therein what is **awareness**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called awareness. Of this awareness he is possessed, well possessed, attained, well [195] attained, endowed, well endowed, furnished. Therefore this is called “aware”.

P = See para. 525.

361. “**Mindful**” means: Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness. This is called mindfulness. Of this mindfulness he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “mindful”.

P = See para. 220.

362. “Removing covetousness and mental pain in the world” means: Therein what is **the world**? This same body is the world, also the five aggregates (as objects of) the attachments are the world. This is called the world. Therein what is **covetousness**? That which is lusting, infatuation, :P: infatuation of consciousness. This is called covetous-

ness. Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain. Thus this covetousness and this mental pain in this world are removed, dispelled, calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “removing covetousness and mental pain in the world”.

P = See para. 249.

(HERE ENDS) EXPOSITION OF CONTEMPLATION ON THE BODY

## 2. Exposition of Contemplation on Feelings

p. 254 363. And how does a bhikkhu dwell contemplating feeling in feelings internally? Herein a bhikkhu experiencing pleasant feeling knows, “I feel pleasant feeling”; experiencing painful feeling knows, “I feel painful feeling”; experiencing neither-painful-nor-pleasant feeling knows, “I feel neither-painful-nor-pleasant feeling”. Experiencing pleasant worldly feeling knows, “I feel pleasant worldly feeling”; or, experiencing pleasant non-worldly feeling knows, “I feel pleasant non-worldly feeling”. Experiencing painful worldly feeling knows, “I feel painful worldly feeling”; or, experiencing painful non-worldly feeling knows, “I feel painful non-worldly feeling”. Experiencing neither-painful-nor-pleasant worldly feeling knows, “I feel neither-painful-nor-pleasant worldly feeling”; or, experiencing neither-painful-nor-pleasant non-worldly feeling knows, “I feel neither-painful-nor-pleasant non-worldly feeling”. [196] He pursues, develops, repeats, fixes that object well; having pursued, having developed, having repeated, having fixed that object well, he applies (his) consciousness externally on the feeling (of others).

And how does a bhikkhu dwell contemplating feeling in feelings externally? Herein a bhikkhu knows of (another) experiencing pleasant feeling, “He feels pleasant feeling”; knows of (another) experiencing painful feeling, “He feels painful feeling”; knows of (another) experiencing neither-painful-nor-pleasant feeling, “He feels neither-

painful-nor-pleasant feeling”. Knows of (another) experiencing pleasant worldly feeling, “He feels pleasant worldly feeling”; knows of (another) experiencing pleasant non-worldly feeling, “He feels pleasant non-worldly feeling”. Knows of (another) experiencing painful worldly feeling, “He feels painful worldly feeling”; knows of (another) experiencing painful non-worldly feeling, “He feels painful non-worldly feeling”. Knows of (another) experiencing neither-painful-nor-pleasant worldly feeling, “He feels neither-painful-nor-pleasant worldly feeling”; knows of (another) experiencing neither-painful-nor-pleasant non-worldly feeling, “He feels neither-painful-nor-pleasant non-worldly feeling”. He pursues, develops, repeats, fixes that object well; having pursued, having developed, having repeated, having fixed that object well, he applies (his) consciousness on feelings both internally and externally.

And how does a bhikkhu dwell contemplating feeling in feelings? Herein a bhikkhu knows pleasant feeling, “Pleasant feeling”; knows painful feeling, “Painful feeling”; knows neither-painful-nor-pleasant feeling, “Neither-painful-nor-pleasant feeling”. Knows pleasant worldly feeling, “Pleasant worldly feeling”; knows pleasant non-worldly feeling, “Pleasant non-worldly feeling”. Knows painful worldly feeling, “Painful worldly feeling”; knows painful non-worldly feeling, “Painful non-worldly feeling”. Knows neither-painful-nor-pleasant worldly feeling, “Neither-painful-nor-pleasant worldly feeling”; knows neither-painful-nor-pleasant non-worldly feeling, “Neither-painful-nor-pleasant non-worldly feeling”. Thus a bhikkhu dwells contemplating feeling in feelings both internally and externally, ardent, aware, mindful; removing covetousness and mental pain in the world. p. 255

364. “**Contemplating**” means: :P<sup>1</sup>: “**Dwells**” means: :P<sup>2</sup>: “**Ardent**” means: :P<sup>3</sup>: “**Aware**” means: :P<sup>4</sup>: [197] “**Mindful**” means: :P<sup>5</sup>: “Removing covetousness and mental pain in the world” means: Therein what is **the world**? This same feeling is the world, also the five aggregates (as objects of) the attachments are the world. This is called the world. Therein what is **covetousness**? That which is lusting, infatuation, :P<sup>6</sup>: infatuation of consciousness. This is called covetous-

ness. Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain. Thus this covetousness and this mental pain in this world are removed, dispelled, calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “removing covetousness and mental pain in the world”.

P<sup>1</sup> = See para. 357. P<sup>2</sup> = See para. 358. P<sup>3</sup> = See para. 359.

P<sup>4</sup> = See para. 360. P<sup>5</sup> = See para. 361. P<sup>6</sup> = See para. 249.

(HERE ENDS) EXPOSITION OF CONTEMPLATION ON FEELING

### 3. Exposition of Contemplation on Consciousness

p. 256 365. And how does a bhikkhu dwell contemplating consciousness in consciousness internally? Herein a bhikkhu knows consciousness accompanied by lust, “My consciousness is accompanied by lust”; or, knows consciousness without lust, “My consciousness is without lust”. Knows consciousness accompanied by hatred, “My consciousness is accompanied by hatred”; or, knows consciousness without hatred, “My consciousness is without hatred”. Knows consciousness accompanied by dullness, “My consciousness is accompanied by dullness”; or, knows consciousness without dullness, “My consciousness is without dullness”. Knows constricted consciousness, “My consciousness is constricted”; or, knows scattered consciousness, “My consciousness is scattered”. Knows sublime consciousness, “My consciousness is sublime”; or, knows non-sublime consciousness, “My consciousness is not sublime”. Knows surpassable consciousness, “My consciousness is surpassable”; or, knows unsurpassable consciousness, “My consciousness is unsurpassable”. Knows concentrated consciousness, “My consciousness is concentrated”; or, knows non-concentrated consciousness, “My consciousness is not concentrated”. Knows free consciousness, “My consciousness is free”; or, knows non-free consciousness, “My consciousness is not free”. He pursues, develops, repeats, fixes that object well; having pursued, hav-

ing developed, having repeated, having fixed that object well, he applies (his) consciousness externally on the consciousness (of others).

And how does a bhikkhu dwell contemplating consciousness in consciousness externally? Herein a bhikkhu knows another's consciousness accompanied by lust, "His consciousness is accompanied by lust"; or, knows another's consciousness without lust, "His consciousness is without lust". Knows another's consciousness accompanied by hatred, "His consciousness is accompanied by hatred"; [198] or, knows another's consciousness without hatred, "His consciousness is without hatred". Knows another's consciousness accompanied by dullness, "His consciousness is accompanied by dullness"; or, knows another's consciousness without dullness, "His consciousness is without dullness". Knows another's constricted consciousness, "His consciousness is constricted"; or, knows another's scattered consciousness, "His consciousness is scattered". Knows another's sublime consciousness, "His consciousness is sublime"; or, knows another's non-sublime consciousness, "His consciousness is not sublime". Knows another's surpassable consciousness, "His consciousness is surpassable"; or, knows another's unsurpassable consciousness, "His consciousness is unsurpassable". Knows another's concentrated consciousness, "His consciousness is concentrated"; or, knows another's non-concentrated consciousness, "His consciousness is not concentrated". Knows another's free consciousness, "His consciousness is free"; or, knows another's non-free consciousness, "His consciousness is not free". He pursues, develops, repeats, fixes that object well; having pursued, having developed, having repeated, having fixed that object well, he applies (his) consciousness on consciousness both internally and externally.

p. 257

And how does a bhikkhu dwell contemplating consciousness in consciousness both internally and externally? Herein a bhikkhu knows consciousness accompanied by lust, "Consciousness accompanied by lust"; or, knows consciousness without lust, "Consciousness without lust". Knows consciousness accompanied by hatred, "Consciousness accompanied by hatred"; or, knows consciousness without hatred, "Consciousness without hatred". Knows consciousness accompanied by dullness, "Consciousness accompanied by dull-

ness”; or, knows consciousness without dullness, “Consciousness without dullness”. Knows constricted consciousness, “Constricted consciousness”; or, knows scattered consciousness, “Scattered consciousness”. Knows sublime consciousness, “Sublime consciousness”; or, knows non-sublime consciousness, “Non-sublime consciousness”. Knows surpassable consciousness, “Surpassable consciousness”; or, knows unsurpassable consciousness, “Unsurpassable consciousness”. Knows concentrated consciousness, “Concentrated consciousness”; or, knows non-concentrated consciousness, “Non-concentrated consciousness”. Knows free consciousness, “Free consciousness”; or, knows non-free consciousness, “Non-free consciousness”. Thus a bhikkhu dwells contemplating consciousness in consciousness both internally and externally, ardent, aware, mindful; removing covetousness and mental pain in the world.

p. 258 366. “**Contemplating**” means: :P<sup>1</sup>: “**Dwells**” means: :P<sup>2</sup>: “**Ardent**” means: :P<sup>3</sup>: “**Aware**” means: :P<sup>4</sup>: “**Mindful**” means: :P<sup>5</sup>: “Removing covetousness and mental pain in the world” means: Therein what is **the world**? This same consciousness is the world, also the five aggregates (as objects of) the attachments are the world. Therein what is **covetousness**? [199] That which is lusting, infatuation, :P<sup>6</sup>: infatuation of consciousness. This is called covetousness. Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain. Thus this covetousness and this mental pain in this world are removed, dispelled, calmed, tranquilized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “removing covetousness and mental pain in the world”.

P<sup>1</sup> = See para. 357. P<sup>2</sup> = See para. 358. P<sup>3</sup> = See para. 359.

P<sup>4</sup> = See para. 360. P<sup>5</sup> = See para. 361. P<sup>6</sup> = See para. 249.

(HERE ENDS) EXPOSITION OF CONTEMPLATION ON  
CONSCIOUSNESS

#### 4. Exposition of Contemplation on Mental States

367. And how does a bhikkhu dwell contemplating mental state in mental states? Herein a bhikkhu knows of there being internal wish for sense pleasure, “There is in me internal wish for sense pleasure”; or, knows of there not being internal wish for sense pleasure, “There is not in me internal wish for sense pleasure”. And how of non-arisen wish for sense pleasure there is arising, this also he knows; and how of arisen wish for sense pleasure there is abandoning, this also he knows; and how of abandoned wish for sense pleasure there is in the future no arising, this also he knows. Of there being internal illwill, :P: of there being internal sloth and torpor, :P: of there being internal distraction and remorse, :P: knows of there being internal doubt, “There is in me internal doubt”; or, knows of there not being internal doubt, “There is not in me internal doubt”. And how of non-arisen doubt there is arising, this also he knows; and how of arisen doubt there is abandoning, this also he knows; and how of abandoned doubt there is in the future no arising, this also he knows. p. 259

P = Complete as final example.

Or he knows of there being internal mindfulness-enlightenment-factor, “There is in me internal mindfulness-enlightenment-factor”; or, knows of there not being internal mindfulness-enlightenment-factor, “There is not in me internal mindfulness-enlightenment-factor”. And how of non-arisen mindfulness-enlightenment-factor there is arising, this also he knows; and how of arisen mindfulness-enlightenment-factor there is completion of development, this also he knows. Of there being internal truth investigation-enlightenment-factor, :P: of there being internal energy-enlightenment-factor, :P: of there being internal [200] zest-enlightenment-factor, :P: of there being internal calmness-enlightenment-factor, :P: of there being internal concentration-enlightenment-factor, :P: knows of there being internal equanimity-enlightenment-factor, “There is in me internal equanimity-enlightenment-factor”; or, knows of there not being internal equanimity-enlightenment-factor, “There is not in me internal equanimity-enlightenment-factor”. And how of non-arisen equanimity-enlightenment-factor there is arising, this also he knows;

and how of arisen equanimity-enlightenment-factor there is completion of development, this also he knows. He pursues, develops, repeats, fixes that object well; having pursued, having developed, having repeated, having fixed that object well he applies (his) consciousness on external mental states.

P = Complete as final example.

And how does a bhikkhu dwell contemplating mental state in mental states externally? Herein a bhikkhu knows of there being wish for sense pleasure in another, “There is wish for sense pleasure in him”; or, knows of there not being wish for sense pleasure in another, “There is no wish for sense pleasure in him”. And how of non-arisen wish for sense pleasure there is arising, this also he knows; and how of arisen wish for sense pleasure there is abandoning, this also he knows; and how of abandoned wish for sense pleasure there is in the future no arising, this also he knows. Of there being illwill in another, :P: of there being sloth and torpor in another, :P: of there being distraction and remorse in another, | :P: knows of there being doubt in another, “There is doubt in him”; or, knows of there not being doubt in another, “There is no doubt in him”. And how of non-arisen doubt there is arising, this also he knows; and how of arisen doubt there is abandoning, this also he knows; and how of abandoned doubt there is in the future no arising, this also he knows.

p. 260

P = Complete as final example.

Or he knows of there being mindfulness-enlightenment-factor in another, “There is mindfulness-enlightenment-factor in him”; or, knows of there not being mindfulness-enlightenment-factor in another, “There is no mindfulness-enlightenment-factor in him”. And how of non-arisen mindfulness-enlightenment-factor there is arising, this also he knows; and how of arisen mindfulness-enlightenment-factor there is completion of development, this also he knows. Of there being truth investigation-enlightenment-factor in another, :P: of there being energy-enlightenment-factor in another, :P: of there being zest-enlightenment-factor in another, :P: of there being calmness-enlightenment-factor in another, :P: of there being concentration-enlightenment-factor in another, :P: knows of there being equanimity-enlightenment-factor in another, “There is

equanimity-enlightenment-factor in him”; or, knows of there not being equanimity-enlightenment-factor in another, [201] “There is no equanimity-enlightenment-factor in him”. And how of non-arisen equanimity-enlightenment-factor there is arising, this also he knows; and how of arisen equanimity-enlightenment-factor there is completion of development, this also he knows. He pursues, develops, repeats, fixes that object well; having pursued, having developed, having repeated, having fixed that object well he applies (his) consciousness on mental states both internally and externally.

P = Complete as final example.

And how does a bhikkhu dwell contemplating mental state in mental states both internally and externally? Herein a bhikkhu knows of there being wish for sense pleasure, “There is wish for sense pleasure”; or, knows of there not being wish for sense pleasure, “There is no wish for sense pleasure”. And how of non-arisen wish for sense pleasure there is arising, this also he knows; and how of arisen wish for sense pleasure there is abandoning, | this also he knows; and how of abandoned wish for sense pleasure there is in the future no arising, this also he knows. Of there being illwill, :P: of there being sloth and torpor, :P: of there being distraction and remorse, :P: knows of there being doubt, “There is doubt”; or, knows of there not being doubt, “There is no doubt”. And how of non-arisen doubt there is arising, this also he knows; and how of arisen doubt there is abandoning, this also he knows; and how of abandoned doubt there is in the future no arising, this also he knows.

p. 261

P = Complete as final example.

Or he knows of there being mindfulness-enlightenment-factor, “There is mindfulness-enlightenment-factor”; or, knows of there not being mindfulness-enlightenment-factor, “There is no mindfulness-enlightenment-factor”. And how of non-arisen mindfulness-enlightenment-factor there is arising, this also he knows; and how of arisen mindfulness-enlightenment-factor there is completion of development, this also he knows. Of there being truth investigation-enlightenment-factor, :P: of there being energy-enlightenment-factor, :P: of there being zest-enlightenment-factor, :P: of there being calmness-enlightenment-factor, :P: of

there being concentration-enlightenment-factor, :P: knows of there being equanimity-enlightenment-factor, “There is equanimity-enlightenment-factor”; or, knows of there not being equanimity-enlightenment-factor, “There is no equanimity-enlightenment-factor”. And how of non-arisen equanimity-enlightenment-factor there is arising, this also he knows; and how of arisen equanimity-enlightenment-factor there is completion of development, this also he knows. Thus a bhikkhu dwells contemplating mental state in mental states both internally and externally, ardent, aware, mindful; removing covetousness and mental pain in the world.

P = Complete as final example.

368. “**Contemplating**” means: Therein what is **contemplation**? [202] That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called contemplation. Of this p. 262 contemplation he is possessed, well possessed, | attained, well attained, endowed, well endowed, furnished. Therefore this is called “contemplating”.

P = See para. 525.

369. “**Dwells**” means: Assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “dwells”.

370. “**Ardent**” means: Therein what is **ardour**? That which is the arousing of mental energy, :P<sup>1</sup>: right effort. This is called ardour. Of this ardour he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “ardent”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 368.

371. “**Aware**” means: Therein what is **awareness**? That which is wisdom, understanding, :P<sup>1</sup>: absence of dullness, truth investigation, right view. This is called awareness. Of this awareness he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “aware”.

P<sup>1</sup> = See para. 525. P<sup>2</sup> = See para. 368.

372. “**Mindful**” means: Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, :P<sup>1</sup>: right mindfulness. This is called mindfulness. Of this mindfulness he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “mindful”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 368.

373. “Removing covetousness and mental pain in the world” means: Therein what is **the world**? These same mental states are the world, also the five aggregates (as objects of) the attachments are the world. This is called the world. Therein what is **covetousness**? That which is lusting, infatuation, :P: infatuation of consciousness. This is called covetousness. Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain. Thus this covetousness and this mental pain in this world are removed, dispelled, calmed, tranquilized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. | Therefore this is called “removing covetousness and mental pain in the world”.

p. 263

P = See para. 249.

(HERE ENDS) EXPOSITION OF CONTEMPLATION ON MENTAL STATES

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

374. The four foundations of mindfulness—Herein a bhikkhu dwells contemplating body in the body; dwells contemplating feeling in feelings; dwells contemplating consciousness in consciousness; dwells contemplating mental state in mental states. [203]

375. And how does a bhikkhu dwell contemplating body in the body? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired—contemplating body in the body. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path con-

stituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness.

P = See para. 205.

p. 264 376. And how does a bhikkhu dwell contemplating feeling in feelings? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired—contemplating feeling in feelings. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness.

P = See para. 205.

377. And how does a bhikkhu dwell contemplating consciousness in consciousness? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired—contemplating consciousness in consciousness. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness.

P = See para. 205.

378. And how does a bhikkhu dwell contemplating mental state in mental states? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired—contemplating mental state in mental states. That which at that time is

mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness.

P = See para. 205.

379. Therein what is the **foundation of mindfulness**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first | stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired—contemplating mental state in mental states. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness. p. 265

P = See para. 205.

380. The four foundations of mindfulness—Herein a bhikkhu dwells contemplating body in the body; dwells contemplating feeling in feelings; dwells contemplating consciousness in consciousness; dwells contemplating mental state in mental states.[204]

381. And how does a bhikkhu dwell contemplating body in the body? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same supramundane good jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty—contemplating body in the body. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is

called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

p. 266 382. And how does a bhikkhu dwell contemplating feeling in feelings? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in | the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same supramundane good jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty—contemplating feeling in feelings. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

383. And how does a bhikkhu dwell contemplating consciousness in consciousness? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same supramundane good jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty—contemplating consciousness in consciousness. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness. [205]

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

384. And how does a bhikkhu dwell contemplating mental state in mental states? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed | that same supramundane good jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty—contemplating mental state in mental states. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness. p. 267

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

385. Therein what is the **foundation of mindfulness**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same supramundane good jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty.<sup>1</sup> That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. (As also are) The remaining states associated with the foundation of mindfulness.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

---

<sup>1</sup>“Contemplating mental state in mental states” is usually included here.

### 3. Interrogation

386. The four foundations of mindfulness—Herein a bhikkhu dwells contemplating body in the body, ardent, aware, mindful; removing covetousness and mental pain in the world: dwells contemplating feeling in feelings, ardent, aware, mindful; removing covetousness and mental pain in the world; dwells contemplating consciousness in consciousness, ardent, aware, mindful; removing covetousness and mental pain in the world: dwells | contemplating mental state in mental states, ardent, aware, mindful; removing covetousness and mental pain in the world. [206]

p. 268

387. Of the four foundations of mindfulness how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

388. (The four foundations of mindfulness) Sometimes are good; sometimes are neither-good-nor-bad. Sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Sometimes are resultants; sometimes are productive of resultants. Are not grasped (by craving and false view), are not objects of the attachments. Are not corrupt, are not objects of the corruptions. Sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. Sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. Are not to be abandoned either by the first path or by the subsequent paths; have no roots to be abandoned either by the first path or by the subsequent paths. Sometimes are dispersive (of continuing rebirth and death); sometimes are neither cumulative nor dispersive. Sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage. Are immeasurable. Have immeasurable object. Are superior. Sometimes are

right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). Do not have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have, path as their cause or path as their dominating factor. Sometimes are risen; sometimes are not risen; sometimes are bound to arise. Sometimes are past; sometimes are future; sometimes are present. Should not be said to have either, past objects; future objects or present objects. Sometimes are internal; sometimes are external; sometimes are both internal and external. Have external object. Are not visible, are not impingent.

## 2. The Couplets

389. (The four foundations of mindfulness) Are not roots. Are accompanied by roots. Are associated with roots. Should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Should not be said to be, roots also associated with roots: (they) are associated with roots but are not roots. Are not roots, are accompanied by roots. p. 269

(The four foundations of mindfulness) Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Are supramundane. Are cognizable by one way; are not cognizable by another way. Are not defilements. Are not objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. Should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Are not associated with the defilements, are not objects of the defilements. Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P: Have objects. Are not consciousness. Are mental concomitants. Are associated with consciousness. Are conjoined with consciousness. Are generated by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, ac-

company consciousness. Are external. Are not derived. Are not grasped. Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths.

P = Complete as for defilements in this paragraph.

(The four foundations of mindfulness) Sometimes are accompanied by initial application; sometimes are without initial application. Sometimes are accompanied by sustained application; sometimes are without sustained application. Sometimes are with zest; [207] sometimes are without zest. Sometimes are accompanied by zest; sometimes are not accompanied by zest. Sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Sometimes are accompanied by indifference; sometimes are not accompanied by indifference. Are not characteristic of the plane of desire. Are not characteristic of the plane of form. Are not characteristic of the formless plane. Are not included (i.e. are supramundane). Sometimes tend to release; sometimes do not tend to release. Sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Are unsurpassable. Are without cause of bewailing.

(HERE ENDS) INTERROGATION

ANALYSIS OF THE FOUNDATION OF MINDFULNESS IS  
ENDED

# 8. Analysis of Right Striving

## 1. Analysis According to the Discourses

390. [208] The four right strivings—Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the abandoning of evil bad states that have arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. p. 271

391. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the non-arising of evil bad states that have not arisen? Therein what are **evil bad states** that have not arisen? The three bad roots (i.e.,) greed, hatred, dullness and the corruptions occurring therewith; the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness associated therewith; the bodily action, verbal action, mental action generated thereby. These are called evil bad states that have not arisen. Thus he engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of these evil bad states that have not arisen.

392. “**Engenders wish**” means: Therein what is **wish**? That which is wish, act of wishing, desire to do, good righteous wish. This is called wish. This wish he engenders, engenders well, causes to uprise, causes to uprise well, causes to exist, causes to exist fully. Therefore this is called “engenders wish”.

p. 272 393. “**Makes effort**” means: Therein what is **effort**? That which | is the arousing of mental energy, :P: right effort. [209] This is called effort. Of this effort he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “makes effort”.

P = See para. 220.

394. “**Arouses energy**” means: Therein what is **energy**? That which is the arousing of mental energy, :P: right effort. This is called energy. This energy he arouses, arouses well, pursues, develops, repeats. Therefore this is called “arouses energy”.

P = See para. 220.

395. “**Exerts the mind**” means: Therein what is **mind** (consciousness)? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called mind. This mind he exerts, exerts well, supports, supports repeatedly. Therefore this is called “exerts the mind”.

P = See para. 184.

396. “**Strives**” means: Therein what is **striving**? That which is the arousing of mental energy, :P<sup>1</sup>: right effort. This is called striving. Of this striving he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “strives”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

397. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the abandoning of evil bad states that have arisen? Therein what are **evil bad states** that have arisen? The three bad roots (i.e.,) greed, hatred, dullness and the corruptions occurring therewith; the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness associated therewith; the bodily action, verbal action, mental action generated thereby. These are called evil bad states that have arisen. Thus he

engenders wish, makes effort, arouses energy, exerts the mind, strives for the abandoning of these evil bad states that have arisen.

398. “**Engenders wish**” means: Therein what is **wish**? That which is wish, act of wishing, desire to do, good righteous wish. | This is called wish. This wish he engenders, engenders well, causes to uprise, causes to uprise well, causes to exist, causes to exist fully. Therefore this is called “engenders wish”. p. 273

399. “**Makes effort**” means: Therein what is **effort**? That which is the arousing of mental energy, :P<sup>1</sup>: right effort. This is called effort. Of this effort he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “makes effort”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

400. “**Arouses energy**” means: Therein what is **energy**? That which is the arousing of mental energy, :P: right effort. This is called energy. This energy he arouses, arouses well, pursues, develops, repeats. Therefore this is called “arouses energy”.

P<sup>1</sup> = See para. 220.

401. “**Exerts the mind**” means: Therein what is **mind**? That which is consciousness, mind, ideation, :P: and, depending on the afore-said, mind-consciousness-element. This is called mind. This mind he exerts, exerts well, supports, supports repeatedly. Therefore this is called “exerts the mind”.

P = See para. 184.

402. “**Strives**” means: Therein what is **striving**? That which is the arousing of mental energy, :P<sup>1</sup>: right effort. This is called striving. Of this striving he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “strives”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

403. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the arising of good states that have not arisen? [210] Therein what are **good states** that have not arisen? The three good roots (i.e.,) absence of greed, absence of hatred, absence of dullness; the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness associated

therewith; the bodily action, verbal action, mental action generated thereby. These are called good states that have not arisen. Thus he engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of these good states that have not arisen.

p. 274 404. “**Engenders wish**” means: :P<sup>1</sup>: “**Makes effort**” means: :P<sup>2</sup>: “**Arouses energy**” means: :P<sup>3</sup>: “**Exerts the mind**” means: :P<sup>4</sup>: “**Strives**” means: Therein what is **striving**? That which is the arousing of mental energy, :P<sup>5</sup>: right effort. This is called striving. Of this striving he is possessed, :P<sup>6</sup>: furnished. Therefore this is called “strives”.

P<sup>1</sup> = See para. 392. P<sup>2</sup> = See para. 393. P<sup>3</sup> = See para. 394.

P<sup>4</sup> = See para. 395. P<sup>5</sup> = See para. 220. P<sup>6</sup> = See para. 357.

405. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen? Therein what are **good states** that have arisen? The three good roots (i.e.,) absence of greed, absence of hatred, absence of dullness; the aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness associated therewith; the bodily action, verbal action, mental action generated thereby. These are called good states that have arisen. Thus he engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of these good states that have arisen.

406. “**For the stabilizing**” means: That which is stabilizing is collocation; that which is collocation is increase; that which is increase is maturity; that which is maturity is development; that which is development is completion.

407. “**Engenders wish**” means: :P<sup>1</sup>: “**Makes effort**” means: :P<sup>2</sup>: “**Arouses energy**” means: :P<sup>3</sup>: “**Exerts the mind**” means: :P<sup>4</sup>: “**Strives**” means: Therein what is **striving**? That which is the arousing of mental energy, :P<sup>5</sup>: right effort. This is called striving. Of this striving he is possessed, :P<sup>6</sup>: furnished. Therefore this is called “strives”.

P<sup>1</sup> = See para. 392.    P<sup>2</sup> = See para. 393.    P<sup>3</sup> = See para. 394.  
 P<sup>4</sup> = See para. 395.    P<sup>5</sup> = See para. 220.    P<sup>6</sup> = See para. 357.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES [211]

## 2. Analysis According to Abhidhamma

408. The four right strivings—Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the abandoning of evil bad states that have arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. p. 275

409. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the non-arising of evil bad states that have not arisen? Herein at the time when a bhikkhu develops supra-mundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen.

P = See para. 205.

410. “**Engenders wish**” means: Therein what is **wish**? That which is wish, act of wishing, desire to do, good righteous wish. This is called wish. This wish he engenders, engenders well, causes to uprise, causes to uprise well, causes to exist, causes to exist fully. Therefore this is called “engenders wish”.

411. “**Makes effort**” means: Therein what is **effort**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-

factor, path constituent, included in the path. This is called effort. Of this effort he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “makes effort”.

P = See para. 220.

p. 276 412. “**Arouses energy**” means: Therein what is **energy**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. [212] This is called energy. This energy he arouses, arouses well, pursues, develops, repeats. Therefore this is called “arouses energy”.

P = See para. 220.

413. “**Exerts the mind**” means: Therein what is **mind** (consciousness)? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called mind. This mind he exerts, exerts well, supports, supports repeatedly. Therefore this is called “exerts the mind”.

P = See para. 184.

414. “**Strives**” means: Therein what is **right striving**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right striving. (As also are) The remaining states associated with right striving.

P = See para. 220.

415. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the abandoning of evil bad states that have arisen? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he engenders wish, makes effort, arouses energy, exerts the mind, strives for the abandoning of evil bad states that have arisen.

P = See para. 205.

416. “**Engenders wish**” means: :P<sup>1</sup>: “**Makes effort**” means: :P<sup>2</sup>: “**Arouses energy**” means: :P<sup>3</sup>: “**Exerts the mind**” means: :P<sup>4</sup>: “**Strives**” means: Therein what is **right striving**? That which is the

arousing of mental energy, :P<sup>5</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. | This is called right striving. (As also are) The remaining states associated with right striving. p. 277

P<sup>1</sup> = See para. 410. P<sup>2</sup> = See para. 411. P<sup>3</sup> = See para. 412.

P<sup>4</sup> = See para. 413. P<sup>5</sup> = See para. 220.

417. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the arising of good states that have not arisen? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of good states that have not arisen. [213]

P = See para. 205.

418. “**Engenders wish**” means: :P<sup>1</sup>: “**Makes effort**” means: :P<sup>2</sup>: “**Arouses energy**” means: :P<sup>3</sup>: “**Exerts the mind**” means: :P<sup>4</sup>: “**Strives**” means: Therein what is **right striving**? That which is the arousing of mental energy, :P<sup>5</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right striving. (As also are) The remaining states associated with right striving.

P<sup>1</sup> = See para. 410. P<sup>2</sup> = See para. 411. P<sup>3</sup> = See para. 412.

P<sup>4</sup> = See para. 413. P<sup>5</sup> = See para. 220.

419. And how does a bhikkhu engender wish, make effort, arouse energy, exert the mind, strive for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the

increase, for the maturity, for the development, for the completion of good states that have arisen.

P = See para. 205.

p. 278 420. **“For the stabilizing”** means: That which is stabilizing is collocation; that which is collocation is increase; that which is increase is maturity; that which is maturity is development; that which is development is completion.

421. **“Engenders wish”** means: Therein what is **wish**? That which is wish, act of wishing, desire to do, good righteous wish. This is called wish. This wish he engenders, engenders well, causes to uprise, causes to uprise well, causes to exist, causes to exist fully. Therefore this is called “engenders wish”.

422. **“Makes effort”** means: Therein what is **effort**? That which is the arousing of mental energy, :P<sup>1</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called effort. Of this effort he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “makes effort”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

423. **“Arouses energy”** means: Therein what is **energy**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called energy. This energy he arouses, arouses well, [214] pursues, develops, repeats. Therefore this is called “arouses energy”.

P = See para. 220.

424. **“Exerts the mind”** means: Therein what is **mind**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called mind. This mind he exerts, exerts well, supports, supports repeatedly. Therefore this is called “exerts the mind”.

P = See para. 184.

425. **“Strives”** means: Therein what is **right striving**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right striving. (As also are) The remaining states associated with right striving.

P = See para. 220.

426. Therein what is **right striving**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is the arousing of mental energy, :P<sup>2</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right striving. (As also are) The remaining states associated with right striving. p. 279

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See para. 220.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

427. The four right strivings—Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; :P: for the abandoning of evil bad states that have arisen; :P: for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen.

P = Complete as first example.

428. Of the four right strivings how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

429. (The four right strivings) Are only good. Sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Are productive of resultant. [215] Are

p. 280 not grasped (by craving and false view), are not objects of the attachments. Are not corrupt, are not objects of the corruptions. Sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. Sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. Are not to be abandoned either by the first path or by the subsequent paths. Have no roots to be abandoned either by the first path or by the subsequent paths. Are dispersive (of continuing rebirth and death). Are of the seven supramundane stages. Are immeasurable. Have immeasurable object. Are superior. Are right (states with) fixed (resultant) time. Do not have path as their object; have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have, path as their dominating factor. Sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. Sometimes are past; sometimes are future; sometimes are present. Should not be said to have either, past object; future object or present object. Sometimes are internal; sometimes are external; sometimes are both internal and external. Have external object. Are not visible, are not impingent.

## 2. The Couplets

430. (The four right strivings) Are not roots. Are not accompanied by roots. Are associated with roots. Should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Are not roots, are accompanied by roots. Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Are supramundane. Are cognizable by one way; are not cognizable by another way. Are not defilements. Are not objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. Should not be said to be, defilements also associated with

the defilements or associated with the defilements but are not defilements. Are not associated with the defilements, are not objects of the defilements. Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P: Have objects. Are not consciousness. Are mental concomitants. Are associated with consciousness. Are conjoined with consciousness. Are generated | by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, accompany consciousness. Are external. Are not derived. Are not grasped. Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths. Sometimes are accompanied by initial application; sometimes are without initial application. Sometimes are accompanied by sustained application; sometimes are without sustained application. Sometimes are with zest; sometimes are without zest. Sometimes are accompanied by zest; sometimes are not accompanied by zest. Sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Sometimes are accompanied by indifference; sometimes are not accompanied by indifference. Are not characteristic of the plane of desire. Are not characteristic of the plane of form. Are not characteristic of the formless plane. Are not included (i.e. are supramundane). Tend to release. Are of fixed (resultant time). Are not surpassable. Are without cause of bewailing.

p. 281

P = Complete as for defilements in this paragraph.

(HERE ENDS) INTERROGATION

ANALYSIS OF RIGHT STRIVING IS ENDED



# 9. Analysis of the Bases of Accomplishment

## 1. Analysis According to the Discourses

431. [216] The four bases of accomplishment—Herein a bhikkhu p. 282 develops the basis of accomplishment furnished with “wish-concentration, striving-activity”; develops the basis of accomplishment furnished with “energy-concentration, striving-activity”; develops the basis of accomplishment furnished with “consciousness-concentration, striving-activity”; develops the basis of accomplishment furnished with “reason-concentration, striving-activity”.

### 1. Wish as the Basis of Accomplishment

432. And how does a bhikkhu develop the basis of accomplishment furnished with “wish-concentration, striving-activity”? If a bhikkhu, having made wish dominant, gains concentration; gains one-pointedness of consciousness. This is called “wish-concentration”. He engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the abandoning of evil bad states that have arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the develop-

ment, for the completion of good states that have arisen. These are called “striving-activity”. Thus this “wish-concentration” and this “striving-activity”, these taken together collectively and briefly go by the name “wish-concentration, striving-activity”.

433. Therein what is **wish**? That which is wish, act of wishing, desire to do, good righteous wish. This is called wish. [217]

p. 283

Therein what is **concentration**? That which is stability, steadfastness, firmness of consciousness; non-distraction, non-wavering, mental imperturbability, calmness, controlling faculty of concentration, power of concentration, right concentration. This is called concentration.

Therein what is “**striving-activity**”? That which is the arousing of mental energy, toiling, endeavour, aspiring, effort, zeal, perseverance, vigour, stability, unfaltering endeavour, not relinquishing wish, not relinquishing the task, firm hold of the task, energy, controlling faculty of energy, power of energy, right effort. This is called “striving-activity”. Thus of this wish, of this concentration and of this “striving-activity” he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “furnished with ‘wish-concentration, striving-activity’”.

434. “**Accomplishment**” means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement.

“The **basis of accomplishment**” means: The aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness of one (in whom the accomplishments have) come to be in the aforesaid manner.

“**Develops the basis of accomplishment**” means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment”.

## 2. Energy as the Basis of Accomplishment

435. And how does a bhikkhu develop the basis of accomplishment furnished with “energy-concentration, striving-activity”? If

a bhikkhu, having made energy dominant, gains concentration; gains one-pointedness of consciousness. This is called “energy-concentration”. He engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; :P: for the abandoning of evil bad states that have arisen; :P: for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. These are called “striving-activity”. Thus this “energy-concentration” and this “striving-activity”, these taken together collectively and briefly go by the name “energy-concentration, striving-activity”.

p. 284

P = Complete as first example.

436. Therein what is **energy**? That which is the arousing of mental energy, :P: right effort. This is called energy. [218]

P = See para. 220.

Therein what is **concentration**? That which is stability, steadfastness, firmness of consciousness; non-distraction, non-wavering, mental imperturbability, calmness, controlling faculty of concentration, power of concentration, right concentration. This is called concentration.

Therein what is “**striving-activity**”? That which is the arousing of mental energy, :P<sup>1</sup>: right effort. This is called “striving-activity”. Thus of this energy, of this concentration and of this “striving-activity” he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “furnished with ‘energy-concentration, striving-activity’”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

437. “**Accomplishment**” means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement.

“The **basis of accomplishment**” means: The aggregate of feeling, :P: aggregate of consciousness of one (in whom the accomplishments have) come to be in the aforesaid manner.

P = Intermediate aggregates.

“**Develops the basis of accomplishment**” means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment”.

### 3. Consciousness as the Basis of Accomplishment

p. 285 | 438. And how does a bhikkhu develop the basis of accomplishment furnished with “consciousness-concentration, striving-activity”? If a bhikkhu, having made consciousness dominant, gains concentration; gains one-pointedness of consciousness. This is called “consciousness-concentration”. He engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; :P: for the abandoning of evil bad states that have arisen; :P: for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. These are called “striving-activity”. Thus this “consciousness-concentration” and this “striving-activity”, these taken together collectively and briefly go by the name “consciousness-concentration, striving-activity”.

P = Complete as first example.

439. Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness.

P = See para. 184.

Therein what is **concentration**? That which is stability, steadfastness of consciousness, :P: right concentration. This is called concentration.

P = See para. 220.

Therein what is “**striving-activity**”? That which is the arousing of mental energy, :P<sup>1</sup>: right effort. This is called “striving-activity”. Thus of this consciousness, of this concentration and of this [219]“striving-activity” he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “furnished with ‘consciousness-concentration, striving-activity’”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

440. “**Accomplishment**” means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement.

“**The basis of accomplishment**” means: The aggregate of feeling, :P: aggregate of consciousness of one (in whom the accomplishments have) come to be in the aforesaid manner.

P = Intermediate aggregates.

“**Develops the basis of accomplishment**” means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment” p. 286

#### 4. Reason as the Basis of Accomplishment

441. And how does a bhikkhu develop the basis of accomplishment furnished with “reason-concentration, striving-activity”? If a bhikkhu, having made reason dominant, gains concentration; gains one-pointedness of consciousness. This is called “reason-concentration”. He engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; :P: for the abandoning of evil bad states that have arisen; :P: for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. These are called “striving-activity”. Thus this “reason-concentration” and this “striving-activity”, these taken together collectively and briefly go by the name “reason-concentration, striving-activity”.

P = Complete as first example.

442. Therein what is **reason**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called reason.

P = See para. 525.

Therein what is **concentration**? That which is stability, steadfastness of consciousness, :P: right concentration. This is called concentration.

P = See para. 220.

Therein what is **“striving-activity”**? That which is the arousing of mental energy, :P<sup>1</sup>: right effort. This is called “striving-activity”. Thus of this reason, of this concentration and of this “striving-activity” he is possessed, :P<sup>2</sup>: furnished. Therefore this is called ‘furnished with “reason-concentration, striving-activity”’.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

p. 287 443. **“Accomplishment”** means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement. [220]

**“The basis of accomplishment”** means: The aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness of one (in whom the accomplishments have) come to be in the aforesaid manner.

**“Develops the basis of accomplishment”** means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment”.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

444. The four bases of accomplishment—Herein a bhikkhu develops the basis of accomplishment furnished with “wish-concentration, striving-activity”; develops the basis of accomplishment furnished with “energy-concentration, striving-activity”; develops the basis of accomplishment furnished with “consciousness-concentration, striving-activity”; develops the basis of accomplishment furnished with “reason-concentration, striving-activity”.

## 1. Wish as the Basis of Accomplishment

445. And how does a bhikkhu develop the basis of accomplishment furnished with “wish-concentration, striving-activity”? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he develops the basis of accomplishment furnished with “wish-concentration, striving-activity”.

P = See para. 205.

446. Therein what is **wish**? That which is wish, act of wishing, desire to do, good righteous wish. This is called wish. p. 288

Therein what is **concentration**? That which is stability, steadfastness of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called concentration.

P = See para. 220.

Therein what is “**striving-activity**”? That which is the arousing of mental energy, :P<sup>1</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called “striving-activity”. Thus of this wish, of this concentration and of this “striving-activity” he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “furnished with ‘wish-concentration, striving-activity’”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

447. “**Accomplishment**” means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement.

[221] “The **basis of accomplishment**” means: The contact, :P: exertion, non-wavering of one (in whom the accomplishments have) come to be in the aforesaid manner.

P = See Dhammasaṅgaṇī para. 277

“**Develops the basis of accomplishment**” means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment”.

## 2. Energy as the Basis of Accomplishment

448. And how does a bhikkhu develop the basis of accomplishment furnished with “energy-concentration, striving-activity”? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he develops the basis of accomplishment furnished with “energy-concentration, striving-activity”.

P = See para. 205.

p. 289 449. Therein what is **energy**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called energy.

P = See para. 220.

Therein what is **concentration**? That which is stability, steadfastness of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called concentration.

P = See para. 220.

Therein what is “**striving-activity**”? That which is the arousing of mental energy, :P<sup>1</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called “striving-activity”. Thus of this energy, of this concentration and of this “striving-activity” he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “furnished with ‘energy-concentration, striving-activity’”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

450. “**Accomplishment**” means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement.

“The **basis of accomplishment**” means: The contact, :P: exertion, non-wavering of one (in whom the accomplishments have) come to be in the aforesaid manner.

P = See Dhammasaṅgaṇī para. 277

“**Develops the basis of accomplishment**” means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment”.

### 3. Consciousness as the Basis of Accomplishment

451. And how does a bhikkhu develop the basis of accomplishment furnished with “consciousness-concentration, striving-activity”? Herein at the time when a bhikkhu develops [222] supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he develops the basis of accomplishment furnished with “consciousness-concentration, striving-activity”. p. 290

P = See para. 205.

452. Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness.

P = See para. 184.

Therein what is **concentration**? That which is stability, steadfastness of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called concentration.

P = See para. 220.

Therein what is “**striving-activity**”? That which is the arousing of mental energy, :P<sup>1</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called “striving-activity”. Thus of this consciousness, of this concentration and of this “striving-activity” he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “furnished with ‘consciousness-concentration, striving-activity’”.

P<sup>1</sup> = See para. 220. P<sup>2</sup> = See para. 357.

453. “**Accomplishment**” means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement.

“The **basis of accomplishment**” means: The contact, :P: exertion, non-wavering of one (in whom the accomplishments have) come to be in the aforesaid manner.

P = See Dhammasaṅgaṇī para. 277

“**Develops the basis of accomplishment**” means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment”.

#### 4. Reason as the Basis of Accomplishment

p. 291 454. And how does a bhikkhu develop the basis of accomplishment furnished with “reason-concentration, striving-activity”? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time he develops the basis of accomplishment furnished with “reason-concentration, striving-activity”.

P = See para. 205.

455. Therein what is **reason**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called reason.

P = See para. 525.

Therein what is **concentration**? That which is stability, steadfastness of consciousness, :P: right concentration, [223] concentration-enlightenment-factor, path constituent, included in the path. This is called concentration.

P = See para. 220.

Therein what is “**striving-activity**”? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path

constituent, included in the path. This is called “striving-activity”. Thus of this reason, of this concentration and of this “striving-activity” he is possessed, well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “furnished with ‘reason-concentration, striving-activity’”.

P = See para. 220.

456. “**Accomplishment**” means: That which of these states is accomplishment, full accomplishment, act of accomplishing, act of accomplishing fully, gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement.

“The **basis of accomplishment**” means: The contact, :P: exertion, non-wavering of one (in whom the accomplishments have) come to be in the aforesaid manner.

P = See Dhammasaṅgaṇī para. 277

“**Develops the basis of accomplishment**” means: These states he pursues, develops, repeats. Therefore this is called “develops the basis of accomplishment”. p. 292

457. The four bases of accomplishment are: Wish as the basis of accomplishment, energy as the basis of accomplishment, consciousness as the basis of accomplishment, reason as the basis of accomplishment.

458. Therein what is **wish as the basis of accomplishment**?

Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is wish, act of wishing, desire to do, good righteous wish. This is called wish as the basis of accomplishment. (As also are) The remaining states associated with wish as the basis of accomplishment.

P = See para. 205.

459. Therein what is **energy as the basis of accomplishment**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage,

aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is the arousing of mental energy, :P<sup>2</sup>: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called energy as the basis of accomplishment. (As also are) The remaining states associated with energy as the basis of accomplishment.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See para. 220.

460. Therein what is **consciousness as the basis of accomplishment**? Herein at the time when a bhikkhu develops [224] supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in  
 p. 293 the first jhāna that is hard practice and knowledge slowly | acquired; that which at that time is consciousness, mind, ideation, :P<sup>2</sup>: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness as the basis of accomplishment. (As also are) The remaining states associated with consciousness as the basis of accomplishment.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See para. 184.

461. Therein what is **reason as the basis of accomplishment**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is wisdom, understanding, :P<sup>2</sup>: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called reason as the basis of accomplishment. (As also are) The remaining states associated with reason as the basis of accomplishment,

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See para. 525.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

462. The four bases of accomplishment—Herein a bhikkhu develops the basis of accomplishment furnished with “wish-concentration, striving-activity”; “energy-concentration”; :P: “consciousness-concentration”; :P: develops the basis of accomplishment furnished with “reason-concentration, striving-activity”.

P = Complete as final example.

463. Of the four bases of accomplishment how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

464. (The four bases of accomplishment) Are only good. Sometimes are associated with pleasant feeling; sometimes are associated | with neither-painful-nor-pleasant feeling. Are productive of resultant. Are not grasped (by craving and false view), are not objects of the attachments. Are not corrupt, are not objects of the corruptions. Sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. Sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. Are not to be abandoned either by the first path or by the subsequent paths. Have no roots to be abandoned either by the first path or by the subsequent paths. Are dispersive (of continuing rebirth and death). Are of the seven supramundane stages. Are immeasurable. Have immeasurable object. Are superior. Are right (states with) fixed (resultant time). Do not have path as their object; have path as their cause; do not have path as their dominating factor. Sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. Sometimes are past; sometimes are future; sometimes are present. Should not be said to have either, past object, future object or present object. Sometimes are internal; sometimes are external;

sometimes are both internal and external. Have external object. Are not visible, are not impingent. [225]

## 2. The Couplets

465. Reason as the basis of accomplishment is root. Three bases of accomplishment are not roots. (The four bases of accomplishment) Are accompanied by roots. Are associated with roots. Reason as the basis of accomplishment is root also accompanied by root. Three bases of accomplishment should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Reason as the basis of accomplishment is root also associated with root. Three bases of accomplishment should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Three bases of accomplishment are not roots, are accompanied by roots. Reason as the basis of accomplishment should not be said to be, not root, accompanied by root or not root, not accompanied by root. (The four bases of accomplishment) Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Are supramundane.

p. 295 Are cognizable by one way; are not | cognizable by another way. Are not defilements. Are not objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. Should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Are not associated with the defilements, are not objects of the defilements.

(The four bases of accomplishment) Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P: Have objects. Three bases of accomplishment are not consciousness. Consciousness as basis of accomplishment is consciousness. Three bases of accomplishment are mental concomitants. Consciousness as the basis of accomplishment is not mental concomitant. Three bases of accomplishment are associated with consciousness. Consciousness as the basis of accomplishment should not be said to be, associated with consciousness or not associated

with consciousness. Three bases of accomplishment are conjoined with consciousness. Consciousness as the basis of accomplishment should not be said to be, conjoined with consciousness or not conjoined with consciousness. Three bases of accomplishment are generated by consciousness. Consciousness as the basis of accomplishment is not generated by consciousness. Three bases of accomplishment are co-existent with consciousness. Consciousness as the basis of accomplishment is not co-existent with consciousness. Three bases of accomplishment accompany consciousness. Consciousness as the basis of accomplishment does not accompany consciousness. Three bases of accomplishment are conjoined with, generated by consciousness. Consciousness as the basis of accomplishment is not conjoined with, not generated by consciousness. Three bases of accomplishment are conjoined with, generated by, co-existent with consciousness. Consciousness as the basis of accomplishment is not conjoined with, not generated by, not co-existent with consciousness. Three bases of accomplishment are conjoined with, generated by, accompany consciousness. Consciousness as the basis of accomplishment is not conjoined with, not generated by, does not accompany consciousness.

P = Complete as for defilements in previous paragraph.

Three bases of accomplishment are external. Consciousness as the basis of accomplishment is internal. (The four bases of accomplishment) Are not derived. Are not grasped. Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths. Sometimes are accompanied by initial application; sometimes are without initial application. [226] Sometimes are accompanied by sustained application; sometimes are without sustained application. Sometimes are with zest; sometimes are without zest. Sometimes are accompanied by zest; sometimes are not accompanied by zest. Sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Sometimes are accompanied by indifference; sometimes are not accompanied by indifference. Are not characteristic of the plane of desire. Are not characteristic of the plane

of form. Are not characteristic of the formless plane. Are not included (i.e. are supramundane). Tend to release. Are of fixed (resultant time). Are not surpassable. Are without cause of bewailing.

P = Complete as for defilements in earlier paragraph.

(HERE ENDS) INTERROGATION

ANALYSIS OF THE BASIS OF ACCOMPLISHMENT IS  
ENDED

# 10. Analysis of the Enlightenment Factors

## 1. Analysis According to the Discourses

466. [227] The seven enlightenment factors are: Mindfulness-p. 297enlightenment-factor, truth investigation-enlightenment-factor, energy-enlightenment-factor, zest-enlightenment-factor, calmness-enlightenment-factor, concentration-enlightenment-factor, equanimity-enlightenment-factor.

467. Therein what is **mindfulness-enlightenment-factor**? Herein a bhikkhu is mindful, furnished with excellent mindfulness-penetration, he remembers, remembers constantly, what has long been done and long been said (concerning release). This is called mindfulness-enlightenment-factor. (1)

He, dwelling mindful in the above manner, searches, investigates and reasons out thoroughly that same thing with wisdom. This is called truth investigation-enlightenment-factor. (2)

The energy of his searching, investigating and reasoning out thoroughly that same thing with wisdom, is strenuous, unshrinking. This is called energy-enlightenment-factor. (3)

For him of strenuous energy there arises zest that is not worldly. This is called zest-enlightenment-factor. (4)

For him of zestful mind the body (of mental aggregates) becomes calm, also consciousness becomes calm. This is called calmness-enlightenment-factor. (5)

For him of calm body (of mental aggregates) and mental pleasure, consciousness is concentrated. This is called concentration-enlightenment-factor. (6)

He, having consciousness concentrated in the above manner, is well balanced. This is called equanimity-enlightenment-factor. (7)

p. 298 468. The seven enlightenment factors are: Mindfulness-enlightenment-factor, truth investigation-enlightenment-factor, energy-enlightenment-factor, zest-enlightenment-factor, calmness-enlightenment-factor, concentration-enlightenment-factor, equanimity-enlightenment-factor. [228]

469. Therein what is **mindfulness-enlightenment-factor**? There is mindfulness on internal states; there is mindfulness on external states. That which is mindfulness on internal states; that mindfulness-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. That which is mindfulness on external states; that mindfulness-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. (1)

Therein what is **truth investigation-enlightenment-factor**? There is investigation of internal states; there is investigation of external states. That which is investigation of internal states; that truth investigation-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. That which is investigation of external states; that truth investigation-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. (2)

Therein what is **energy-enlightenment-factor**? There is bodily energy; there is mental energy. That which is bodily energy; that energy-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. That which is mental energy; that energy-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. (3)

Therein what is **zest-enlightenment-factor**? There is zest accompanied by initial application, accompanied by sustained application; there is zest without initial application, without sustained application. That which is zest accompanied by initial application, accompanied by sustained application; that zest-enlightenment-factor

is for full knowledge, for enlightenment, for full emancipation also. That which is zest without initial application, without sustained application; that zest-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. (4)

Therein what is **calmness-enlightenment-factor**? There is calmness of the body (of mental aggregates); there is calmness of consciousness. That which is calmness of body, that calmness-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. That which is calmness of consciousness; that calmness-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. (5) p. 299

Therein what is **concentration-enlightenment-factor**? There is concentration accompanied by initial application, accompanied by sustained application; there is concentration without initial application, without sustained application. That which is concentration accompanied by initial application, accompanied by sustained application; that concentration-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. That which is concentration without initial application, without sustained application; that concentration-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. (6)

Therein what is **equanimity-enlightenment-factor**? There is equanimity of internal states; there is equanimity of external states. That which is equanimity of internal states; that equanimity-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. That which is equanimity of external states; that equanimity-enlightenment-factor is for full knowledge, for enlightenment, for full emancipation also. (7) [229]

470. The seven enlightenment factors are: Mindfulness-enlightenment-factor, truth investigation-enlightenment-factor, energy-enlightenment-factor, zest-enlightenment-factor, calmness-enlightenment-factor, concentration-enlightenment-factor, equanimity-enlightenment-factor.

471. Therein what is **mindfulness-enlightenment-factor**? Herein a bhikkhu develops mindfulness-enlightenment-factor dependent

on detachment, dependent on absence of lust, dependent on cessation, culminating in abandonment. Develops truth investigation-enlightenment-factor. :P: Develops energy-enlightenment-factor. :P: Develops zest-enlightenment-factor. :P: Develops calmness-enlightenment-factor. :P: Develops concentration-enlightenment-factor. :P: Develops equanimity-enlightenment-factor dependent on detachment, dependent on absence of lust, dependent on cessation, culminating in abandonment.

P = Complete as final example.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

p. 300 472. The seven enlightenment factors are: Mindfulness-enlightenment-factor, truth investigation-enlightenment-factor, energy-enlightenment-factor, zest-enlightenment-factor, calmness-enlightenment-factor, concentration-enlightenment-factor, equanimity-enlightenment-factor.

473. Therein what are the **seven enlightenment factors**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there are seven enlightenment factors (viz.,) mindfulness-enlightenment-factor, :P<sup>2</sup>: equanimity-enlightenment-factor.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Intermediate enlightenment factors.

474. Therein what is **mindfulness-enlightenment-factor**? That which is mindfulness, constant mindfulness, :P: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called mindfulness-enlightenment-factor. (1)

P = See para. 220.

Therein what is **truth investigation-enlightenment-factor**? That which is wisdom, understanding, :P: absence of dullness,

truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called truth investigation-enlightenment-factor. (2)

P = See para. 525.

Therein what is **energy-enlightenment-factor**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called energy-enlightenment-factor. (3)

P = See para. 220.

Therein what is **zest-enlightenment-factor**? That which is zest, gladness, rejoicing, rapture, mirth, merriment, felicity, | elation, delight of consciousness, zest-enlightenment-factor. This is called zest-enlightenment-factor. (4) [230] p. 301

Therein what is **calmness-enlightenment-factor**? That which of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental concomitants, of the aggregate of consciousness is calmness, serenity, being calm, being serene, state of being serene, calmness-enlightenment-factor. This is called calmness-enlightenment-factor. (5)

Therein what is **concentration-enlightenment-factor**? That which is stability of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called concentration-enlightenment-factor. (6)

P = See para. 220.

Therein what is **equanimity-enlightenment-factor**? That which is equanimity, having equanimity, supreme equanimity, state of balance of consciousness, equanimity-enlightenment-factor. This is called equanimity-enlightenment-factor. These are called the seven enlightenment factors. (As also are) The remaining states associated with the seven enlightenment factors. (7)

475. The seven enlightenment factors are: Mindfulness-enlightenment-factor, :P: equanimity-enlightenment-factor.

P = Intermediate enlightenment factors.

476. Therein what is **mindfulness-enlightenment-factor**? Herein at the time when a bhikkhu develops supramundane jhāna tending

to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is mindfulness, constant mindfulness, :P<sup>2</sup>: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called mindfulness-enlightenment-factor. (As also are) The remaining states associated with mindfulness-enlightenment-factor. :P<sup>3</sup>: (As also are) The remaining states associated with truth investigation-enlightenment-factor. :P<sup>3</sup>: (As also are) The remaining states associated with energy-enlightenment-factor. :P<sup>3</sup>: (As also are) The remaining states associated with zest-enlightenment-factor. :P<sup>3</sup>: (As also are) The remaining states associated with calmness-enlightenment-factor. :P<sup>3</sup>: (As also are) The remaining states associated with concentration-enlightenment-factor.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See para. 220.

P<sup>3</sup> = Complete each as first example, but with appropriate modifications as para. 474.

Therein what is **equanimity-enlightenment-factor**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is equanimity, having equanimity, supreme equanimity, state of balance of consciousness, equanimity-enlightenment-factor. This is called equanimity-enlightenment-factor. (As also are) The remaining states associated with equanimity-enlightenment-factor. [231]

P = See para. 205.

477. The seven enlightenment factors are: Mindfulness-enlightenment-factor, :P: equanimity-enlightenment-factor.

P = Intermediate enlightenment factors.

478. Therein what are the **seven enlightenment factors**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandon-

ing of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is contact, :P<sup>2</sup>: is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; at that time there are the seven enlightenment factors (viz.,) mindfulness-enlightenment-factor, :P<sup>3</sup>: equanimity-enlightenment-factor.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

P<sup>3</sup> = Intermediate enlightenment factors.

479. Therein what is **mindfulness-enlightenment-factor**? That which is mindfulness, constant mindfulness, :P<sup>1</sup>: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called mindfulness-enlightenment-factor. :P<sup>2</sup>:

P<sup>1</sup> = See para. 220. P<sup>2</sup> = Five subsequent enlightenment factors, see para. 474.

Therein what is **equanimity-enlightenment-factor**? That which is equanimity, having equanimity, supreme equanimity, state of balance of consciousness, equanimity-enlightenment-factor. This is called equanimity-enlightenment-factor. These are called the seven enlightenment factors. (As also are) The remaining states associated with the seven enlightenment factors.

480. The seven enlightenment factors are: Mindfulness-enlightenment-factor, :P: equanimity-enlightenment-factor.

P = Intermediate enlightenment factors.

481. Therein what is **mindfulness-enlightenment-factor**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; that which at

that time is mindfulness, constant mindfulness, :P<sup>3</sup>: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called mindfulness-enlightenment-factor, (As also are) The remaining states associated with mindfulness-enlightenment-factor. :P<sup>4</sup>: (As also are) The remaining states [232] associated with truth investigation-enlightenment-factor. :P<sup>4</sup>: (As also are) The remaining states associated with energy-enlightenment-factor. :P<sup>4</sup>: (As also are) The remaining states associated with zest-enlightenment-factor. :P<sup>4</sup>: (As also | are) The remaining states associated with calmness-enlightenment-factor. :P<sup>4</sup>: (As also are) The remaining states associated with concentration-enlightenment-factor.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

P<sup>3</sup> = See para. 220.

P<sup>4</sup> = Complete each as first example but with appropriate modifications as para. 474.

Therein what is **equanimity-enlightenment-factor**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; that which at that time is equanimity, having equanimity, supreme equanimity, state of balance of consciousness, equanimity-enlightenment-factor. This is called equanimity-enlightenment-factor. (As also are) The remaining states associated with equanimity-enlightenment-factor.

P = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

482. The seven enlightenment factors are: Mindfulness-enlightenment-factor, truth investigation-enlightenment-factor, energy-enlightenment-factor, zest-enlightenment-factor, calmness-enlightenment-factor, concentration-enlightenment-factor, equanimity-enlightenment-factor.

483. Of the seven enlightenment factors how many are good; how many bad; how many neither-good-nor-bad. :P: How | many with cause of bewailing; how many without cause of bewailing? p. 305

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

484. (The seven enlightenment factors) Sometimes are good; sometimes are neither-good-nor-bad. Zest-enlightenment-factor is associated with pleasant feeling. Six enlightenment factors sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. (The seven enlightenment factors) Sometimes are resultants; sometimes are productive of resultants. Are not grasped (by craving and false view), are not objects of the attachments. Are not corrupt, are not objects of the corruptions. Sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. Zest-enlightenment-factor is not accompanied by zest; is accompanied by pleasure; is not accompanied by indifference. Six enlightenment factors sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. (The seven enlightenment factors) Are not to be abandoned either by the first path or by the subsequent paths; have no roots to be abandoned either by the first path or by the subsequent paths. Sometimes are dispersive (of continuing rebirth and death); sometimes are neither cumulative nor dispersive. Sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage. Are immeasurable. Have immeasurable

object. Are superior. [233] Sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). Do not have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have, path as their cause or path as their dominating factor. Sometimes are risen; sometimes are not risen; sometimes are bound to arise. Sometimes are past; sometimes are future; sometimes are present. Should not be said to have either, past objects; future objects or present objects. Sometimes are internal; sometimes are external; sometimes are | both internal and external. Have external objects. Are not visible, are not impingent.

p. 306

## 2. The Couplets

485. Truth investigation-enlightenment-factor is root. Six enlightenment factors are associated with roots. Truth investigation-enlightenment-factor is root also accompanied by root; six enlightenment factors should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Truth investigation-enlightenment-factor is root also associated with root. Six enlightenment factors should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Six enlightenment factors are not roots, are accompanied by roots. Truth investigation-enlightenment-factor should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (The seven enlightenment factors) Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Are supramundane. Are cognizable by one way; are not cognizable by another way. Are not defilements. Are not objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. Should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Are not associated with the defilements, are not objects of the defilements. Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P:

Have objects. Are not consciousness. Are mental concomitants. Are associated with consciousness. Are conjoined with consciousness. Are generated by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, accompany consciousness. Are external. Are not derived. Are not grasped. Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths. Sometimes are accompanied | by initial application; sometimes are without initial application. p. 307  
Sometimes are accompanied by sustained application; sometimes are without sustained application.

P = Complete as for defilements in this paragraph.

Zest-enlightenment-factor is without zest. Six enlightenment factors sometimes are with zest; sometimes are without zest. Zest-enlightenment-factor is not accompanied by zest. Six enlightenment factors sometimes are accompanied by zest; sometimes are not accompanied by zest. Zest-enlightenment-factor is accompanied by pleasure. [234] Six enlightenment factors sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Zest-enlightenment-factor is not accompanied by indifference. Six enlightenment factors sometimes are accompanied by indifference; sometimes are not accompanied by indifference. (The seven enlightenment factors) Are not characteristic of the plane of desire. Are not characteristic of the plane of form. Are not characteristic of the formless plane. Are not included (i.e. are supramundane). Sometimes tend to release; sometimes do not tend to release. Sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Are not surpassable. Are without cause of bewailing.

(HERE ENDS) INTERROGATION

ANALYSIS OF THE ENLIGHTENMENT FACTORS IS  
ENDED



# 11. Analysis of the Path Constituents

## 1. Analysis According to the Discourses

486. [235] The Noble Eight Constituent Path. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. p. 308

487. Therein what is **right view**? Knowledge of suffering, knowledge of the cause of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering. This is called right view. (1)

Therein what is **right thought**? Thought (associated with) renunciation, thought (associated with) absence of illwill, thought (associated with) absence of cruelty. This is called right thought. (2)

Therein what is **right speech**? Abstaining from false speech; abstaining from slanderous speech; abstaining from harsh speech; abstaining from frivolous speech. This is called right speech. (3)

Therein what is **right action**? Abstaining from killing beings; abstaining from taking that which is not given; abstaining from sexual misconduct. This is called right action. (4)

Therein what is **right livelihood**? Herein a noble disciple having abandoned wrong livelihood makes a living by means of right livelihood. This is called right livelihood. (5)

Therein what is **right effort**? Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen; engenders wish, makes

effort, arouses energy, exerts the mind, strives for the abandoning of evil bad states that have arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, | for the development, for the completion of good states that have arisen. This is called right effort. (6) [236]

Therein what is **right mindfulness**? Herein a bhikkhu dwells contemplating body in the body, ardent, aware, mindful, removing covetousness and mental pain in the world; dwells contemplating feeling in feelings, ardent, aware, mindful, removing covetousness and mental pain in the world; dwells contemplating consciousness in consciousness, ardent, aware, mindful, removing covetousness and mental pain in the world; dwells contemplating ideational object in ideational objects, ardent, aware, mindful, removing covetousness and mental pain in the world. This is called right mindfulness. (7)

Therein what is **right concentration**? Herein a bhikkhu aloof from sense pleasures, aloof from bad states, attains and dwells in the first jhāna accompanied by initial application, accompanied by sustained application, with zest and pleasure born of detachment; inhibiting initial application and sustained application he attains and dwells in the second jhāna with internal refinement, exalted development of mind, without initial application, without sustained application, with zest and pleasure born of concentration; he, desirous of zest, dwells equable, mindful, aware, and he experiences pleasure by way of mental states; this the Noble Ones declare, “The equable, mindful dweller in pleasure”; he attains and dwells in the third jhāna; by the abandoning of pleasure and by the abandoning of pain, then first terminating mental pleasure and mental pain he attains and dwells in the fourth jhāna (which is) neither pain nor pleasure (but is) purity of mindfulness caused by equanimity. This is called right concentration. (8)

488. The Noble Eight Constituent Path. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

489. Therein what is **right view**? Herein a bhikkhu develops right view dependent on detachment, dependent on absence of lust, dependent on cessation, culminating in abandonment. Develops right thought. :P: Develops right speech. :P: Develops right action. :P: Develops right livelihood. :P: Develops right effort. :P: Develops right mindfulness. :P: Develops right concentration | dependent on detachment, dependent on absence of lust, dependent on cessation, culminating in abandonment.

p. 310

P = Complete as final example.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

490. The Eight Constituent Path is: Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

491. Therein what is the **Eight Constituent Path**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: [237] attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the Eight Constituent Path (viz.,) right view, :P<sup>2</sup>: right concentration.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = Intermediate path constituents.

492. Therein what is **right view**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called right view. (1)

P = See para. 525.

Therein what is **right thought**? That which is mentation, thinking, thought, fixation, focussing, application of the mind, right thought, path constituent, included in the path. This is called right thought. (2)

Therein what is **right speech**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to the four verbal wrong actions: right speech, path constituent, included in the path. This is called right speech. (3)

p. 311 | Therein what is **right action**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to the three wrong bodily actions: right action, path constituent, included in the path. This is called right action. (4)

Therein what is **right livelihood**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to wrong livelihood: right livelihood, path constituent, included in the path. This is called right livelihood. (5)

Therein what is **right effort**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right effort. (6)

P = See para. 220.

Therein what is **right mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called right mindfulness. (7)

P = See para. 220.

Therein what is **right concentration**? That which is stability of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. This is called the Eight Constituent Path. (As also are) The remaining states associated with the Eight Constituent Path. (8)

P = See para. 220.

493. The Five Constituent Path is: Right view, right thought, right effort, right mindfulness, right concentration. [238]

494. Therein what is the **Five Constituent Path**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of

wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the Five Constituent Path (viz.,) right view, right thought, right effort, right mindfulness, right concentration.

P = See para. 205.

495. Therein what is **right view**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called right view. p. 312

P = See para. 525.

Therein what is **right thought**? That which is mentation, thinking, :P: right thought, path constituent, included in the path. This is called right thought.

P = See para. 182.

Therein what is **right effort**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right effort.

P = See para. 220.

Therein what is **right mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called right mindfulness.

P = See para. 220.

Therein what is **right concentration**? That which is stability of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. This is called the Five Constituent Path. (As also are) The remaining states associated with the Five Constituent Path.

P = See para. 220.

496. The Five Constituent Path is: Right view, right thought, right effort, right mindfulness, right concentration.

497. Therein what is **right view**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for

p. 313 the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is wisdom, understanding, :P<sup>2</sup>: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, | included in the path. This is called right view. (As also are) The remaining states associated with right view. :P<sup>3</sup>: (As also are) The remaining states associated with right thought. :P<sup>3</sup>: (As also are) The remaining states associated with right effort. :P<sup>3</sup>: (As also are) The remaining states associated with right mindfulness. [239]

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See para. 525.

P<sup>3</sup> = Complete each as first example but with appropriate modifications as para. 495.

Therein what is **right concentration**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; that which at that time is stability of consciousness, :P<sup>2</sup>: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. (As also are) The remaining states associated with right concentration.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See para. 220.

498. The Eight Constituent Path is: Right view, :P: right concentration.

P = Intermediate path constituents.

499. Therein what is the Eight Constituent Path? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense

pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; at that time there is the Eight Constituent Path (viz.,) right view, :P<sup>3</sup>: right concentration. This is called the Eight Constituent Path. (As also are) The remaining states associated with the Eight Constituent Path.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

P<sup>3</sup> = Intermediate path constituents.

500. The Five Constituent Path is: Right view, right thought, right effort, right mindfulness, right concentration. p. 314

501. Therein what is the **Five Constituent Path**? [240] Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; at that time there is the Five Constituent Path (viz.,) right view, right thought, right effort, right mindfulness, right concentration. This is called the Five Constituent Path. (As also are) The remaining states associated with the Five Constituent Path.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

502. The Five Constituent Path is: Right view, right thought, right effort, right mindfulness, right concentration.

503. Therein what is **right view**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice,

knowledge slowly acquired and is empty; that which at that time is wisdom, understanding, :P<sup>3</sup>: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called right view. (As also are) The remaining states associated with right view. :P<sup>4</sup>: (As also are) The remaining states associated with right thought. :P<sup>4</sup> (As also are) The remaining states associated with right effort. :P<sup>4</sup>: (As also are) The remaining states associated with right mindfulness.

p. 315

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

P<sup>3</sup> = See para. 525.

P<sup>4</sup> = Complete each as first example but with appropriate modifications as para. 495.

Therein what is **right concentration**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: [241] there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; that which at that time is stability, steadfastness, firmness of consciousness; non-distraction, non-wavering, mental imperturbability, calmness, controlling faculty of concentration, power of concentration, right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. (As also are) The remaining states associated with right concentration.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

504. The Noble Eight Constituent Path. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

505. Of the eight path constituents how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

506. (The eight path constituents) Sometimes are good; sometimes are neither-good-nor-bad. Right thought is associated with pleasant feeling. Seven path constituents sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. (The eight path constituents) Sometimes are resultants; sometimes are productive of resultants. Are not grasped (by craving and false view), are not objects of the attachments. Are not corrupt, are not objects of the corruptions. Right thought is without initial application, sustained application only. Seven path constituents sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. Right thought is accompanied by zest; is accompanied by pleasure; is not accompanied by indifference. Seven path constituents sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. (The eight path constituents) Are not to be abandoned either by the first path or by the subsequent paths. Have no roots to be abandoned either by the first path or by the subsequent paths. Sometimes are dispersive (of continuing rebirth and death); sometimes are neither cumulative nor dispersive. Sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage. Are immeasurable. Have immeasurable object. Are superior. Sometimes are right (states with fixed (resultant time); sometimes are of no fixed (resultant time). Do

not have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have, path as their cause or path as their dominating factor. Sometimes are risen; sometimes are not risen; sometimes are bound to arise. Sometimes are past; sometimes are future; sometimes are present. Should not be said to have either, past objects; future objects or present objects. Sometimes are internal; sometimes are external; sometimes are both internal and external. Have external object. Are not visible, are not impingent. [242]

## 2. The Couplets

p. 317 507. Right view is root. Seven path constituents are not roots. (The eight path constituents) Are accompanied by roots. Are associated with roots. Right view is root also accompanied by root. Seven path constituents should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Right view is root also associated with root. Seven path constituents should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Seven path constituents are not roots, are accompanied by roots. Right view should not be said to be, not root, is accompanied by root or not root, is not accompanied by root.

(The eight path constituents) Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Are supramundane. Are cognizable by one way; are not cognizable by another way.

(The eight path constituents) Are not defilements. Are not objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. Should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Are not associated with the defilements, are not objects of the defilements.

(The eight path constituents) Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P: Have objects. Are not consciousness. Are mental concomitants. Are associated with consciousness. Are conjoined

with consciousness. Are generated by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, accompany consciousness. Are external. Are not derived. Are not grasped.

P = Complete as for defilements in previous para.

(The eight path constituents) Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths. Right thought is without initial application. Seven path constituents sometimes are accompanied by initial application; sometimes are without initial application. Right thought is accompanied by sustained application. Seven path constituents sometimes are accompanied by sustained application; sometimes are without sustained application. Right thought is with zest. Seven path constituents sometimes are with zest; sometimes are without zest. Right thought is accompanied by zest. Seven path constituents sometimes are accompanied by zest; sometimes are not accompanied by zest. Right thought is accompanied by pleasure. Seven path constituents sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Right thought is not accompanied by indifference. Seven path constituents sometimes are accompanied by indifference; sometimes are not accompanied by indifference. [243] (The eight path constituents) Are not characteristic of the plane of desire. Are not characteristic of the plane of form. Are not characteristic of the formless plane. Are not included (i.e. are supramundane). Sometimes tend to release; sometimes do not tend to release. Sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Are not surpassable. Are without cause of bewailing.

P = Complete as for defilements in earlier para.

(HERE ENDS) INTERROGATION

ANALYSIS OF THE PATH CONSTITUENTS IS ENDED



# 12. Analysis of Jhāna<sup>1</sup>

## 1. Analysis According to the Discourses

508. [244] Herein a bhikkhu dwells restrained and controlled by the fundamental precepts, endowed with (proper) behaviour and a (suitable) alms resort, seeing peril in (his) slightest faults, observing (the precepts) he trains himself in the precepts, guarded as to the doors of the controlling faculties (of the senses), in food knowing the right amount, in the first watch of the night and in the last watch of the night practising the practice of vigilance, with intense effort and penetration practising the practice of development of enlightenment states; he, in approaching and in departing, acts with awareness; in looking ahead and in looking around he acts with awareness; in bending and in stretching he acts with awareness; in bearing the outer robe, the alms-bowl and the under robe, he acts with awareness; in eating, in drinking, in chewing, in tasting, he acts with awareness; in obeying the calls of nature he acts with awareness; in walking, in standing, in sitting, in sleeping, in waking, in talking, in being silent, he acts with awareness; he approaches a secluded abode, a forest, the foot of a tree, a mountain, a wadi, a hill cave, a cemetery, a remote forest, a desolate place, a heap of straw, (an abode) having little noise, having little tumult, free from the atmosphere of humans, secret from men, suitable for retirement; he, having gone to a forest or having gone to the foot of a tree or having gone to an empty place, sits fold-

p. 319

---

<sup>1</sup>Lit. meaning  $\sqrt{jhe}$  = “that which thinks closely” (of an object), and “that which burns” (adverse things, i.e., the hindrances). Jhānas are states in which concentration is attained fully, and in which the hindrances are inhibited.

ing (the legs) crosswise, holding the body erect, setting up mindfulness in front (of him); he, abandoning covetousness (for anything) in the world dwells with consciousness freed from covetousness; he cleanses his consciousness of covetousness. Abandoning illwill and antipathy he dwells having consciousness without illwill, compassionate for the welfare of all living beings; he cleanses his consciousness of illwill | and antipathy. Abandoning sloth and torpor he dwells freed from sloth and torpor, having bright perception, mindful and aware; he cleanses his consciousness of sloth and torpor. Abandoning distraction and remorse he dwells without distraction having internally [245] quiet consciousness; he cleanses his consciousness of distraction and remorse. Abandoning doubt, doubt overcome, he dwells without uncertainty as to good states; he cleanses his consciousness of doubt. Abandoning these five hindrances (that are) mental corruptions and attenuation of wisdom, he, aloof from sense pleasures, aloof from bad states, attains and dwells in the first jhāna accompanied by initial application, accompanied by sustained application, with zest and pleasure born of detachment; inhibiting initial application and sustained application he attains and dwells in the second jhāna with internal refinement, exalted development of mind, without initial application, without sustained application, with zest and pleasure born of concentration; he, desireless of zest, dwells equable, mindful, aware, and he experiences pleasure by way of the body (of mental aggregates); this the Noble Ones declare, “The equable, mindful dweller in pleasure”; he attains and dwells in the third jhāna; by the abandoning of pleasure and by the abandoning of pain, then first terminating mental pleasure and mental pain he attains and dwells in the fourth jhāna (which is) neither-pain-nor-pleasure (but is) purity of mindfulness caused by equanimity; having wholly passed the perceptions of form by terminating perceptions of (sense) impingement, by not attending to diversity of perceptions, (concentrating) thus, “Infinite is space”, he attains and dwells in the state of infinity of space; having wholly passed the state of infinity of space, (concentrating) thus, “Infinite is consciousness”, he attains and dwells in the state of infinity of consciousness; having wholly passed the state of infinity of

consciousness, (concentrating) thus, “There is nothing whatever”, he attains and dwells in the state of nothingness; having wholly passed the state of nothingness he attains and dwells in the state of neither perception nor non-perception.

(HERE ENDS) THE SUMMARY

509. “**Herein**” means: Of this view, of this ability (to comprehend), of this choice, in this holding (i.e., the view that is held), in this truth, in this discipline, in this doctrine, in this exposition, in | this supreme practice, in this teaching of the Teacher. Therefore this is called “herein”. p. 321

510. “**Bhikkhu**” means: Bhikkhu by designation; bhikkhu by acknowledgment; bhikkhu because of mendicancy; bhikkhu by habit of mendicancy; bhikkhu by reaching (the stage of) going for alms; bhikkhu by wearing cut up cloth; bhikkhu by destroying evil bad states; bhikkhu by having destroyed evil bad states; [246] bhikkhu by the limited abandoning of the corruptions; bhikkhu by the unlimited abandoning of the corruptions; bhikkhu by (being) of the seven supramundane stages; bhikkhu by (being) of the final supramundane stage; bhikkhu by (being) neither of the seven supramundane stages nor of the final supramundane stage; bhikkhu by excellence (of attainment); bhikkhu by goodness; bhikkhu by fineness (of quality); bhikkhu by (having) essential principles; ordained bhikkhu by the united Saṅgha by means of faultless, reasonable action having declaration as the fourth (item).

511. “**Fundamental precept**” means: Morality, foundation, beginning, footing, mastery, restraint, foremost, chief for the attainment of good states. “**Restraint**” means: Bodily non-transgression, verbal non-transgression, both bodily and verbal non-transgression. “**Controlled**” means: Possessed of this restraint by the fundamental precepts he is well possessed, attained, well attained, endowed, well endowed, furnished. Therefore this is called “restrained and controlled by the fundamental precepts”.

512. “**Dwells**” means: Assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “dwells”.

513. “**Endowed with (proper) behaviour and a (suitable) alms resort**” means: There is (proper) behaviour; there is improper behaviour.

Therein what is **improper behaviour**? Bodily transgression, verbal transgression, both bodily and verbal transgression. This is called improper behaviour. Also all wrong morality is improper behaviour. Herein a certain one makes a living by giving bamboo or by giving leaves or by giving flowers or by giving fruit or by giving soap powder or by giving tooth sticks or by servile behaviour or by | bean soup behaviour or by dandling behaviour or by being a foot messenger or by any other wrong livelihood rejected by the Buddha. This is called improper behaviour.

p. 322

Therein what is **(proper) behaviour**? Bodily non-transgression, verbal non-transgression, both bodily and verbal non-transgression. This is called (proper) behaviour. Also all moral restraint is (proper) behaviour. Herein a certain one makes a living by not giving bamboo, by not giving leaves, by not giving flowers, by not giving fruit, by not giving soap powder, by not giving tooth sticks, by non-servile behaviour, by non-bean soup behaviour, by non-dandling behaviour, by not being a foot messenger nor by any other wrong livelihood rejected by the Buddha. This is called (proper) behaviour.

514. “**Alms resort**” means: There is (suitable) alms resort; there is unsuitable alms resort.

Therein what is **unsuitable alms resort**? [247] Herein a certain one resorts to prostitutes for alms or resorts to widows for alms or resorts to spinsters for alms or resorts to eunuchs for alms or resorts to bhikkhunis for alms or resorts to public houses for alms; he dwells consorting with kings, with kings’ ministers, with heretics, with followers of heretics in unbecoming relationship; also those families with no confidence, who are displeased, who are not founts of benevolence, who are abusive and censoring, who are ill-wishers, who are wishers of adversity, wishers of discomfort, who do not wish for safety from

the bonds for bhikkhus, for bhikkhunīs, for male devotees, for female devotees; such families he depends on, approaches, frequents. This is called unsuitable alms resort.

Therein what is **suitable alms resort**? Herein a certain one does not resort to prostitutes for alms, does not resort to widows for alms, does not resort to spinsters for alms, does not resort to eunuchs for alms, does not resort to bhikkhunīs for alms, does not resort to public houses for alms; he dwells not consorting with kings, with kings' ministers, with heretics, with followers of heretics in unbecoming relationship; however, those families with confidence, who are pleased, who are fountains of benevolence, (whose houses) are radiant with yellow robes, (whose houses abound with) the draught of entering and departing bhikkhus, who are well wishers, wishers of welfare, wishers of comfort, who wish for safety from the bonds for bhikkhus, for bhikkhunīs, for male devotees, for female devotees; | such families he depends on, approaches, frequents. This is called (suitable) alms resort. Thus of this (proper) behaviour and of this (suitable) alms resort he is possessed, :P: furnished. Therefore this is called "endowed with (proper) behaviour and a (suitable) alms resort".

p. 323

P = See para. 357.

515. "**Seeing peril in (his) slightest faults**" means: Therein what are **slightest faults**? Those faults which are trifling, insignificant, light, said to be light and which should cause mastery, should cause restraint, should cause the rise of consciousness, should attract attention. These are called slightest faults. Thus in these slightest faults he sees fault, he sees peril, he sees danger, he sees escape (therefrom). Therefore this is called "seeing peril in (his) slightest faults". [248]

516. "**Observing (the precepts) he trains himself in the precepts**" means: Therein what are the **precepts**? Four types of precepts are: For bhikkhus, bhikkhu precepts; for bhikkhunīs, bhikkhuni precepts; for male devotees, male devotee precepts; for female devotees, female devotee precepts. These are called the precepts. Thus he exists observing these precepts exclusively, completely, without remainder, entirely. Therefore this is called "observing (the precepts) he trains himself in the precepts".

517. **“Guarded as to the doors of the controlling faculties”** means: There is guarding as to the doors of the controlling faculties; there is not guarding as to the doors.

Therein what is **“not guarding as to the doors of the controlling faculties”**? Herein a certain one seeing a visible (object) with the eye takes in the general appearance, takes in the detail. For whatever reason a person is dwelling without controlling the controlling faculty of eye, covetousness and mental pain, evil bad states may (will) follow. He does not exercise restraint thereof; he does not safeguard the controlling faculty of eye; he does not undertake restraint in the controlling faculty of eye. Hearing an audible (object) with the ear. :P: Smelling an odorous (object) with the nose. :P: Tasting a sapid (object) with the tongue. :P: Touching a tangible (object) with the body. :P: Cognizing an ideational (object) with the mind takes in the general appearance, takes in the detail. For whatever reason a person is dwelling without controlling the controlling faculty of mind, covetousness and mental pain, evil bad states may (will) follow. He does not exercise restraint thereof; he does not safeguard the controlling faculty of mind; he does not undertake restraint in the controlling faculty of mind. That which of these six controlling faculties is not guarding, not being guarded, not safeguarding, not restraint. This is called **“not guarding as to the doors of the controlling faculties”**.

p. 324

P = Complete each in general form of first example.

Therein what is **“guarding as to the doors of the controlling faculties”**? Herein a certain one seeing a visible (object) with the eye does not take in the general appearance, does not take in the detail. For whatever reason a person is dwelling without controlling the controlling faculty of eye, covetousness and mental pain, evil bad states may (will) follow. He exercises restraint thereof; he safeguards the controlling faculty of eye; he undertakes restraint in the controlling faculty of eye. Hearing an audible (object) with the ear. :P<sup>1</sup>: Smelling an odorous (object) with the nose. :P<sup>1</sup>: Tasting a sapid (object) with the tongue. :P<sup>1</sup>: Touching a tangible (object) with the body. :P<sup>1</sup>: Cognizing an ideational (object) with the mind does not take in the general appearance, does not take in the detail. For whatever reason a per-

son is dwelling without controlling the controlling faculty of mind, covetousness and mental pain, evil bad states may (will) follow. He exercises restraint thereof; he safeguards the controlling faculty of mind; he undertakes restraint in the controlling faculty of mind. That which of these six controlling faculties is guarding, being guarded, safeguarding, restraint. This is called [249] “guarding as to the doors of the controlling faculties”. Of this guarding as to the doors of the controlling faculties he is possessed, well possessed, :P<sup>2</sup>: furnished. Therefore this is called “guarded as to the doors of the controlling faculties”.

P<sup>1</sup> = Complete each in general form of first example. P<sup>2</sup> = See para. 357.

518. **“In food knowing the right amount”** means: There is, “in food knowing the right amount”; there is, “in food not knowing the right amount”.

Therein what is **“in food not knowing the right amount”**? Herein a certain one not reflecting, improperly takes food for pleasurable pursuits, for pride, for physical charm, for fine physique. | p. 325  
That which therein is dissatisfaction, not knowing the right amount, not reflecting on food. This is called “in food not knowing the right amount”.

Therein what is **“in food knowing the right amount”**? Herein a certain one reflecting, properly takes food, not for pleasurable pursuits, not for pride, not for physical charm, not for fine physique (but) just enough for stabilizing and maintaining this body, for alleviating the pangs (of hunger), for furthering supreme practice; (thinking) thus, this old feeling (i.e., discomfort) I destroy; I will not produce a new feeling (i.e., satiety); and there will be for me sustenance, absence of fault and dwelling comfortably. That which therein is satisfaction, knowing the right amount, reflecting on food. This is called “in food knowing the right amount”. Of this knowing the right amount in food he is possessed, :P: furnished. Therefore this is called “in food knowing the right amount”.

P = See para. 357.

519. And how does a bhikkhu in the first watch of the night and in the last watch of the night practise the practice of vigilance? Herein

a bhikkhu during the day while pacing up and down, while sitting, cleanses his consciousness of obstructive states; during the first watch of the night while pacing up and down, while sitting, he cleanses his consciousness of obstructive states; during the middle watch of the night he lies down on the right side in the lion posture, putting one leg slightly displaced upon the other, mindful, aware, attentive to the idea of arising; during the last watch of the night, he, having arisen, while pacing up and down, while sitting, cleanses his consciousness of obstructive states. Thus a bhikkhu in the first watch of the night and in the last watch of the night practises the practice of vigilance.

520. **“Intense effort”** means: That which is the arousing of mental energy, :P: right effort.

P = See para. 220.

521. **“Penetration”** means: That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view.

P = See para. 525.

p. 326 522. **“Practising the practice of the development of enlightenment states”** means: Therein what are **enlightenment states**? The seven enlightenment factors (viz.,) mindfulness-enlightenment-factor, truth investigation-enlightenment-factor, energy-enlightenment-factor, zest-enlightenment-factor, calmness-enlightenment-factor, concentration-enlightenment-factor, [250] equanimity-enlightenment-factor. These are called enlightenment states. Thus these enlightenment states he pursues, develops, repeats. Therefore this is called “practising the practice of the development of enlightenment states”.

523. And how does a bhikkhu in approaching and in departing, act with awareness; in looking ahead and in looking around, act with awareness; in bending and in stretching, act with awareness; in bearing the outer robe, the alms-bowl and the under robe, act with awareness; in eating, in drinking, in chewing, in tasting, act with awareness; in obeying the calls of nature, act with awareness; in walking, in standing, in sitting, in sleeping, in waking, in talking, in being silent, act with awareness? Herein a bhikkhu mindful and aware, approaches; mindful and aware he departs; mindful and aware he looks

ahead; mindful and aware he looks around; mindful and aware he bends; mindful and aware he stretches; mindful he acts with awareness; in bearing the outer robe, the alms-bowl and the under robe, mindful he acts with awareness; in eating, in drinking, in chewing, in tasting, mindful he acts with awareness; in obeying the calls of nature, mindful he acts with awareness; in walking, in standing, in sitting, in sleeping, in waking, in talking, in being silent, mindful he acts with awareness.

524. Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, recollection, mindfulness, act of remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness, controlling faculty of mindfulness, power of mindfulness, right mindfulness. This is called mindfulness.

525. “**Aware**” means: Therein what is **awareness**? That which is wisdom, understanding, investigation, research, truth investigation, discernment, discrimination, differentiation, erudition, proficiency, subtlety, analysis, consideration, breadth, sagacity, guidance, insight, awareness, goad, wisdom, controlling faculty of | wisdom, power of wisdom, sword of wisdom, tower of wisdom, light of wisdom, lustre of wisdom, splendour of wisdom, jewel of wisdom, absence of dullness, truth investigation, right view. This is called awareness. Thus of this mindfulness and this awareness he is possessed, :P: furnished. Thus a bhikkhu mindful and aware approaches; mindful and aware he departs; mindful and aware he looks ahead; mindful and aware he looks around; mindful and aware he bends; mindful and aware he stretches; mindful he acts with awareness; in bearing the outer robe, the alms-bowl and the under robe, mindful [251] he acts with awareness; in eating, in drinking, in chewing, in tasting, mindful he acts with awareness; in obeying the calls of nature, mindful he acts with awareness; in walking, in standing, in sitting, in sleeping, in waking, in talking, in being silent, he acts with awareness.

P = See para. 357.

526. “**Secluded**” means: If the abode is proximate and is not crowded with lay people or with monks; thereby it is secluded. If the abode is

distant and is not crowded with lay people or with monks; thereby it is secluded.

527. **“Abode”** means: Bed is abode; chair also is abode; cushion also is abode; pillow also is abode; vihāra also is abode; pent-roofed (house) also is abode; gable-roofed (house) also is abode; watchtower also is abode; circular (house) also is abode; cell also is abode; cave also is abode; foot of a tree also is abode; bamboo thicket also is abode or wherever else bhikkhus retreat; all this is abode.

528. **“He approaches a secluded abode”** means: This secluded abode he approaches, approaches happily, makes use of, depends on, makes good use of. Therefore this is called “he approaches a secluded abode”.

529. **“Forest”** means: Departing beyond the threshold; all this is forest.

530. **“Foot of a tree”** means: Foot of a tree is just the foot of a tree; mountain is just a mountain; wadi is just a wadi; hill-cave is just a hill-cave; cemetery is just a cemetery; desolate place is just a desolate place; heap of straw is just a heap of straw.

p. 328 531. **“Remote forest”** means: This is the name for distant abodes; “remote forest” means: This is the name for jungle thicket abodes; “remote forest” means: This is the name for fearful abodes; “remote forest” means: This is the name for horripilant abodes; “remote forest” means: This is the name for outlying abodes; “remote forest” means: This is the name for abodes not in the neighbourhood of human beings; “remote forest” means: This is the name for insupportable abodes.

532. **“Having little noise”** means: If the abode is proximate and is not crowded with lay people or with monks; thereby it has little noise. If the abode is distant and is not crowded with lay people or with monks; thereby it has little noise.

533. **“Having little tumult”** means: That which has little noise, that also has little tumult. That which has little tumult, [252] that also is free from the atmosphere of humans. That which is free from the

atmosphere of humans, that also is secret from men. That which is secret from men, that also is suitable for retirement.

534. **“Having gone to a forest or having gone to the foot of a tree or having gone to an empty place”** means: He has gone to a forest or he has gone to the foot of a tree or he has gone to an empty place.

535. **“Sits folding (the legs) crosswise”** means: He sits folding (the legs) crosswise.

536. **“Holding the body erect”** means: The body is erect, stable and well set-up.

537. **“Setting up mindfulness in front”** means: Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, recollection, :P: right mindfulness. This is called mindfulness. This mindfulness is set-up, well set-up at the tip of the nose or at the centre of the upper lip. Therefore this is called “setting up mindfulness in front”.

P = See para. 220.

538. **“Abandoning covetousness in the world”** means: Therein what is covetousness? That which is lusting, infatuation, :P: infatuation of consciousness. This is called covetousness. p. 329

P = See para. 249.

Therein what is **the world**? The five aggregates (as objects of) the attachments are the world. This is called the world. This covetousness in this world is calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “abandoning covetousness in the world”.

539. **“With consciousness freed from covetousness”** means: Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is freed from covetousness. Therefore this is called “with consciousness freed from covetousness”.

P = See para. 184.

540. **“Dwells”** means: Assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “dwells”.

541. “**Cleanses his consciousness of covetousness**” means: Therein what is **covetousness**? That which is lusting, infatuation, :P: infatuation of consciousness. This is called covetousness.

P = See para. 249.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness he clears, purifies, cleanses, delivers, releases, sets free from this covetousness. Therefore this is called “cleanses his consciousness of covetousness”. [253]

P = See para. 184.

542. “**Abandoning illwill and antipathy**” means: There is illwill; there is antipathy.

p. 330

Therein what is **illwill**? That which is vexation of consciousness, resentment, repulsion, hostility, irritation, exasperation, incensement, hatred, antipathy, abhorrence, mental disorder, detestation, anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, being disorderly, state of being disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called illwill.

Therein what is **antipathy**? That which is illwill is antipathy; that which is antipathy is illwill; thus this illwill and this antipathy are calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “abandoning illwill and antipathy”.

543. “**Having consciousness without illwill**” means: Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is without illwill. Therefore this is called “having consciousness without illwill”.

P = See para. 184.

544. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

545. “**Cleanses his consciousness of illwill and antipathy**” means: There is illwill; there is antipathy.

Therein what is **illwill**? That which is vexation of consciousness, :P: ferocity, abruptness, absence of delight of consciousness. This is called illwill.

P = See para. 542.

Therein what is **antipathy**? That which is illwill is antipathy; that which is antipathy is illwill.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness he clears, purifies, cleanses, delivers, releases, sets free from this illwill and antipathy. Therefore this is called “cleanses his consciousness of illwill and antipathy”.

P = See para. 184.

546. “**Abandoning sloth and torpor**” means: There is sloth; there is torpor. p. 331

Therein what is **sloth**? That which is indisposition of consciousness, unwieldiness, drooping, sagging, sluggishness, being sluggish, state of being sluggish, sloth, being slothful, state of consciousness being slothful. This is called sloth.

Therein what is **torpor**? [254] That which is indisposition of the body (of mental aggregates), unwieldiness, shrouding, enveloping, barricading within, torpor, sleeping, drowsiness, sleeping, being asleep, state of being asleep. This is called torpor. Thus this sloth and this torpor are calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “abandoning sloth and torpor”.

547. “**Freed from sloth and torpor**” means: Having given up, having discarded, having freed, having abandoned, having rejected, having both abandoned and rejected that sloth and torpor. Therefore this is called “freed from sloth and torpor”.

548. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

549. “**Having bright perception**” means: Therein what is **perception**? That which is perception, perceiving, state of perceiving. This

is called perception. This perception is bright, unobstructed, very pure, very clear. Therefore this is called “having bright perception”.

550. “**Mindful and aware**” means: Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness. This is called mindfulness.

P = See para. 220.

Therein what is **awareness**? That which is wisdom, understanding, :P<sup>1</sup>: absence of dullness, truth investigation, right view. This is called awareness. Thus of this mindfulness and this awareness he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “mindful and aware”.

P<sup>1</sup> = See para. 525. P<sup>2</sup> = See para. 357.

p. 332 551. “**He cleanses his consciousness of sloth and torpor**” means: There is sloth; there is torpor.

Therein what is **sloth**? :P: This is called sloth.

P = See para. 546.

Therein what is **torpor**? :P: This is called torpor.

P = See para. 546.

Therein what is **consciousness**? :P: This is called consciousness. This consciousness he clears, purifies, cleanses, delivers, releases, sets free from this sloth and torpor. Therefore this is called “he cleanses his consciousness of sloth and torpor”.

P = See para. 184.

552. “**Abandoning distraction and remorse**” means: There is distraction; there is remorse. [255]

Therein what is **distraction**? That which is distraction of consciousness, disquietude, mental wavering, turmoil of consciousness. This is called distraction.

Therein what is **remorse**? Perceiving what is proper in what is not proper, perceiving what is not proper in what is proper, perceiving what is fault in what is not fault, perceiving what is not fault in what is fault; that which is similar, remorse, being remorseful, state of being remorseful, mental contrition, mental scarifying. This is called remorse. Thus this distraction and this remorse are calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed,

withered, well withered, abrogated. Therefore this is called “abandoning distraction and remorse”.

553. “**Without distraction**” means: Having given up, having discarded, having freed, having abandoned, having rejected, having both abandoned and rejected that distraction and remorse. Therefore this is called “without distraction”.

554. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

“**Internally**” means: That which is personal, self-referable.<sup>1</sup>

555. “**Quiet consciousness**” means: Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is calmed, tranquillized, quietened internally. Therefore this is called “internally quiet consciousness”. p. 333

P = See para. 184.

556. “**He cleanses his consciousness of distraction and remorse**” means: There is distraction; there is remorse.

Therein what is **distraction**? That which is distraction of consciousness, disquietude, mental wavering, turmoil of consciousness. This is called distraction.

Therein what is **remorse**? :P: This is called remorse.

P = See para. 552.

Therein what is **consciousness**? :P: This is called consciousness. This consciousness he clears, purifies, cleanses, delivers, releases, sets free from this distraction and remorse. Therefore this is called “he cleanses his consciousness of distraction and remorse”.

P = See para. 184.

557. “**Abandoning doubt**” means: Therein what is **doubt**? That which is puzzlement, being puzzled, state of being puzzled, perplexity, doubt, oscillation, dual path, fluctuation, uncertainty of grip, evasion, hesitation, not plunging in, rigidity of consciousness, mental scarifying. This is called doubt. [256] This doubt is calmed, tranquillized,

---

<sup>1</sup>This verse is omitted in this text, but is included in the Sudhammavati 1912 Burmese Text, and in P.T.S. 1904 romanized text.

inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “abandoning doubt”.

558. “**Doubt overcome**” means: This doubt is overcome, crossed over, got out of, (he is) gone to the other shore, arrived at the other shore. Therefore this is called “doubt overcome”.

559. “**Without uncertainty as to good states**” means: Concerning this doubt as to good states he is not puzzled, does not doubt, is without uncertainty, removed from uncertainty, free from uncertainty. Therefore this is called “without uncertainty as to good states”.

p. 334 560. “**He cleanses his consciousness of doubt**” means: Therein what is **doubt**? That which is puzzlement, being puzzled, state of being puzzled,<sup>1</sup> rigidity of consciousness, mental scarifying. This is called doubt.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness he clears, purifies, cleanses, delivers, releases, sets free from this doubt. Therefore this is called “he cleanses his consciousness of doubt”.

P = See para. 184.

561. “**Abandoning these five hindrances**” means: These five hindrances are calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “abandoning these five hindrances”.

562. “**Mental corruptions**” means: These five hindrances are corruptions of consciousness.

563. “**Attenuation of wisdom**” means: Because of these five hindrances wisdom that has not arisen does not arise, also wisdom that has arisen ceases. Therefore this is called “attenuation of wisdom”.

564. “**Aloof from sense pleasures, aloof from bad states**” means: Therein what are **sense pleasures**? Wish is sense pleasure, lust is sense pleasure, lustful wish is sense pleasure, thought is sense plea-

---

<sup>1</sup>Some texts include :P: here.

sure, lust is sense pleasure, lustful thought is sense pleasure. These are called sense pleasures.

Therein what are **bad states**? Wish for sense pleasure, illwill, sloth, torpor, distraction, remorse, doubt. These are called bad states. [257] Thus from these sense pleasures and from these bad states he is aloof. Therefore this is called “aloof from sense pleasures, aloof from bad states”.

565. “**Accompanied by initial application, accompanied by sustained application**” means: There is initial application; there is sustained application. p. 335

Therein what is **initial application**? That which is mentation, thinking, thought, fixation, focussing, application of the mind, right thought. This is called initial application.

Therein what is **sustained application**? That which is searching, examining, constant examining, scrutinizing, constant connection of (and) constant inspection by consciousness. This is called sustained application. Thus of this initial application and of this sustained application he is possessed, :P: furnished. Therefore this is called “accompanied by initial application, accompanied by sustained application”.

P = See para. 357.

566. “**Born of detachment**” means: Initial application, sustained application, zest, pleasure, one-pointedness of consciousness; they in this detachment are born, begotten, existent, fully existent, apparent. Therefore this is called “born of detachment”.

567. “**Zest and pleasure**” means: There is zest; there is pleasure.

Therein what is **zest**? That which is zest, gladness, rejoicing, rapture, mirth, merriment, felicity, elation, delight of consciousness. This is called zest.

Therein what is **pleasure**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called pleasure. This pleasure is accompanied by, co-nascent with, conjoined with, associated with this zest. Therefore this is called “zest and pleasure”.

568. “**First**” means: First in serial order; this is first because it is attained first.

569. “**Jhāna**” means: Initial application, sustained application, zest, pleasure, one-pointedness of consciousness.

570. “**Attains**” means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the first jhāna.

p. 336 571. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

572. “**Inhibiting initial application and sustained application**” means: There is initial application; there is sustained application.

Therein what is **initial application**? That which is mentation, thinking, :P: right thought. This is called initial application.

P = See para. 565.

Therein what is **sustained application**? [258] That which is searching, examining, constant examining, scrutinizing, constant connection of (and) constant inspection by consciousness. This is called sustained application. Thus this initial application and this sustained application are calmed, tranquilized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “inhibiting initial application and sustained application”.

573. “**Internal**” means: That which is personal, self-referable.

574. “**Refinement**” means: That which is confidence, being confident, trust, implicit faith.

575. “**Exalted development of mind**” means: That which is stability of consciousness, :P: right concentration.

P = See para. 220.

576. “**Without initial application, without sustained application**” means: There is initial application; there is sustained application.

Therein what is **initial application**? That which is mentation, thinking, :P: right thought. This is called initial application.

P = See para. 565.

Therein what is **sustained application**? That which is searching, constant searching,<sup>1</sup> examining, constant examining, scrutinizing, constant connection of (and) constant inspection by consciousness. This is called sustained application. Thus this initial application and this sustained application are calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, | withered, well withered, abrogated. Therefore this is called “without initial application, without sustained application”.

577. “**Born of concentration**” means: Refinement, zest and pleasure; they in this concentration are born, begotten, existent, fully existent, apparent. Therefore this is called “born of concentration”.

578. “**Zest and pleasure**” means: There is zest; there is pleasure. Therein what is **zest**? :P: This is called zest.

P = See para. 567.

Therein what is **pleasure**? :P: This is called pleasure. This pleasure is accompanied by, co-nascent with, conjoined with, associated with this zest. Therefore this is called “zest and pleasure”.

P = See para. 567.

579. “**Second**” means: Second in serial order; this is second because it is attained second.

580. “**Jhāna**” means: Refinement, zest and pleasure, one-pointedness of consciousness.

581. “**Attains**” means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the second jhāna. [259]

582. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

583. “**Desireless of zest**” means: Therein what is *zest*? That which is zest, gladness, rejoicing, rapture, mirth, merriment, felicity, elation, delight of consciousness. This is called zest. This zest is calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “desireless of zest”.

---

<sup>1</sup>Some editions do not include this word.

p. 338 584. “**Equable**” means: Therein what is **equanimity**? That which is equanimity, having equanimity, supreme equanimity, state of balance of consciousness. This is called equanimity. Of this equanimity he is possessed, :P: furnished. Therefore this is called “equable”.

P = See para. 357.

585. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

586. “**Mindful and aware**” means: Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness. This is called mindfulness.

P = See para. 220.

Therein what is **awareness**? That which is wisdom, understanding, :P<sup>1</sup>: absence of dullness, truth investigation, right view. This is called awareness. Thus of this mindfulness and of this awareness he is possessed, :P<sup>2</sup>: furnished. Therefore this is called “mindful and aware”.

P<sup>1</sup> = See para. 525. P<sup>2</sup> = See para. 357.

587. “**Experiences pleasure by way of the body (of mental aggregates)**” means: Therein what is **pleasure**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called pleasure.

Therein what is the **body (of mental aggregates)**? The aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. This is called the body (of mental aggregates). This pleasure he experiences by way of this body (of mental aggregates). Therefore this is called “experiences pleasure by way of the body (of mental aggregates)”.

588. “**This the Noble Ones declare**” means: Therein what are **Noble Ones**? Buddhas and disciples of the Buddhas are called Noble Ones; this they declare, preach, define, establish, reveal, analyse, make clear, explain. Therefore this is called “this the Noble Ones declare”.

p. 339 589. “**The equable, mindful dweller in pleasure**” means: Therein what is **equanimity**? That which is equanimity, having equanimity,

supreme equanimity, state of balance of consciousness. This is called equanimity. [260]

Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness. This is called mindfulness.

P = See para. 220.

Therein what is **pleasure**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called pleasure. Thus furnished with this equanimity and with this mindfulness and with this pleasure he assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “the equable, mindful dweller in pleasure”.

590. “**Third**” means: Third in serial order; this is third because it is attained third.

591. “**Jhāna**” means: Equanimity, mindfulness, awareness, pleasure, one-pointedness of consciousness.

592. “**Attains**” means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the third jhāna.

593. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

594. “**By the abandoning of pleasure and by the abandoning of pain**” means: There is pleasure; there is pain.

Therein what is **pleasure**? That which is bodily ease, bodily pleasure, easeful pleasant experience born of bodily contact, easeful pleasant feeling born of bodily contact. This is called pleasure.

Therein what is **pain**? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is called pain. Thus this pleasure and this pain are calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, | abrogated. Therefore this is called “by the abandoning of pleasure and by the abandoning of pain”.

p. 340

595. “**First terminating mental pleasure and mental pain**” means: There is mental pleasure; there is mental pain.

Therein what is **mental pleasure**? That which is mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact. This is called mental pleasure.

Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain. Thus this mental pleasure and this mental pain are first [261] calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “first terminating mental pleasure and mental pain”.

596. “**Neither-pain-nor-pleasure**” means: That which is neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact. Therefore this is called “neither-pain-nor-pleasure”.

597. “**Purity of mindfulness caused by equanimity**” means: Therein what is **equanimity**? That which is equanimity, having equanimity, supreme equanimity, state of balance of consciousness. This is called equanimity.

Therein what is **mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness. This is called mindfulness. This mindfulness, because of this equanimity, is unobstructed, very pure, very clear. Therefore this is called “purity of mindfulness caused by equanimity”.

P = See para. 220.

598. “**Fourth**” means: Fourth in serial order; this is fourth because it is attained fourth.

599. “**Jhāna**” means: Equanimity, mindfulness, one-pointedness of consciousness.

p. 341 600. “**Attains**” means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the fourth jhāna.

601. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

602. **“Having wholly passed the perceptions of form”** means: Therein what are **perceptions of form**? The perception, perceiving, state of perceiving of one who has attained to, who is possessed of, who in this world dwells in the pleasure of the attainment of the state characteristic of the plane of form. These are called perceptions of form. These perceptions of form he has passed over, gone beyond, passed. Therefore this is called “having wholly passed the perceptions of form”.

603. **“Terminating perceptions of (sense) impingement”** means: Therein what are **perceptions of (sense) impingement**? Visible (object) perception, audible (object) perception, :P: tangible (object) perception. These are called perceptions of (sense) impingement. These perceptions of (sense) impingement are calmed, tranquillized, inhibited, terminated, vanished, destroyed, well destroyed, withered, well withered, abrogated. Therefore this is called “terminating perceptions of (sense) impingement”.

P = Intermediate sense perceptions.

604. **“Not attending to diversity of perceptions”** means: Therein what are **diversity of perceptions**? The perception, perceiving, state of perceiving of one who has not attained (to *jhāna*) but who is possessed of mind element and [262] possessed of mind-consciousness-element. These are called diversity of perceptions. To this diversity of perceptions he does not attend. Therefore this is called “not attending to diversity of perceptions”.

605. **“Infinite is space”** means: Therein what is **space**? That which is space, spatial, void, voidness, interstice, interstitial, not in contact with the four great essentials. This is called space. In this space he sets up, establishes and expands consciousness infinitely. Therefore this is called “infinite is space”.

606. **“The state of infinity of space”** means: The consciousness and mental concomitant states of one who has attained to, who is possessed of, who in this world dwells in the pleasure of the state of infinity of space. p. 342

607. **“Attains”** means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the state of infinity of space.

608. **“Dwells”** means: :P: Therefore this is called “dwells”.

P = See para. 540.

609. **“Having wholly passed the state of infinity of space”** means: This state of infinity of space he has passed over, gone beyond, passed. Therefore this is called “having wholly passed the state of infinity of space”.

610. **“Infinite is consciousness”** means: He pays attention to and expands infinitely the consciousness<sup>1</sup> which touched that same space. Therefore this is called “infinite is consciousness”.

611. **“State of infinity of consciousness”** means: The consciousness and mental concomitant states of one who has attained to, who is possessed of, who in this world dwells in the pleasure of the state of infinity of consciousness.

612. **“Attains”** means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the state of infinity of consciousness.

613. **“Dwells”** means: :P: Therefore this is called “dwells”.

P = See para. 540.

614. **“Having wholly passed the state of infinity of consciousness”** means: This state of infinity of consciousness he has passed over, gone beyond, passed. Therefore this is called “having wholly passed the state of infinity of consciousness”.

p. 343 615. **“There is nothing whatever”** means: That same consciousness he develops (i.e., refines), causes to cease, causes to disappear, (finally) he sees “there is nothing whatever”. Therefore this is called “there is nothing whatever”.

616. **“The state of nothingness”** means: The consciousness and mental concomitant states of one who has attained to, who is pos-

---

<sup>1</sup>Consciousness here given in the accusative case, not instrumental as in text. See Visuddhimagga [4], para. 282.

sessed of, who in this world dwells in the pleasure of the state of nothingness. [263]

617. “**Attains**” means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the state of nothingness.

618. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 540.

619. “**Having wholly passed the state of nothingness**” means: This state of nothingness he has passed over, gone beyond, passed. Therefore this is called “having wholly passed the state of nothingness”.

Having neither perception nor non-perception means: That same state of nothingness he attends to as peace, he develops (refines) the attainment of residual mental states. Therefore this is called having neither perception nor non-perception.

620. “**The state of neither perception nor non-perception**” means: The consciousness and mental concomitant states of one who has attained to, who is possessed of, who in this world dwells in the pleasure of the state of neither perception nor non-perception.

621. “**Attains**” means: That which is the gaining, gaining repeatedly, acquiring, acquiring well, contacting, realization, achievement of the state of neither perception nor non-perception.

622. “**Dwells**” means: Assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “dwells”.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to *Abhidhamma*

### 1. Good States Characteristic of the Plane of Form

623. The four *jhānas* are: First *jhāna*, second *jhāna*, third *jhāna*, fourth *jhāna*. p. 344

624. Therein what is **first jhāna**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in earth device first jhāna; at that time there is five constituent jhāna (viz.,) initial application, sustained application, zest, pleasure, one-pointedness of consciousness. This is called first jhāna. (As also are) The remaining states associated with the jhāna. (1)

P = See para. 205.

Therein what is **second jhāna**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in earth device second jhāna; at that time there is three constituent jhāna (viz.,) zest, pleasure, one-pointedness of consciousness. This is called second jhāna. (As also are) The remaining states associated with the jhāna. (2) [264]

P = See para. 205.

Therein what is **third jhāna**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, desireless of zest, :P: attains and dwells in earth device third jhāna; at that time there is two constituent jhāna (viz.,) pleasure, one-pointedness of consciousness. This is called third jhāna. (As also are) The remaining states associated with the jhāna. (3)

P = See para. 205.

Therein what is **fourth jhāna**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, by the abandoning of pleasure, :P: attains and dwells in earth device fourth jhāna; at that time there is two constituent jhāna (viz.,) equanimity, one-pointedness of consciousness. This is called | fourth jhāna. (As also are) The remaining states associated with the jhāna. (4)

P = See para. 205.

#### (HERE ENDS THE JHĀNIC) TETRAD

625. Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in earth device first jhāna; at that time there is five constituent

*jhāna* (viz.,) initial application, sustained application, zest, pleasure, one-pointedness of consciousness. This is called first *jhāna*. (As also are) The remaining states associated with the *jhāna*. (1)

P = See para. 205.

Herein at the time when a *bhikkhu* develops the path for rebirth in the plane of form, he, aloof from sense pleasures, aloof from bad states, attains and dwells in earth device second *jhāna* without initial application, sustained application only, with zest and pleasure born of detachment; at that time there is four constituent *jhāna* (viz.,) sustained application, zest, pleasure, one-pointedness of consciousness. This is called second *jhāna*. (As also are) The remaining states associated with the *jhāna*. (2)

Herein at the time when a *bhikkhu* develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in earth device third *jhāna*; at that time there is three constituent *jhāna* (viz.,) zest, pleasure, one-pointedness of consciousness. This is called third *jhāna*. (As also are) The remaining states associated with the *jhāna*. (3)

P = See para. 205.

Herein at the time when a *bhikkhu* develops the path for rebirth in the plane of form, he, desireless of zest, :P: attains and dwells in earth device fourth *jhāna*; at that time there is two constituent *jhāna* (viz.,) pleasure, one-pointedness of consciousness. This is called fourth *jhāna*. (As also are) The remaining states associated with the *jhāna*. (4)

P = See para. 205.

Herein at the time when a *bhikkhu* develops the path for rebirth in the plane of form, he, by the abandoning of pleasure, :P: attains | and dwells in earth device fifth *jhāna*; at that time there is two constituent *jhāna* (viz.,) equanimity, one-pointedness of consciousness. This is called fifth *jhāna*. (As also are) The remaining states associated with the *jhāna*. (5)

p. 346

(HERE ENDS THE JHĀNIC) PENTAD

## 2. Good States Characteristic of the Formless Plane

626. Herein at the time when a bhikkhu develops the path for rebirth in the formless plane, he, having wholly passed the state of nothingness, by the abandoning of pleasure, :P: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is two constituent jhāna (viz.,) equanimity, one-pointedness of consciousness. This is called fourth jhāna. (As also are) The remaining states associated with the jhāna.

P = See para. 205.

## 3. Supramundane Good States

627. The four jhānas are: First jhāna, second jhāna, third jhāna, fourth jhāna.

628. Therein what is **first jhāna**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is five constituent jhāna (viz.,) initial application, sustained application, zest, pleasure, one-pointedness of consciousness. This is called first jhāna. (As also are) The remaining states associated with the jhāna. (1)

P = See para. 205.

Therein what is **second jhāna**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, inhibiting initial | application and sustained application, :P: attains and dwells in the second jhāna that is hard practice and knowledge slowly acquired; at that time there is three constituent jhāna (viz.,) zest, pleasure, one-pointedness of consciousness. This is called second jhāna. (As also are) The remaining states associated with the jhāna. (2)

P = See para. 205.

Therein what is **third *jhāna***? Herein at the time when a bhikkhu develops supramundane *jhāna* tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, desireless of zest, :P: attains and dwells in the third *jhāna* that is hard practice and knowledge slowly acquired; at that time there is two constituent *jhāna* (viz.,) pleasure, one-pointedness of consciousness. This is called third *jhāna*. (As also are) The remaining states associated with the *jhāna*. (3)

P = See para. 205.

Therein what is **fourth *jhāna***? Herein at the time when a bhikkhu develops supramundane *jhāna* tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, by the abandoning of pleasure, :P: attains and dwells in the fourth *jhāna* that is hard practice and knowledge slowly acquired; at that time there is two constituent *jhāna* (viz.,) equanimity, one-pointedness of consciousness. This is called fourth *jhāna*. (As also are) The remaining states associated with the *jhāna*. (4)

P = See para. 205.

#### (HERE ENDS THE JHĀNIC) TETRAD

629. Herein at the time when a bhikkhu develops supramundane *jhāna* tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, [266] for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first *jhāna* that is hard practice and knowledge slowly acquired; at that time there is five constituent *jhāna* (viz.,) initial application, sustained application, zest, pleasure, one-pointedness of consciousness. This is called first *jhāna*. (As also are) The remaining states associated with the *jhāna*. (1)

P = See para. 205.

Herein at the time when a bhikkhu develops supramundane *jhāna* tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasure, aloof from bad states, attains and dwells

in the second jhāna without initial application, sustained application only, with zest and pleasure born of detachment, that is hard practice and knowledge slowly acquired; at that time there is four constituent jhāna (viz.,) sustained application, zest, pleasure, one-pointedness of consciousness. This is called second jhāna. (As also are) The remaining states associated with the jhāna. (2)

Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, inhibiting initial application and sustained application, :P: attains and dwells in the third jhāna that is hard practice and knowledge slowly acquired; at that time there is three constituent jhāna (viz.,) zest, pleasure, one-pointedness of consciousness. This is called third jhāna. (As also are) The remaining states associated with the jhāna. (3)

P = See para. 205.

Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, desireless of zest, :P: attains and dwells in the fourth jhāna that is hard practice and knowledge slowly acquired; at that time there is two constituent jhāna (viz.,) pleasure, one-pointedness of consciousness. This is called fourth jhāna. (As also are) The remaining states associated with the jhāna. (4)

P = See para. 205.

Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, by the abandoning of pleasure, :P: attains and dwells in the fifth jhāna that is hard practice and knowledge slowly acquired; at that time there is two constituent jhāna (viz.,) equanimity, one-pointedness of consciousness. This is called fifth jhāna. (As also are) The remaining states associated with the jhāna. (5)

P = See para. 205.

(HERE ENDS THE JHĀNIC) PENTAD

#### 4. Resultants Characteristic of the Plane of Form

630. The four *jhānas* are: First *jhāna*, second *jhāna*, third *jhāna*, fourth *jhāna*. p. 349

631. Therein what is **first *jhāna***? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in earth device first *jhāna*; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant earth device first *jhāna*; at that [267] time there is five constituent *jhāna* (viz.,) initial application, sustained application, zest, pleasure, one-pointedness of consciousness. This is called first *jhāna*. (As also are) The remaining states associated with the *jhāna*.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See *Dhammasaṅgaṇī* para. 1.

Therein what is **second *jhāna***? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: attains and dwells in earth device second *jhāna*; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: resultant second *jhāna*. :P<sup>3</sup>: Third *jhāna*. :P<sup>3</sup>: Fourth *jhāna*. :P<sup>3</sup>: First *jhāna*. :P<sup>3</sup>: attains and dwells in earth device fifth *jhāna*; at that time there is two constituent *jhāna* (viz.,) equanimity, one-pointedness of consciousness. This is called fifth *jhāna*. (As also are) The remaining states associated with the *jhāna*.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See *Dhammasaṅgaṇī* para. 1.

P<sup>3</sup> = Complete each in general form of first *jhāna*, para. 631, but with appropriate modifications.

#### 5. Resultants Characteristic of the Formless Plane

632. Herein at the time when a bhikkhu develops the path for rebirth in the formless plane, he, having wholly passed the state of nothing-

p. 350 ness, by the abandoning of pleasure, :P<sup>1</sup>: attains and dwells | in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the formless plane, he, having wholly passed the state of nothingness, by the abandoning of pleasure, :P<sup>1</sup>: attains and dwells in resultant fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is two constituent jhāna (viz.,) equanimity, one-pointedness of consciousness. This is called fourth jhāna. (As also are) The remaining states associated with the jhāna.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

## 6. Supramundane Resultants

633. The four jhānas are: First jhāna, second jhāna, third jhāna, fourth jhāna.

634. Therein what is **first jhāna**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: [268] there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; at that time there is five constituent jhāna (viz.,) initial application, sustained application, zest, pleasure, one-pointedness of consciousness. This is called first jhāna. (As also are) The remaining states associated with the jhāna.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

Therein what is **second jhāna**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, inhibiting initial application and sustained application, :P<sup>1</sup>: attains and dwells in the second jhāna that is

hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These | states are good. Having done, having developed that same good supramundane *jhāna*, he, inhibiting initial application and sustained application, :P<sup>1</sup>: resultant second *jhāna*. :P<sup>3</sup>: Third *jhāna*. :P<sup>3</sup>: Fourth *jhāna*. :P<sup>3</sup>: First *jhāna*, :P<sup>3</sup>: attains and dwells in the fifth *jhāna* that is hard practice, knowledge slowly acquired and is empty; at that time there is two constituent *jhāna* (viz.,) equanimity, one-pointedness of consciousness. This is called fifth *jhāna*. (As also are) The remaining states associated with the *jhāna*. p. 351

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See *Dhammasaṅgaṇī* para. 277

P<sup>3</sup> = Complete each in general form of first *jhāna*, para. 634, but with appropriate modifications.

## 7. Inoperative States Characteristic of the Plane of Form and the Formless Plane

635. The four *jhānas* are: First *jhāna*, second *jhāna*, third *jhāna*, fourth *jhāna*.

636. Therein what is **first *jhāna***? Herein at the time when a bhikkhu develops *jhāna* characteristic of the plane of form, that is inoperative, is neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, aloof from sense pleasures, :P: attains and dwells in earth device first *jhāna*; at that time there is five constituent *jhāna* (viz.,) initial application, sustained application, zest, pleasure, one-pointedness of consciousness. This is called first *jhāna*. (As also are) The remaining states associated with the *jhāna*.

P = See para. 205.

Therein what is **second *jhāna***? Herein at the time when a bhikkhu develops *jhāna* characteristic of the plane of form, that is inoperative, is neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, inhibiting initial application and sustained application, :P<sup>1</sup>: second *jhāna*. :P<sup>2</sup>: Third *jhāna*. :P<sup>2</sup>: Fourth *jhāna*. :P<sup>2</sup>: First *jhāna*, :P<sup>2</sup>: attains and dwells in earth device fifth *jhāna*; at that time there is two constituent *jhāna* (viz.,) equanimity, one-pointedness of consciousness. This is called

[269] fifth jhāna. (As also are) The remaining states associated with the jhāna.

P<sup>1</sup> = See para. 205.

P<sup>1</sup> = Complete each in general form of first jhāna, para. 636, but with appropriate modifications.

p. 352 637. Herein at the time when a bhikkhu develops jhāna characteristic of the formless plane, that is inoperative, is neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, having wholly passed the state of nothingness, by the abandoning of pleasure, :P: attains and dwells in the fourth jhāna that is accompanied by perception of the state that is neither perception nor non-perception; at that time there is two constituent jhāna (viz.,) equanimity, one-pointedness of consciousness. This is called fourth jhāna. (As also are) The remaining states associated with the jhāna.

P = See para. 205.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

638. The four jhānas—Herein a bhikkhu aloof from sense pleasures, aloof from bad states, attains and dwells in the first jhāna accompanied by initial application, accompanied by sustained application, with zest and pleasure born of detachment. :P: Inhibiting initial application and sustained application, he attains and dwells in the second jhāna with internal refinement, exalted development of mind, without initial application, without sustained application, with zest and pleasure born of concentration. :P: Desireless of zest he dwells equable, mindful, aware, and he experiences pleasure by way of mental states; this the Noble Ones declare, “The equable mindful dweller in pleasure”; he attains and dwells in the third jhāna. :P: By the abandoning of pleasure and by the abandoning of pain, then first terminating mental pleasure and mental pain he attains and dwells in the fourth jhāna (which is) neither-pain-nor-pleasure (but is) purity of mindfulness caused by equanimity.

P = These “P”s are not shown in P.T.S. romanized text.

639. Of the four *jhānas* how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

### 1. The Triplets

640. (The four *jhānas*) Sometimes are good; sometimes are neither-good-nor-bad. Three *jhānas* are associated with pleasant feeling, except for the pleasant feeling (itself) arisen therein. The fourth *jhāna* is associated with neither-painful-nor-pleasant feeling, except for the neither-painful-nor-pleasant feeling (itself) arisen therein. Four *jhānas* sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. Sometimes are grasped (by craving and false view), are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. Sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. [270] The first *jhāna* is accompanied by initial application, accompanied by sustained application except for the initial application and sustained application (themselves) arisen therein. Three *jhānas* are without initial application, without sustained application. Two *jhānas* are accompanied by zest except for the zest (itself) arisen therein. Three *jhānas* are accompanied by pleasure except for the pleasure (itself) arisen therein. The fourth *jhāna* is accompanied by equanimity except for the equanimity (itself) arisen therein. (Four *jhānas*) Are not to be abandoned either by the first path or by the subsequent paths. Have no roots to be abandoned either by the first path or by the subsequent paths. Sometimes are cumulative (of continuing rebirth and death); sometimes are dispersive; sometimes are neither cumulative nor dispersive. Sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage. Sometimes are sublime; sometimes are immeasurable. Three *jhānas* should

not be said to have, low objects or sublime objects; sometimes have immeasurable object; sometimes should not be said to have, immeasurable object. The fourth jhāna sometimes has low object; sometimes has sublime object; sometimes has immeasurable object; sometimes should not be said to have either, low object; sublime object or immeasurable object. (Four jhānas) Sometimes are intermediate; sometimes are superior. Sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). Three jhānas do not have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have, path as their cause or path as their dominating factor. The fourth jhāna sometimes has path as its object; sometimes has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have either, path as its object; path as its cause or path as its dominating factor. (Four jhānas) Sometimes are risen; sometimes are not risen; sometimes are bound to arise. Sometimes are past; sometimes are future; sometimes are present. Three jhānas should not be said to have either, past objects; future objects or present objects. The fourth jhāna sometimes has past object; sometimes has future object; sometimes has present object; sometimes should not be said to have either, past object; future object or present object. (Four jhānas) Sometimes are internal; sometimes are external; sometimes are both internal and external. Three jhānas have external objects. The fourth jhāna sometimes has internal object; sometimes has external object; sometimes has both internal and external object; sometimes should not be said to have either, internal object; external object or both internal and external object. (Four jhānas) Are not visible, are not impingent.

## 2. The Couplets

641. (Four jhānas) Are not roots. Are accompanied by roots. Are associated with roots. Should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Should not be said to be, roots also associated with roots; (they) are associ-

ated with roots but are not roots. Are not roots, are accompanied by roots.

(Four *jhānas*) Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. [271] Sometimes are mundane; sometimes are supramundane. Are cognizable by one way; are not cognizable by another way.

(Four *jhānas*) Are not defilements. Sometimes are objects of the defilements; sometimes are not objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements; (they) sometimes are objects of the defilements but are not defilements; sometimes should not be said to be, objects of the defilements but are not defilements. Should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements. p. 355

(Four *jhānas*) Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P: Have objects. Are not consciousness. Are mental concomitants. Are associated with consciousness. Are conjoined with consciousness. Are generated by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, accompany consciousness. Are external. Are not derived. Sometimes are grasped; sometimes are not grasped.

P = Complete as for defilements in previous para.

(Four *jhānas*) Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths. The first *jhāna* is accompanied by initial application except for the initial application (itself) arisen therein. Three *jhānas* are without initial application. The first *jhāna* is accompanied by sustained application except for the sustained application (itself) arisen therein. Three *jhānas* are

without sustained application. Two jhānas are with zest except for the zest (itself) arisen therein. Two jhānas are without zest. Two jhānas are accompanied by zest except for the zest (itself) arisen therein. Two jhānas are not accompanied by zest. Three jhānas are accompanied by pleasure except for the pleasure (itself) arisen therein. The fourth jhāna is not accompanied by pleasure. The fourth jhāna is accompanied by equanimity except for the equanimity (itself) arisen therein. Three jhānas are not accompanied by equanimity. (Four jhānas) are not characteristic of the plane of desire. Sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. Three jhānas are not characteristic of the formless plane. The fourth jhāna sometimes is characteristic of the formless plane; sometimes is not characteristic of the formless plane. (Four jhānas) Sometimes are included (i.e. are mundane); sometimes are not | included (i.e. are supramundane). Sometimes tend to release; sometimes do not tend to release. Sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Sometimes are surpassable; sometimes are not surpassable. Are without cause of bewailing.

P = Complete as for defilements in earlier para.

(HERE ENDS) INTERROGATION

ANALYSIS OF JHĀNA IS ENDED

# 13. Analysis of the Illimitables

## 1. Analysis According to the Discourses

642. [272] The four illimitables—Herein a bhikkhu dwells with mind accompanied by loving-kindness, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings) with mind accompanied by loving-kindness, extensive, sublime, unlimited, without enmity, without illwill. He dwells with mind accompanied by compassion, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings) with mind accompanied by compassion, extensive, sublime, unlimited, without enmity, without illwill. He dwells with mind accompanied by sympathetic joy, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings) with mind accompanied by sympathetic joy, extensive, sublime, unlimited, without enmity, without illwill. He dwells with mind accompanied by equanimity, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings)

p. 357

with mind accompanied by equanimity, extensive, sublime, unlimited, without enmity, without illwill.

### 1. Loving-Kindness

643. And how does a bhikkhu dwell with mind accompanied by loving-kindness, suffusing one direction? Just as (he), seeing, may love a lovely, pleasant person; in the same way he suffuses all beings with loving-kindness.

p. 358      Therein what is **loving-kindness**? That which in beings is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom (from illwill). This is called loving-kindness.

Therein what is **consciousness**? That which is consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness, [273] and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is accompanied by, co-nascent with, conjoined with, associated with this loving-kindness. Therefore this is called “with mind accompanied by loving-kindness”.

644. “**One direction**” means: Easterly direction or westerly direction or northerly direction or southerly direction or above or below or around or intermediate direction.

645. “**Suffusing**” means: Suffusing, releasing fully.

646. “**Dwells**” means: Assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “dwells”.

647. “**Also a second direction**” means: As one direction so also a second direction; so also a third direction; so also a fourth direction; so also above; so also below; so also around; so also an intermediate direction.

648. “**Everywhere, identifying himself with all, the world of all (beings)**” means: Exclusively, completely, without remainder, entirely; this is an all-embracing expression “everywhere, identifying himself with all, the world of all (beings)”.

649. “**With mind accompanied by loving-kindness**” means: Therein what is **loving-kindness**? That which in beings is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is accompanied by, co-nascent with, conjoined with, | associated with this loving-kindness. Therefore this is called “with mind accompanied by loving-kindness”. p. 359

P = See para. 184.

650. “**Extensive**” means: That which is extensive is sublime; that which is sublime is unlimited; that which is unlimited is without enmity; that which is without enmity is without illwill.

651. “**Suffusing**” means: Suffusing, releasing fully.

652. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 646.

## 2. Compassion

653. And how does a bhikkhu dwell with mind accompanied by compassion, suffusing one direction? Just as (he), seeing, may have compassion for a miserable, wicked person; in the same way he suffuses all beings with compassion.

Therein what is **compassion**? That which in beings is compassion, being compassionate, state of being compassionate, compassion that is mental freedom (from cruelty). This is called compassion.

Therein what is **consciousness**? [274] That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind consciousness element. This is called consciousness. This consciousness is accompanied by, conascent with, conjoined with, associated with this compassion. Therefore this is called “with mind accompanied by compassion”.

P = See para. 184.

654. **“One direction”** means: Easterly direction or westerly direction or northerly direction or southerly direction or above or below or around or intermediate direction.

655. **“Suffusing”** means: Suffusing, releasing fully.

656. **“Dwells”** means: Assumes the four postures, exists, protects, keeps going, maintains, turns about, dwells. Therefore this is called “dwells”.

p. 360 657. **“Also a second direction”** means: As one direction so also a second direction; so also a third direction; so also a fourth direction; so also above; so also below; so also around; so also in an intermediate direction.

658. **“Everywhere, identifying himself with all, the world of all (beings)”** means: Exclusively, completely, without remainder, entirely; this is an all-embracing expression “everywhere, identifying himself with all, the world of all (beings)”.

659. **“With mind accompanied by compassion”** means: Therein what is **compassion**? That which in beings is compassion, being compassionate, state of being compassionate, compassion that is mental freedom. This is called compassion.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is accompanied by, co-nascent with, conjoined with, associated with this compassion. Therefore this is called “with mind accompanied by compassion”.

P = See para. 184.

660. **“Extensive”** means: That which is extensive is sublime; that which is sublime is unlimited; that which is unlimited is without enmity; that which is without enmity is without illwill.

661. **“Suffusing”** means: Suffusing, releasing fully.

662. **“Dwells”** means: :P: Therefore this is called “dwells”.

P = See para. 656.

### 3. Sympathetic Joy

663. And how does a bhikkhu dwell with mind accompanied by sympathetic joy, suffusing one direction? Just as (he), seeing, may have sympathetic joy for a lovely, pleasant person; in the same way he suffuses all beings with sympathetic joy.

Therein what is **sympathetic joy**? That which in beings is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom (from jealousy). This is called sympathetic joy. [275]

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is accompanied by, co-nascent with, conjoined with, associated with this sympathetic joy. Therefore this is called “with mind accompanied by sympathetic joy”. p. 361

P = See para. 184.

664. “**One direction**” means: Easterly direction or westerly direction or northerly direction or southerly direction or above or below or around or intermediate direction.

665. “**Suffusing**” means: Suffusing, releasing fully.

666. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 656.

667. “**Also a second direction**” means: As one direction so also a second direction; so also a third direction; so also a fourth direction; so also above; so also below; so also around; so also an intermediate direction.

668. “**Everywhere, identifying himself with all, the world of all (beings)**” means: Exclusively, completely, without remainder, entirely; this is an all-embracing expression “everywhere, identifying himself with all, the world of all (beings)”.

669. “**With mind accompanied by sympathetic joy**” means: Therein what is **sympathetic joy**? That which in beings is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is accompanied by, co-nascent with, conjoined with, associated with this sympathetic joy. Therefore this is called “with mind accompanied by sympathetic joy”.

P = See para. 184.

p. 362 670. “**Extensive**” means: That which is extensive is sublime; that which is sublime is unlimited; that which is unlimited is without enmity; that which is without enmity is without illwill.

671. “**Suffusing**” means: Suffusing, releasing fully.

672. “**Dwells**” means :P: Therefore this is called “dwells”.

P = See para. 656.

#### 4. Equanimity

673. And how does a bhikkhu dwell with mind accompanied by equanimity, suffusing one direction? Just as (he) seeing, may have equanimity for a person who is neither pleasant nor unpleasant; in the same way he suffuses all beings with equanimity.

Therein what is **equanimity**? [276] That which in beings is equanimity, act of equanimity, state of equanimity, equanimity that is mental freedom (from distraction). This is called equanimity.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is accompanied by, co-nascent with, conjoined with, associated with this equanimity. Therefore this is called “with mind accompanied by equanimity”.

P = See para. 184.

674. “**One direction**” means: Easterly direction or westerly direction or northerly direction or southerly direction or above or below or around or intermediate direction.

675. “**Suffusing**” means: Suffusing, releasing fully.

676. “**Dwells**” means :P: Therefore this is called “dwells”.

P = See para. 656.

677. “**Also a second direction**” means: As one direction so also a second direction; so also a third direction; so also a fourth direction; so also above; so also below; so also around; so also an intermediate direction.

678. “**Everywhere, identifying himself with all, the world of all (beings)**” means: Exclusively, completely, without remainder, entirely; this is an all-embracing expression “everywhere, identifying himself with all, the world of all (beings)”. p. 363

679. “**With mind accompanied by equanimity**” means: Therein what is **equanimity**? That which in beings is equanimity, act of equanimity, state of equanimity, equanimity that is mental freedom. This is called equanimity.

Therein what is **consciousness**? That which is consciousness, mind, ideation, :P: and, depending on the aforesaid, mind-consciousness-element. This is called consciousness. This consciousness is accompanied by, co-nascent with, conjoined with, associated with this equanimity. Therefore this is called “with mind accompanied by equanimity”.

P = See para. 184.

680. “**Extensive**” means: That which is extensive is sublime; that which is sublime is unlimited; that which is unlimited is without enmity; that which is without enmity is without illwill.

681. “**Suffusing**” means: Suffusing, releasing fully.

682. “**Dwells**” means: :P: Therefore this is called “dwells”.

P = See para. 656.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

683. The four illimitables are: Loving-kindness, compassion, sympathetic joy, equanimity.

p. 364 684. Therein what is **loving-kindness**? [277] Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in the first jhāna accompanied by loving-kindness; that which at that time is | loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom (from illwill). This is called loving-kindness. (As also are) The remaining states associated with loving-kindness. (1)

P = See para. 205.

Therein what is **loving-kindness**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in the second jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness. (As also are) The remaining states associated with loving-kindness. (2)

P = See para. 205.

Therein what is **loving-kindness**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, desireless of zest, :P: attains and dwells in the third jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness. (As also are) The remaining states associated with loving-kindness. (3)

P = See para. 205.

685. Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in the first jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness. (As also are) The remaining states associated with loving-kindness. (1) (4)

P = See para. 205.

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, aloof from bad states,

attains and dwells in the second jhāna without initial application, sustained application only, with zest and pleasure born of detachment, accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called | loving-kindness. (As also are) The remaining states associated with loving-kindness. (2) (5) p. 365

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in the third jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness. (As also are) The remaining states associated with loving-kindness. (3) (6)

P = See para. 205.

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, desireless of zest, :P: attains and dwells in the fourth jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness. (As also are) The remaining states associated with loving-kindness. (4) (7) [278]

P = See para. 205.

686. Therein what is **compassion**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in the first jhāna accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate, compassion that is mental freedom (from cruelty). This is called compassion. (As also are) The remaining states associated with compassion. (1)

P = See para. 205.

Therein what is **compassion**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in the second jhāna accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate,

compassion that is mental freedom. This is called compassion. (As also are) The remaining states associated with compassion. (2)

P = See para. 205.

p. 366 Therein what is **compassion**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, | desireless of zest, :P: attains and dwells in the third jhāna accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate, compassion that is mental freedom. This is called compassion. (As also are) The remaining states associated with compassion. (3)

P = See para. 205.

687. Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in the first jhāna accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate, compassion that is mental freedom. This is called compassion. (As also are) The remaining states associated with compassion. (1) (4)

P = See para. 205.

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, aloof from bad states, attains and dwells in the second jhāna without initial application, sustained application only, with zest and pleasure born of detachment, accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate, compassion that is mental freedom. This is called compassion. (As also are) The remaining states associated with compassion. (2) (5)

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in the third jhāna accompanied by compassion; that which at that time is [279] compassion, being compassionate, state of being compassionate, compassion that is mental freedom. This is called compassion. (As also are) The remaining states associated with compassion. (3) (6)

P = See para. 205.

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, desireless of zest, :P: attains and dwells in the fourth jhāna accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate, compassion that is mental freedom. This is called | compassion. (As also are) The remaining states associated with compassion. (4) (7) p. 367

P = See para. 205.

688. Therein what is **sympathetic joy**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in the first jhāna accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom (from jealousy). This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy. (1)

P = See para. 205.

Therein what is **sympathetic joy**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in the second jhāna accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy. (2)

P = See para. 205.

Therein what is **sympathetic joy**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, desireless of zest, :P: attains and dwells in the third jhāna accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy. (3)

P = See para. 205.

689. Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P: attains and dwells in the first jhāna accompanied by sympathetic joy; that which

at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy. (1) (4)

P = See para. 205.

p. 368

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, aloof from bad states, attains and dwells in the second jhāna without initial application, sustained application only, with zest and pleasure born of detachment, accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy. (2) (5)

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P: attains and dwells in the third jhāna accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy. (3) (6)

P = See para. 205.

Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, desireless of zest, :P: attains and dwells in the fourth jhāna accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy. (4) (7)

P = See para. 205.

690. Therein what is **equanimity**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, by the abandoning of pleasure, :P: attains and dwells in the fourth jhāna accompanied by equanimity; that which at that time is equanimity, act of equanimity, state of equanimity, equanimity that is mental free-

dom (from distraction). This is called equanimity. (As also are) The remaining states associated with equanimity.

P = See para. 205.

691. The four illimitables are: Loving-kindness, compassion, sympathetic joy, equanimity.

692. Therein what is **loving-kindness**? Herein at the time when a | p. 369  
bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna accompanied by loving-kindness; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom (from illwill). This is called loving-kindness. (As also are) The remaining states associated with loving-kindness.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

Therein what is **loving-kindness**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: attains and dwells in the second [280] jhāna accompanied by loving-kindness; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: resultant second jhāna. :P<sup>3</sup>: Third jhāna. :P<sup>3</sup>: First jhāna. :P<sup>3</sup>: Second jhāna. :P<sup>3</sup>: Third jhāna. :P<sup>3</sup>: Attains and dwells in the fourth jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness. (As also are) The remaining states associated with loving-kindness.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

P<sup>3</sup> = Complete each in general form of first jhāna, para. 692, but with appropriate modifications.

693. Therein what is **compassion**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna accompanied by compassion; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate, compassion that is mental freedom (from cruelty). This is called compassion. (As also are) The remaining states associated with compassion.

p. 370

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

Therein what is **compassion**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: attains and dwells in the second jhāna accompanied by compassion; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: resultant second jhāna. :P<sup>3</sup>: Third jhāna. :P<sup>3</sup>: First jhāna. :P<sup>3</sup>: Second jhāna. :P<sup>3</sup>: Third jhāna. :P<sup>3</sup>: Attains and dwells in the fourth jhāna accompanied by compassion; that which at that time is compassion, being compassionate, state of being compassionate, compassion that is mental freedom. This is called compassion. (As also are) The remaining states associated with compassion. [281]

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

P<sup>3</sup> = Complete each in general form of first jhāna, para. 693, but with appropriate modifications.

694. Therein what is **sympathetic joy**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna accompanied by sympathetic joy; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant

first jhāna accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom (from jealousy). This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

Therein what is **sympathetic joy**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: attains and dwells in the second jhāna accompanied by sympathetic joy; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These | states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, inhibiting initial application and sustained application, :P<sup>1</sup>: resultant second jhāna. :P<sup>3</sup>: Third jhāna. :P<sup>3</sup>: First jhāna. :P<sup>3</sup>: Second jhāna. :P<sup>3</sup>: Third jhāna. :P<sup>3</sup>: Attains and dwells in the fourth jhāna accompanied by sympathetic joy; that which at that time is sympathetic joy, act of sympathetic joy, state of sympathetic joy, sympathetic joy that is mental freedom. This is called sympathetic joy. (As also are) The remaining states associated with sympathetic joy.

p. 371

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

P<sup>3</sup> = Complete each in general form of first jhāna, para. 694, but with appropriate modifications.

695. Therein what is **equanimity**? Herein at the time when a bhikkhu develops the path for rebirth in the plane of form, he, by the abandoning of pleasure, :P<sup>1</sup>: attains and dwells in the fourth jhāna accompanied by equanimity; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, by the abandoning of pleasure, by the abandoning of pain, :P<sup>1</sup>: attains and dwells in resultant fourth jhāna accompanied by equanimity; that which at that time is equanimity, act of equanimity, state of equanimity, equanimity that is mental freedom. This is called equanimity. (As also are) The remaining states associated with equanimity.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

696. The four illimitables are: Loving-kindness, compassion, sympathetic joy, equanimity.

697. Therein what is **loving-kindness**? Herein at the time when a bhikkhu develops jhāna characteristic of the plane of form, that is inoperative, neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, aloof from sense pleasures, :P: attains and dwells in the first jhāna accompanied by loving-kindness; [282] that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom (from illwill). This is called loving-kindness. (As also are) The remaining states associated with loving-kindness.

P = See para. 205.

p. 372

Therein what is **loving-kindness**? Herein at the time when a bhikkhu develops jhāna characteristic of the plane of form, that is inoperative, neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, inhibiting initial application and sustained application, :P<sup>1</sup>: second jhāna. :P<sup>2</sup>: Third jhāna. :P<sup>2</sup>: First jhāna. :P<sup>2</sup>: Second jhāna. :P<sup>2</sup>: Third jhāna. :P<sup>2</sup>: Attains and dwells in the fourth jhāna accompanied by loving-kindness; that which at that time is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom. This is called loving-kindness. (As also are) The remaining states associated with loving-kindness.

P<sup>1</sup> = See para. 205.

P<sup>2</sup> = Complete each in general form of first jhāna, para. 697, but with appropriate modifications.

698. Therein what is **compassion**? :P<sup>1</sup>: Therein what is **sympathetic joy**? :P<sup>1</sup>: Therein what is **equanimity**? Herein at the time when a bhikkhu develops jhāna characteristic of the plane of form, that is inoperative, neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, by the abandoning of pleasure, by the abandoning of pain, :P<sup>2</sup>: attains and dwells in the fourth jhāna accompanied by equanimity; that which at that time is equanimity, act of equanimity, state of equanimity, equa-

nimity that is mental freedom. This is called equanimity. (As also are) The remaining states associated with equanimity.

P<sup>1</sup> = As para. 697 with appropriate modifications.

P<sup>2</sup> = See para. 205.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

699. The four illimitables are: Herein a bhikkhu dwells with mind accompanied by loving-kindness, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings) with mind accompanied by loving-kindness, extensive, sublime, unlimited, | free from enmity, free from illwill. He dwells with mind accompanied by compassion, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings) with mind accompanied by compassion, extensive, sublime, unlimited, free from enmity, free from illwill. He dwells with mind accompanied by sympathetic joy, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings) with mind accompanied by sympathetic joy, extensive, sublime, unlimited, free from enmity, free from illwill. He dwells with mind accompanied by equanimity, suffusing one direction. Also a second direction. Also a third direction. Also a fourth direction. Thus, above, below, around, everywhere, identifying himself with all, he dwells suffusing the world of all (beings) with mind accompanied by equanimity, extensive, sublime, unlimited, free from enmity, free from illwill.

700. Of the four illimitables how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing? [283]

P = Remaining appropriate triplets and couplets.

## 1. The Triplets

701. (The four illimitables) Sometimes are good; sometimes are neither-good-nor-bad. Three illimitables are associated with pleasant feeling. Equanimity is associated with neither-painful-nor-pleasant feeling. (The four illimitables) Sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. Sometimes are grasped (by craving and false view), are objects of the attachments; sometimes are not grasped, are objects of the attachments. Are not corrupt, are objects of the corruptions. Three illimitables sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. Equanimity is without initial application, without sustained application.

p. 374 Three illimitables sometimes are | accompanied by zest; sometimes are accompanied by pleasure; are not accompanied by equanimity; sometimes should not be said to be, accompanied by zest. Equanimity is accompanied by equanimity. (The four illimitables) Are not to be abandoned either by the first path or by the subsequent paths. Have no roots to be abandoned either by the first path or by the subsequent paths. Sometimes are cumulative (of continuing rebirth and death); sometimes are neither cumulative nor dispersive. Are neither of the seven supramundane stages nor of the final supramundane stage. Are sublime. Should not be said to have either, low objects; sublime objects, or immeasurable object. Are intermediate. Are of no fixed (resultant time). Should not be said to have either, path as their object; path as their cause or path as their dominating factor. Sometimes are risen; sometimes are not risen; sometimes are bound to arise. Sometimes are past; sometimes are future; sometimes are present. Should not be said to have either, past objects; future objects or present objects. Sometimes are internal; sometimes are external; sometimes are both internal and external. Have external objects. Are not visible, are not impingent.

## 2. The Couplets

702. Loving-kindness is root. Three illimitables are not roots. (The four illimitables) Are accompanied by roots. Are associated with roots. Loving-kindness is root also accompanied by roots. Three illimitables should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Loving-kindness is root also associated with roots. Three illimitables should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Three illimitables are not roots, are accompanied by roots. Loving-kindness should not be said to be, not root, is accompanied by roots or not root, is not accompanied by roots.

(The four illimitables) Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Are mundane. Are cognizable by one way; are not cognizable by another way. Are not defilements. Are objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements; (they) are objects of the defilements but are not defilements. Should not be said to be, [284] defilements also associated with the defilements or associated with the defilements but are not defilements. Are not associated with the defilements, are objects of the defilements.

p. 375

(The four illimitables) Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P: Have objects. Are not consciousness. Are mental concomitants. Are associated with consciousness. Are conjoined with consciousness. Are generated by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, accompany consciousness. Are external. Are not derived. Sometimes are grasped; sometimes are not grasped.

P = Complete as for defilements in previous para.

(The four illimitables) Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned

by the first path. Have no roots to be abandoned by the subsequent paths. Three illimitables sometimes are accompanied by initial application; sometimes are without initial application. Equanimity is without initial application. Three illimitables sometimes are accompanied by sustained application; sometimes are without sustained application. Equanimity is without sustained application. Three illimitables sometimes are with zest; sometimes are without zest. Equanimity is without zest. Three illimitables sometimes are accompanied by zest; sometimes are not accompanied by zest. Equanimity is not accompanied by zest. Three illimitables are accompanied by pleasure. Equanimity is not accompanied by pleasure. Equanimity is accompanied by equanimity. Three illimitables are not accompanied by equanimity. (The four illimitables) Are not characteristic of the plane of desire. Are characteristic of the plane of form. Are not characteristic of the formless plane. Are included (i.e. are mundane). Do not tend to release. Are of no fixed (resultant time). Are surpassable. Are without cause of bewailing.

P = Complete as for defilements in earlier para.

(HERE ENDS) INTERROGATION

ANALYSIS OF THE ILLIMITABLES IS ENDED

# 14. Analysis of the Precepts

## 1. Analysis According to Abhidhamma

703. [285] The five precepts are: The precept that is abstaining from killing beings; the precept that is abstaining from taking that which is not given; the precept that is abstaining from sexual misconduct; the precept that is abstaining from false speech; the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness. p. 376

704. Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to killing beings. This is called the precept that is abstaining from killing beings. (As also are) The remaining states associated with the abstention.

Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge; that which at that time is volition, being volitional, state of being volitional. This is called the precept that is abstaining from killing beings. (As also are) The remaining states associated with the volition.

Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge; that which at that time is contact, :P: exertion, non-wavering. This is called the precept that is abstaining from killing beings.

P = See Dhammasaṅgaṇī para. 1.

p. 377

Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, with instigation. :P: Accompanied by mental pleasure, not associated with knowledge. :P: [286] Accompanied by mental pleasure, not associated with knowledge, with instigation. :P: Accompanied by indifference, associated with knowledge. :P: Accompanied by indifference, associated with knowledge, with instigation. :P: Accompanied by indifference, not associated with knowledge. :P: Accompanied by indifference, not associated with knowledge, with instigation; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to killing beings. This is called the precept that is abstaining from killing beings. (As also are) The remaining states associated with the abstention.

P = Each should read with the same introductory and completing sections of this para.

705. Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by indifference, not associated with knowledge, with instigation; that which at that time is volition, being volitional, state of being volitional. This is called the precept that is abstaining from killing beings. (As also are) The remaining states associated with the volition.

Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompa-

nied by indifference, not associated with knowledge, with instigation; there is contact, :P: exertion, non-wavering. This is called the precept that is abstaining from killing beings.

P = See Dhammasaṅgaṇī para. 1.

706. Therein what is the precept that is abstaining from **taking that which is not given**. :P: The precept that is **abstaining from sexual misconduct**. :P: The precept that is **abstaining from false speech**. :P: The precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not overstepping the limit of, destroying the causeway to intoxicating beers, wines and spirits causing heedlessness. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness. (As also are) The remaining states associated with the abstention. p. 378

P = The individual precepts should be dealt with in the same manner as the final one.

Therein what is the precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, [287] accompanied by mental pleasure, associated with knowledge; that which at that time is volition, being volition, state of being volitional. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness. (As also are) The remaining states associated with the volition.

Therein what is the precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with

knowledge; that which at that time is contact, :P: exertion, non-wavering. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness.

P = See Dhammasaṅgaṇī para. 1.

Therein what is the precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, with instigation. :P: Accompanied by mental | pleasure, not associated with knowledge. :P: Accompanied by mental pleasure, not associated with knowledge, with instigation. :P: Accompanied by indifference, associated with knowledge. :P: Accompanied by indifference, associated with knowledge, with instigation. :P: Accompanied by indifference, not associated with knowledge. :P: Accompanied by indifference, not associated with knowledge, with instigation; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to intoxicating beers, wines and spirits causing heedlessness. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness. (As also are) The remaining states associated with the abstention.

P = Each should be read with the same introductory and completing sections of this para.

707. Therein what is the precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, accompanied by indifference, not associated with knowledge, with instigation; that which at that time is volition, being volitional, state of being volitional. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness. (As also are) The remaining states associated with the volition.

Therein what is the precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, accompanied by indifference, not associated with knowledge, with instigation; [288] that which at that time is contact, :P: exertion, non-wavering. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness.

P = See Dhammasaṅgaṇī para. 1.

708. The five precepts are: The precept that is abstaining from killing beings; the precept that is abstaining from taking that which is not given; the precept that is abstaining from sexual misconduct; | the precept that is abstaining from false speech; the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness.

p. 380

709. Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, inferior, intermediate (or) superior; having wish dominant; having energy dominant; having consciousness dominant; having reason dominant; having wish dominant, inferior, intermediate (or) superior; having energy dominant, inferior, intermediate (or) superior; having consciousness dominant, inferior, intermediate (or) superior; having reason dominant, inferior, intermediate (or) superior; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to killing beings. This is called the precept that is abstaining from killing beings. (As also are) The remaining states associated with the abstention.

Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, inferior, intermediate (or) superior; having wish dominant; having energy dominant; having consciousness dominant; having reason dominant; hav-

ing wish dominant, inferior, intermediate (or) superior; having energy dominant, inferior, intermediate (or) superior; having consciousness dominant, inferior, intermediate (or) superior; having reason dominant, inferior, intermediate (or) superior; that which at that time is volition, being volitional, state of being volitional. This is called the precept that is abstaining from killing beings. (As also are) The remaining states associated with the volition.

Therein what is the precept that is **abstaining from killing beings**? [289] At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, inferior, intermediate (or) superior; having wish dominant; having energy dominant; having consciousness dominant; having reason | dominant; having wish dominant, inferior, intermediate (or) superior; having energy dominant, inferior, intermediate (or) superior; having consciousness dominant, inferior, intermediate (or) superior; having reason dominant, inferior, intermediate (or) superior; that which at that time is contact, :P: exertion, non-wavering. This is called the precept that is abstaining from killing beings.

P = See Dhammasaṅgaṇī para. 1.

Therein what is the precept that is **abstaining from killing beings**? At the time when, in one abstaining from killing beings, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge, with instigation, inferior, intermediate (or) superior; having wish dominant; having energy dominant; having consciousness dominant; having wish dominant, inferior, intermediate (or) superior; having energy dominant, inferior, intermediate (or) superior; having consciousness dominant, inferior, intermediate (or)

superior; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to killing beings. This is called the precept that is abstaining from killing beings. (As also are) The remaining states associated with the abstention. :P<sup>2</sup>: (As also are) The remaining states associated with the volition. :P<sup>3</sup>: Contact, :P<sup>4</sup>: exertion, non-wavering. This is called the precept that is abstaining from killing beings.

P<sup>1</sup> = Each should be read with the same introductory and appropriate completing sections of this para.

P<sup>2</sup> = This whole para. is repeated but with the ending for volition.

P<sup>3</sup> = This whole para. is repeated but with the ending for contact, etc.

P<sup>4</sup> = See Dhammasaṅgaṇī para. 1.

710. Therein what is the precept that is **abstaining from taking that which is not given**? :P<sup>1</sup>: The precept that is **abstaining from sexual misconduct**. :P<sup>1</sup>: The precept that is **abstaining from false speech**. :P<sup>1</sup>: The precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, inferior, intermediate (or) superior; having wish dominant; having energy dominant; having consciousness dominant; having reason dominant; having wish dominant, inferior, intermediate (or) superior; [290] having energy dominant, inferior, intermediate (or) superior; having consciousness dominant, inferior, intermediate (or) superior; having reason dominant, inferior, intermediate (or) superior; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to intoxicating beers, wines and spirits causing heedlessness. This is called the precept that is abstaining from beers, wines and spirits causing heedlessness. (As also are) The remaining states associated with the abstention. :P<sup>2</sup>: (As also are) The remaining states associated with the volition. :P<sup>3</sup>: Contact, :P<sup>4</sup>: exertion, non-wavering. This is called the precept that

is abstaining from intoxicating beers, wines and spirits causing heedlessness.

P<sup>1</sup> = The individual precepts should be dealt with in the same manner as the final one.

P<sup>2</sup> = This whole para. is repeated but with the ending for volition.

P<sup>3</sup> = This whole para. is repeated but with the ending for contact, etc.

P<sup>4</sup> = See Dhammasaṅgaṇī para. 1.

p. 383 711. Therein what is the precept that is **abstaining from intoxicating beers, wines and spirits causing heedlessness**? At the time when, in one abstaining from intoxicating beers, wines and spirits causing heedlessness, good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge, with instigation, inferior, intermediate (or) superior; having wish dominant; having energy dominant; having consciousness dominant; having wish dominant, inferior, intermediate (or) superior; having energy dominant, inferior, intermediate (or) superior; having consciousness dominant, inferior, intermediate (or) superior; that which at that time is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to intoxicating beers, wines and spirits causing heedlessness. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness. (As also are) The remaining states associated with the abstention. :P<sup>2</sup>: (As also are) The remaining states associated with the volition. :P<sup>3</sup>: Contact, :P<sup>4</sup>: exertion, non-wavering. This is called the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness.

P<sup>1</sup> = Each should be read with the same introductory and appropriate completing sections of this para.

P<sup>2</sup> = This whole para. is repeated but with the ending for volition.

P<sup>3</sup> = This whole para. is repeated but with the ending for contact, etc.

P<sup>4</sup> = See Dhammasaṅgaṇī para. 1.

712. What states are preceptive? At the time when good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, having visible object, :P<sup>1</sup>: ideational object or is concerned with whatever (object); at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are preceptive. [291]

P<sup>1</sup> = Intermediate sense objects. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

What states are preceptive? At the time when good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge, with instigation, having | visible object, :P<sup>2</sup>: ideational object or is concerned with whatever (object); at that time there is contact, :P<sup>3</sup>: there is non-wavering. These states are preceptive.

p. 384

P<sup>1</sup> = Each should be read with the same introductory and appropriate completing sections of this para.

P<sup>2</sup> = Intermediate sense objects. P<sup>3</sup> = See Dhammasaṅgaṇī para. 1.

713. What states are preceptive? At the time when he develops the path for rebirth in the plane of form. :P<sup>1</sup>: Develops the path for rebirth in the formless plane. :P<sup>2</sup>: Develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>3</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>4</sup>: there is non-wavering. These states are preceptive.

P<sup>1</sup> = See appropriate sections of para. 624.

P<sup>2</sup> = See appropriate sections of para. 626.

P<sup>3</sup> = See para. 205. P<sup>4</sup> = See Dhammasaṅgaṇī para. 277

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

## 2. Interrogation

714. The five precepts are: The precept that is abstaining from killing beings; the precept that is abstaining from taking that which is not given; the precept that is abstaining from sexual misconduct; the precept that is abstaining from false speech; the precept that is abstaining from intoxicating beers, wines and spirits causing heedlessness.

715. Of the five precepts how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

### 1. The Triplets

p. 385 716. (The five precepts) Are only good. Sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Are productive of resultants. Are not grasped (by craving and false view), are objects of the attachments. Are not corrupt, are objects of the corruptions. Are accompanied by initial application, accompanied by sustained application. Sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference.

(The five precepts) Are not to be abandoned either by the first path or by the subsequent paths. Have no roots to be abandoned either by the first path or by the subsequent paths. [292] Are cumulative (of continuing rebirth and death). Are neither of the seven supramundane stages nor of the final supramundane stage. Are low. Have low objects. Are intermediate. Are of no fixed (resultant time). Should not be said to have either, path as their object; path as their cause or path as their dominating factor. Sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. Sometimes are past; sometimes are future; sometimes are present. Have present objects.

Sometimes are internal; sometimes are external; sometimes are both internal and external. Have external objects. Are not visible, are not impingent.

## 2. The Couplets

717. (The five precepts) Are not roots. Are accompanied by roots. Are associated with roots. Should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Are not roots, are accompanied by roots. Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Are mundane. Are cognizable by one way; are not cognizable by another way.

(The five precepts) Are not defilements. Are objects of the defilements. Are not associated with the defilements. Should not be said to be, defilements also objects of the defilements; (they) are objects of the defilements but are not defilements. Should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Are not associated with the defilements, are objects of the defilements. Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: Are not perversions. :P: Have objects. Are not consciousness. Are mental concomitants. Are associated | with consciousness. p. 386  
Are conjoined with consciousness. Are generated by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, accompany consciousness. Are external. Are not derived. Are not grasped. Are not attachments. :P: Are not corruptions. :P:

P = Complete as for defilements in this para.

(The five precepts) Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths. Are accompanied by initial application. Are accompanied by sustained application. Sometimes are with zest; sometimes

are without zest. Sometimes are accompanied by zest; sometimes are not accompanied by zest. Sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Sometimes are accompanied by indifference; sometimes are not accompanied by indifference. Are characteristic of the plane of desire. Are not characteristic of the plane of form. Are not characteristic of the formless plane. Are included (i.e. are mundane). Do not tend to release. Are of no fixed (resultant time). Are surpassable. Are without cause of bewailing.

(HERE ENDS) INTERROGATION

ANALYSIS OF THE PRECEPTS IS ENDED

# 15. Analysis of Analytic Insight

## 1. Analysis According to the Discourses

### 1. Summary Section

718. [293] The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. Knowledge of consequence is analytic insight of consequence; knowledge of origin is analytic insight of origin; knowledge of the actual philological definition of these (i.e., 1 & 2) is analytic insight of philology; knowledge of (these) knowledges is analytic insight of knowledge. This is summary section. p. 387

### 2. Truth Section

719. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. Knowledge of suffering is analytic insight of consequence; knowledge of the cause of suffering is analytic insight of origin; knowledge of the cessation of suffering is analytic insight of consequence; knowledge of the way leading to the cessation of suffering is analytic insight of origin; knowledge of the actual philological definition of these is analytic insight of philology; knowledge of (these) knowledges is analytic insight of knowledge. This is truth section.

### 3. Cause Section

p. 388 720. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. Knowledge of cause is analytic insight of origin; knowledge of the effect of cause is analytic insight of consequence; knowledge of the actual philological definition of | these is analytic insight of philology; knowledge of (these) knowledges is analytic insight of knowledge. This is cause section.

### 4. States (Mind & Matter) Section

721. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. States which are born, become, begotten, existent, fully existent, apparent; knowledge of these states is analytic insight of consequence; states from which these states are born, become, begotten, existent, fully existent, apparent; knowledge of those states is analytic insight of origin; knowledge of the actual philological definition of these is analytic insight of philology; knowledge of (these) knowledges is analytic insight of knowledge. [294] This is states section.

### 5. Dependent Origination Section

722. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. Knowledge of ageing and death is analytic insight of consequence; knowledge of the cause of ageing and death is analytic insight of origin; knowledge of the cessation of ageing and death is analytic insight of consequence; knowledge of the way leading to the cessation of ageing and death is analytic insight of origin; knowledge of the actual philological definition of these is analytic insight of philology; knowledge of (these) knowledges is analytic insight of knowledge.

723. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. Knowledge of birth. :P: Knowledge of becoming. :P: Knowledge of attachment. :P: Knowledge of craving. :P: Knowledge of feeling. :P: Knowledge of contact. :P: Knowledge of the six bases. :P: Knowledge of mind and matter. :P: Knowledge of consciousness. :P: Knowledge of activities is analytic insight of consequence; knowledge of the cause of activities is analytic insight of origin; knowledge of the cessation of activities is analytic insight of consequence; knowledge of the way leading to the cessation of activities is analytic insight of origin; knowledge of | the actual philological definition of these is analytic insight of philology; knowledge of (these) knowledges is analytic insight of knowledge. This is dependent origination section. p. 389

P = Complete each as for activities.

## 6. Doctrine Section

724. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

Therein what is **analytic insight of origin**? Herein a bhikkhu knows the Teaching; discourses in prose; discourses in prose and verse; expositions; verses; verses of joyous utterance; (quotations beginning) “thus it was said ...”; birth stories; statements dealing with unique occurrences; miscellanies. This is called analytic insight of origin. He knows the meaning of this and that that is said thus, “this is the meaning of this that is said; this is the meaning of that that is said”. This is called analytic insight of consequence. Knowledge of the actual philological definition of these is analytic insight of philology; knowledge of (these) knowledges is analytic insight of knowledge. This is doctrine section.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

## 2. Analysis According to Abhidhamma

### 1. Good Section

725. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

What states are good? At the time when good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, having visible object, :P<sup>1</sup>: ideational object or is concerned with whatever (object); [295] at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Knowledge of these states is analytic insight of origin; knowledge of the resultants of those (states) is analytic insight of consequence; that philology by which those states are designated; | knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = Intermediate sense objects. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

726. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

What states are good? At the time when good consciousness characteristic of the plane of desire arises, accompanied by mental pleasure, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge, with instigation, having visible object, :P<sup>2</sup>: ideational object or is concerned with whatever (object); at that time there is contact, :P<sup>3</sup>: there is non-wavering. These states are good. Knowledge of these states is analytic insight of origin; knowledge of the resultants

of those (states) is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = Each should read with the same introductory and completing sections of this para.

P<sup>2</sup> = Intermediate sense objects. P<sup>3</sup> = See Dhammasaṅgaṇī para. 1.

727. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

What states are good? At the time when he develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in earth device first jhāna; at that time there is | contact, :P<sup>2</sup>: there is non-wavering. These states are good. Knowledge of these states is analytic insight of origin; knowledge of the resultants of those (states) is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge. [296]

p. 391

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

728. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

What states are good? At the time when he develops the path for rebirth in the formless plane, he, having wholly passed the state of nothingness, by the abandoning of pleasure, :P<sup>1</sup>: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Knowledge of these states is analytic insight of origin; knowledge of the resultants of those (states) is analytic insight of consequence; that philology by

which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

729. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

What states are good? At the time when he develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Knowledge of these states is analytic insight of origin; knowledge of the resultants of those (states) is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

## 2. Bad Section

730. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

What states are bad? At the time when bad consciousness arises, accompanied by mental pleasure, associated with wrong view, having visible object, :P<sup>1</sup>: ideational object or is concerned with whatever (object); at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are bad. Knowledge of these states is analytic insight of origin; knowledge of the resultants of those (states) is analytic insight of consequence; that philology by which those states are desig-

nated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge. [297]

P<sup>1</sup> = Intermediate sense objects. P<sup>2</sup> = See Dhammasaṅgaṇī para. 365

731. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge.

What states are bad? At the time when bad consciousness arises, accompanied by mental pleasure, associated with wrong view, with instigation. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with wrong view. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with wrong view, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with wrong view. :P<sup>1</sup>: Accompanied by indifference, associated with wrong view, with instigation. :P<sup>1</sup>: Accompanied by indifference, not associated with wrong view. :P<sup>1</sup>: Accompanied by indifference, not associated with wrong view, with instigation. :P<sup>1</sup>: Accompanied by mental pain, associated with repulsion. :P<sup>1</sup>: Accompanied by mental pain, associated with repulsion, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with doubt. :P<sup>1</sup>: Accompanied by indifference, associated with distraction, having visible object, :P<sup>2</sup>: ideational object or is concerned with whatever (object); at that time there is contact, :P<sup>3</sup>: there is non-wavering. These states are bad. Knowledge of these states is analytic insight of origin; knowledge of the resultants of those (states) is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

p. 393

P<sup>1</sup> = Each should read with the same introductory and completing sections of this para.

P<sup>2</sup> = Intermediate sense objects. P<sup>3</sup> = See Dhammasaṅgaṇī para. 365

### 3. Resultant Section

732. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire, resultant eye consciousness arises, accompanied by indifference, having visible object; at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is indifference; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of indifference; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, "these knowledges clarify this meaning", knowledge of (these) knowledges is analytic insight of knowledge.

733. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

p. 394

What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire, resultant ear consciousness arises, [298] accompanied by indifference, having audible object, :P: Nose consciousness arises, accompanied by indifference, having odorous object. :P: Tongue consciousness arises, accompanied by indifference, having sapid object. :P: Body consciousness arises, accompanied by pleasure, having tangible object; at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is pleasure; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of pleasure; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time.

These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P = Each should read with the same introductory and completing sections of this para. with appropriate modifications.

734. Three analytic insights are: :P<sup>1</sup>: Analytic insight of knowledge. What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire, resultant mind element arises, accompanied by indifference, having visible object, :P<sup>2</sup>: tangible object or is concerned with whatever (object); at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is initial application; there is sustained application; there is indifference; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of indifference; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those | knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

p. 395

P<sup>1</sup> = Analytic insight of consequence, analytic insight of philology.

P<sup>2</sup> = Intermediate sense objects.

735. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire, resultant mind-consciousness-element arises, accompanied by mental pleasure, having visible object, :P: ideational object or is con-

cerned with whatever (object); at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is initial application; there is sustained application; there is zest; there is pleasure; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of mental pleasure; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time; [299] these states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P = Intermediate sense objects.

736. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire, resultant mind-consciousness-element arises, accompanied by indifference, having visible object, :P: ideational object or is concerned with whatever (object); at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is initial application; there is sustained application; there is indifference; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of indifference; or whatever other dependently arisen non-material states there are at that time. These states are | neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P = Intermediate sense objects.

737. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when having done, having accumulated good action characteristic of the plane of desire, resultant mind-consciousness-element arises, accompanied by mental pleasure, associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, associated with knowledge, with instigation :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge, with instigation, having visible object, :P<sup>2</sup>: ideational object or is concerned with whatever (object); at that time there is contact, :P<sup>3</sup>: there is non-wavering. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = Each should read with the same introductory and completing sections of this para.

P<sup>2</sup> = Intermediate sense objects. P<sup>3</sup> = See Dhammasaṅgaṇī para. 1.

738. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when he develops the path for rebirth in the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in earth device first jhāna; at that time there is contact; :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the plane of form, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant earth device first jhāna; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are neither-good-

nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; [300] that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

739. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when he develops the path for rebirth in the formless plane, he having wholly passed the state of nothingness, by the abandoning of pleasure, :P<sup>1</sup>: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having accumulated that same good action characteristic of the formless plane, he, having wholly passed the state of nothingness, by the abandoning of pleasure, :P<sup>1</sup>: attains and dwells in resultant fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 1.

740. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

p. 398 What states are neither-good-nor-bad? At the time when he | develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in the first jhāna that is hard practice and knowledge slowly

acquired; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are good. Having done, having developed that same good supramundane jhāna, he, aloof from sense pleasures, :P<sup>1</sup>: attains and dwells in resultant first jhāna that is hard practice, knowledge slowly acquired and is empty; at that time there is contact, :P<sup>2</sup>: there is non-wavering. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = See para. 205. P<sup>2</sup> = See Dhammasaṅgaṇī para. 277

741. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge. [301]

What states are neither-good-nor-bad? At the time when having done, having accumulated bad action, resultant eye consciousness arises, accompanied by indifference, having visible object, :P: ear consciousness arises, accompanied by indifference, having audible object, :P: nose consciousness arises, accompanied by indifference, having odorous object, :P: tongue consciousness arises, accompanied by indifference, having sapid object, :P: body consciousness arises, accompanied by painful feeling, having tangible object; at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is pain; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of pain; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges | thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P = Each should read with the same introductory and completing sections of this para. with appropriate modifications.

742. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when having done, having accumulated bad action, resultant mind element arises, accompanied by indifference, having visible object, :P<sup>1</sup> tangible object, :P<sup>2</sup>: mind-consciousness-element arises, accompanied by indifference, having visible object, :P<sup>1</sup>: ideational object or is concerned with whatever (object); at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is initial application; there is sustained application; there is indifference; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of indifference; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = Intermediate sense objects.

P<sup>2</sup> = Both elements should read with the same introductory and completing sections.

#### 4. Inoperative Section

743. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when mind element arises that is inoperative, neither good nor bad nor the resultant of action, accompanied by indifference, [302] having visible object, :P: tangible object or is concerned with whatever (object); at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is initial application; there is

sustained application; there is indifference; there is one-pointedness of consciousness; there is controlling faculty of mind; there is controlling faculty of indifference; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P = Intermediate sense objects.

744. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when mind-consciousness-element arises that is inoperative, neither good nor bad nor the resultant of action, accompanied by mental pleasure, having visible object, :P<sup>1</sup>: ideational object. :P<sup>2</sup>: Mind-consciousness-element arises that is inoperative, neither good nor bad nor the resultant of action, accompanied by indifference, having visible object, :P<sup>1</sup>: ideational object or is concerned with whatever (object); at that time there is contact; there is feeling; there is perception; there is volition; there is consciousness; there is initial application; there is sustained application; there is indifference; there is one-pointedness of consciousness; there is controlling faculty of energy; there is controlling faculty of concentration; there is controlling faculty of mind; there is controlling faculty of indifference; there is controlling faculty of vital principle; or whatever other dependently arisen non-material states there are at that time. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = Intermediate sense objects.

P<sup>2</sup> = Both elements should read with the same introductory and completing sections but with appropriate modifications for mental pleasure.

p. 401 745. Three analytic insights are: The analytic insight of consequence, analytic insight of philology, analytic insight of knowledge.

What states are neither-good-nor-bad? At the time when mind-consciousness-element arises that is inoperative, neither good nor bad nor the resultant of action, accompanied by mental pleasure, associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge. :P<sup>1</sup>: Accompanied by mental pleasure, not associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, associated with knowledge, with instigation. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge. :P<sup>1</sup>: Accompanied by indifference, not associated with knowledge, with instigation. :P<sup>1</sup>: Develops jhāna characteristic of the plane of form. :P<sup>1</sup>: Develops jhāna characteristic of the formless plane that is inoperative, neither good nor bad nor the resultant of action, (is the cause of) pleasant living in the present existence, he, having wholly passed the state of nothingness, by the abandoning of pleasure, :P<sup>2</sup>: attains and dwells in the fourth jhāna accompanied by perception of the state that is neither perception nor non-perception; at that time there is contact, :P<sup>3</sup>: there is non-wavering. These states are neither-good-nor-bad. Knowledge of these states is analytic insight of consequence; [303] that philology by which those states are designated; knowledge of the actual philological definition of that (designation) is analytic insight of philology; that knowledge by which he knows those knowledges thus, “these knowledges clarify this meaning”, knowledge of (these) knowledges is analytic insight of knowledge.

P<sup>1</sup> = Each should read with their appropriate introductory and completing sections. P<sup>2</sup> = See para. 205. P<sup>3</sup> = See Dhammasaṅgaṇī para. 1.

746. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. Three analytic insights arise in the four

types of consciousness associated with knowledge from the good states characteristic of the plane of desire (also) in the four types of consciousness associated with knowledge from the inoperative states. Analytic insight of consequence also arises in these and arises in the four paths and four fruits.

(HERE ENDS) ANALYSIS ACCORDING TO ABHIDHAMMA

### 3. Interrogation

747. The four analytic insights are: The analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. p. 402

748. Of the four analytic insights how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

#### 1. The Triplets

749. (The four analytic insights) Sometimes are good; sometimes are neither-good-nor-bad. Sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Three analytic insights sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. Analytic insight of consequence sometimes is resultant; sometimes is productive of resultant; sometimes is neither resultant nor productive of resultant. Three analytic insights are not grasped (by craving and false view), are objects of the attachments. Analytic insight of consequence sometimes is not grasped, is the object of the attachments; sometimes is not grasped, is not the object of the attachments. Three analytic insights are not corrupt, are not objects of the corruptions. Analytic insight of consequence sometimes is not corrupt, is the object of the corruptions; sometimes is not corrupt, is not the object of the corruptions.

Three analytic insights are accompanied by initial application, accompanied by sustained application. Analytic insight of consequence sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. (The four analytic insights) Sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. Are not to be abandoned either by the first path or by the subsequent paths. Have no roots to be abandoned either by the first path or by the subsequent paths.

p. 403

Three analytic insights sometimes are cumulative (of continuing rebirth and death); sometimes are neither cumulative nor dispersive. Analytic insight of consequence [304] sometimes is cumulative; sometimes is dispersive; sometimes is neither cumulative nor dispersive.

Three analytic insights are neither of the seven supramundane stages nor of the final supramundane stage. Analytic insight of consequence sometimes is of the seven supramundane stages; sometimes is of the final supramundane stage; sometimes is neither of the seven supramundane stages nor of the final supramundane stage. Three analytic insights are low. Analytic insight of consequence sometimes is low; sometimes is immeasurable. Analytic insight of philology has low object. Three analytic insights sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable object.

Three analytic insights are intermediate. Analytic insight of consequence sometimes is intermediate; sometimes is superior. Three analytic insights are of no fixed (resultant time). Analytic insight of consequence sometimes is a right (state with) fixed (resultant time); sometimes is of no fixed (resultant time). Analytic insight of philology should not be said to have either, path as its object; path as its cause or path as its dominating factor. Analytic insight of consequence does not have path as its object; sometimes has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, path as its cause or path as its dominating factor. Two analytic insights sometimes have path as their object; do not have path as their cause; sometimes have path as their dominating factor; some-

times should not be said to have, path as their object or path as their dominating factor.

Three analytic insights sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. Analytic insight of consequence sometimes is risen; sometimes is not risen; sometimes is bound to arise. (The four analytic insights) Sometimes are past; sometimes are future; sometimes are present. Analytic insight of philology has present object. Two analytic insights sometimes have past objects; sometimes have future objects; sometimes have present objects. Analytic insight of consequence sometimes has past object; sometimes has future object; sometimes has present object; sometimes should not be said to have either, past object; future object or present object. (The four analytic insights) Sometimes are | internal; sometimes are external; sometimes are both internal and external. Analytic insight of philology has external object. Three analytic insights sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects. (The four analytic insights) Are not visible, are not impingent.

p. 404

## 2. The Couplets

750. (The four analytic insights) Are roots. Are accompanied by roots. Are associated with roots. Are roots also accompanied by roots. Are roots also associated with roots. Should not be said to be, not roots, are accompanied by roots or not roots, are not accompanied by roots.

(The four analytic insights) Are with cause. Are conditioned. Are not visible. Are not impingent. Are not material. Three analytic insights are mundane. Analytic insight of consequence sometimes is mundane; sometimes is supramundane. (The four analytic insights) Are cognizable by one way; are not cognizable by another way.

(The four analytic insights) Are not defilements. Three analytic insights are objects of the defilements. Analytic insight of consequence sometimes is the object of the defilement; sometimes is not the object of the defilements. (The four analytic insights) Are not associated with the defilements. [305] Three analytic insights should not be said to be, defilements also objects of the defilements; (they) are

objects of the defilements but are not defilements. Analytic insight of consequence should not be said to be, defilement also the object of the defilements; (it) is the object of the defilements but is not defilement; sometimes should not be said to be, the object of the defilements but is not defilement. (The four analytic insights) Should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Three analytic insights are not associated with the defilements, are objects of the defilements. Analytic insight of consequence sometimes is not associated with the defilements, is the object of the defilements; sometimes is not associated with the defilements, is not the object of the defilements.

(The four analytic insights) Are not fetters. :P: Are not ties. :P: Are not floods. :P: Are not bonds. :P: Are not hindrances. :P: | Are not perversions. :P: Have objects. Are not consciousness. Are mental concomitants. Are associated with consciousness. Are conjoined with consciousness. Are generated by consciousness. Are co-existent with consciousness. Accompany consciousness. Are conjoined with, generated by consciousness. Are conjoined with, generated by, co-existent with consciousness. Are conjoined with, generated by, accompany consciousness. Are external. Are not derived. Are not grasped.

P = Complete as for defilements in previous para.

(The four analytic insights) Are not attachments. :P: Are not corruptions. :P: Are not to be abandoned by the first path. Are not to be abandoned by the subsequent paths. Have no roots to be abandoned by the first path. Have no roots to be abandoned by the subsequent paths. Three analytic insights are accompanied by initial application. Analytic insight of consequence sometimes is accompanied by initial application; sometimes is without initial application. Three analytic insights are accompanied by sustained application. Analytic insight of consequence sometimes is accompanied by sustained application; sometimes is without sustained application. (The four analytic insights) Sometimes are with zest; sometimes are without zest; sometimes are accompanied by zest; sometimes are not accompanied by zest. Sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Sometimes are accompanied by indifference;

sometimes are not accompanied by indifference. Three analytic insights are characteristic of the plane of desire. Analytic insight of consequence sometimes is characteristic of the plane of desire; sometimes is not characteristic of the plane of desire. (The four analytic insights) Are not characteristic of the plane of form. Are not characteristic of the formless plane. Three analytic insights are included (i.e. are mundane). Analytic insight of consequence sometimes is included (i.e. is mundane); sometimes is not included (i.e. is supramundane). Three analytic insights do not tend to release. Analytic insight of consequence sometimes tends to release; sometimes does not tend to release. Three analytic insights are of no fixed (resultant time). Analytic insight of consequence sometimes is of fixed (resultant time); sometimes is of no fixed (resultant time). Three analytic insights are surpassable. Analytic insight of consequence sometimes | is surpassable; sometimes is not surpassable. (The four analytic insights) Are without cause of bewailing. p. 406

P = Complete as for defilements in earlier para.

(HERE ENDS) INTERROGATION

ANALYSIS OF ANALYTIC INSIGHT IS ENDED



# 16. Analysis of Knowledge

## 1. Singlefold Summary

751. [306] The basis of knowledge by way of singlefold division: The p. 407  
five types of sense consciousness are not roots; are not accompanied  
by roots; are not associated with roots; are with cause; are condi-  
tioned; are not material; are mundane; are objects of the defilements;  
are objects of the fetters; are objects of the ties; are objects of the  
floods; are objects of the bonds; are objects of the hindrances; are  
objects of the perversions; are objects of the attachments; are ob-  
jects of the corruptions; are neither-good-nor-bad; have objects; are  
not mental concomitants; are resultants; are grasped (by craving and  
false view), are objects of the attachments; are not corrupt, are ob-  
jects of the corruptions; are not “accompanied by initial application,  
accompanied by sustained application”; are not “without initial ap-  
plication, sustained application only”; are without initial application,  
without sustained application; are not accompanied by zest; are not  
to be abandoned either by the first path or by the subsequent paths;  
have no roots to be abandoned either by the first path or by the subse-  
quent paths; are neither cumulative nor dispersive (of continuing re-  
birth and death); [307] are neither of the seven supramundane stages  
nor of the final supramundane stage; are low; are characteristic of the  
plane of desire; are not characteristic of the plane of form; are not  
characteristic of the formless plane; are included (i.e. are mundane);  
are not “not included” (i.e. not supramundane); are of no fixed (result-  
tant time); do not tend to release. (The five types of sense conscious-  
ness) Have arisen bases; have arisen objects; have pre-existing bases;

have pre-existing objects; have internal bases; have external objects; have non-disintegrated bases; have non-disintegrated objects; have different bases; have different objects; do not experience each other's object; do not arise without advertence; do not arise without attention; do not arise consecutively, do not arise simultaneously; do not arise immediately following each other.

p. 408

The five types of sense consciousness are not cognitive; by the five types of sense consciousness one discriminates no state whatever other than mere falling in (i.e., entry of the object); even immediately following the five types of sense consciousness one discriminates no state whatever; by the five types of sense consciousness one makes no posture whatever; even immediately following the five types of sense consciousness one makes no posture whatever; by the five types of sense consciousness one establishes no bodily action, no verbal action; even immediately following the five types of sense consciousness one establishes no bodily action, no verbal action; by the five types of sense consciousness one performs no good or bad state; even immediately following the five types of sense consciousness one performs no good or bad state; [308] by the five types of sense consciousness one does not attain, does not emerge (from concentration); even immediately following the five types of sense consciousness one does not attain, does not emerge; by the five types of sense consciousness one does not pass away, does not arise (i.e., is not re-born); even immediately following the five types of sense consciousness one does not pass away, does not arise; by the five types of sense consciousness one does not sleep, does not wake, does not see dreams; even immediately following the five types of sense consciousness one does not sleep, does not wake, does not see dreams; the explanation of the true nature of the basis (of knowledge) is wisdom. Thus is the basis of knowledge by way of singlefold division.

## 2. Twofold Summary

752. The basis of knowledge by way of twofold division: Wisdom that is mundane; wisdom that is supramundane. Wisdom cognizable by

one way; wisdom not cognizable by another way. Wisdom that is the object of the defilements; wisdom that is not the object of the defilements. Wisdom that is not associated with the defilements, is the object of the defilements; wisdom that is not associated with the defilements, is not the object of the defilements. Wisdom that is the object of the fetters; wisdom that is not the object of the fetters. Wisdom that is not associated with the fetters, is the object of the fetters; wisdom that is not associated with the fetters, is not the object of the fetters. Wisdom that is the object of the ties; wisdom that is not the object of the ties. Wisdom that is not associated with the ties, is the object of the ties; wisdom that is not associated with the ties, is not the object of the ties. p. 409

Wisdom that is the object of the floods; wisdom that is not the object of the floods. Wisdom that is not associated with the floods, is the object of the floods; wisdom that is not associated with the floods, is not the object of the floods. Wisdom that is the object of the bonds; wisdom that is not the object of the bonds. Wisdom that is not associated with the bonds, is the object of the bonds; wisdom that is not associated with the bonds, is not the object of the bonds. Wisdom that is the object of the hindrances; wisdom that is not the object of the hindrances. Wisdom that is not associated with the hindrances, is the object of the hindrances; wisdom that is not associated with the hindrances, is not the object of the hindrances. [309] Wisdom that is the object of the perversions; wisdom that is not the object of the perversions. Wisdom that is not associated with the perversions, is the object of the perversions; wisdom that is not associated with the perversions, is not the object of the perversions. Wisdom that is grasped; wisdom that is not grasped. Wisdom that is the object of the attachments; wisdom that is not the object of the attachments. Wisdom that is not associated with the attachments, is the object of the attachments; wisdom that is not associated with the attachments, is not the object of the attachments.

Wisdom that is the object of the corruptions; wisdom that is not the object of the corruptions. Wisdom that is not associated with the corruptions, is the object of the corruptions; wisdom that is not associated with the corruptions, is not the object of the corruptions.

Wisdom that is accompanied by initial application; wisdom that is without initial application. Wisdom that is accompanied by sustained application; wisdom that is without sustained application. Wisdom that is with zest; wisdom that is without zest. Wisdom that is accompanied by zest; wisdom that is not accompanied by zest. Wisdom that is accompanied by pleasure; wisdom that is not accompanied by pleasure. Wisdom that is accompanied by indifference; wisdom that is not accompanied by indifference. Wisdom that is characteristic of the plane of desire; wisdom that is not characteristic of the plane of desire. Wisdom that is characteristic of the plane of form; wisdom that is not characteristic of the plane of form. Wisdom that is characteristic of the formless plane; wisdom that is not characteristic of the formless plane. Wisdom that is included (i.e. is mundane); wisdom that is not included (i.e. is supramundane). Wisdom tending to release; wisdom not tending to release. Wisdom that is of fixed (resultant time); wisdom that is of no fixed (resultant time). Wisdom that is surpassable; wisdom that is not surpassable. Wisdom that is the cause of resultant; wisdom that is the resultant of cause. Thus is the basis of knowledge by way of twofold division. [310]

### 3. Threefold Summary

753. The basis of knowledge by way of threefold division: Wisdom by means of thinking; wisdom by means of hearing; wisdom by means of development. Wisdom by means of giving; wisdom by means of morality; wisdom by means of development. Wisdom that is in higher morality; wisdom that is in higher consciousness; wisdom that is in higher wisdom. Proficiency (in knowing) gain; proficiency (in knowing) loss; proficiency of method. Wisdom that is resultant; wisdom that is productive of resultant; wisdom that is neither resultant nor productive of resultant. Wisdom that is grasped, is the object of the attachments; wisdom that is not grasped, is the object of the attachments; wisdom that is not grasped, is not the object of the attachments. Wisdom that is accompanied by initial application, accompanied by sustained application; wisdom that is without initial ap-

plication, sustained application only; wisdom that is without initial application, without sustained application.

Wisdom that is accompanied by zest; wisdom that is accompanied by pleasure; wisdom that is accompanied by indifference. Wisdom that is cumulative; wisdom that is dispersive; wisdom that is neither cumulative nor dispersive. Wisdom that is of the seven supramundane stages; wisdom that is of the final supramundane stage; wisdom that is neither of the seven supramundane stages nor of the final supramundane stage. Wisdom that is low; wisdom that is sublime; wisdom that is immeasurable. Wisdom that has low object; wisdom that has sublime object; wisdom that has immeasurable object. Wisdom that has path as its object; wisdom that has path as its cause; wisdom that has path as its dominating factor. Wisdom that is risen; wisdom that is not risen; wisdom that is bound to arise. Wisdom that is past; wisdom that is future; wisdom that is present. [311] Wisdom that has past object; wisdom that has future object; wisdom that has present object. Wisdom that is internal; wisdom that is external; wisdom that is both internal and external. Wisdom that has internal object; wisdom that has external object; wisdom that has both internal and external objects.

p. 411

Wisdom accompanied by initial application, accompanied by sustained application that is resultant; that is productive of resultant; that is neither resultant nor productive of resultant. That is grasped, is the object of the attachments; that is not grasped, is the object of the attachments; that is not grasped, is not the object of the attachments. That is accompanied by zest; that is accompanied by pleasure; that is accompanied by indifference. That is cumulative; that is dispersive; that is neither cumulative nor dispersive. That is of the seven supramundane stages; that is of the final supramundane stage; that is neither of the seven supramundane stages nor of the final supramundane stage. That is low; that is sublime; that is immeasurable. That has low object; that has sublime object; that has immeasurable object. That has path as its object; that has path as its cause; that has path as its dominating factor. That is risen; that is not risen; that is bound to arise. [312] That is past; that is future; that is present. That has past object; that has future object; that has present object. That is internal;

that is external; that is both internal and external. That has internal object; that has external object; that has both internal and external object.

Wisdom without initial application, sustained application only that is resultant; that is productive of resultant; that is neither resultant nor productive of resultant. That is grasped, is the object of the attachments; that is not grasped, is the object of the attachments; that is not grasped, is not the object of the attachments. That is cumulative; that is dispersive; that is neither cumulative nor dispersive. That is of the seven supramundane stages; that is of the final supramundane stage; that is neither of the seven supramundane stages nor of the final supramundane stage. That is risen; that is not risen; that is bound to arise. That is past; that is future; that is present. That is internal; that is external; that is both internal and external.

p. 412 Wisdom without initial application, without sustained application that is resultant; that is productive of resultant; that is neither resultant nor productive of resultant. That is grasped, is the object of the attachments; that is not grasped, is the object of the attachments; that is not grasped, is not the object of the attachments. That is accompanied by zest; that is accompanied by pleasure; that is accompanied by indifference. That is cumulative; that is dispersive; that is neither cumulative nor dispersive. [313] That is of the seven supramundane stages; that is of the final supramundane stage; that is neither of the seven supramundane stages nor of the final supramundane stage. That has low object; that has sublime object; that has immeasurable object. That has path as its object; that has path as its cause; that has path as its dominating factor. That is risen; that is not risen; that is bound to arise. That is past; that is future; that is present. That has past object; that has future object; that has present object. That is internal; that is external; that is both internal and external. That has internal object; that has external object; that has both internal and external object.

Wisdom accompanied by zest, wisdom accompanied by pleasure that is resultant; that is productive of resultant; that is neither resultant nor productive of resultant. That is grasped, is the object of the attachments; that is not grasped, is the object of the attachments; that

is not grasped, is not the object of the attachments. That is accompanied by initial application, accompanied by sustained application; that is without initial application, sustained application only; that is without initial application, without sustained application. That is cumulative; that is dispersive; that is neither cumulative nor dispersive. That is of the seven supramundane stages; that is of the final supramundane stage; that is neither of the seven supramundane stages nor of the final supramundane stage. That is low; that is sublime; that is immeasurable. [314] That has low object; that has sublime object; that has immeasurable object. That has path as its object; that has path as its cause; that has path as its dominating factor. That is risen; that is not risen; that is bound to arise. That is past; that is future; that is present. That has past object; that has future object; that has present object. That is internal; that is external; that is both internal and external. That has internal object; that has external object; that has both internal and external object.

Wisdom accompanied by indifference that is resultant; that is productive of resultant; that is neither resultant nor productive of resultant. That is grasped, is the object of the attachments; that is not grasped, is the object of the attachments; that is not grasped, is not the object of the attachments. That is cumulative; that is dispersive; that is neither cumulative nor dispersive. That is | of the seven supramundane stages; that is of the final supramundane stage; that is neither of the seven supramundane stages nor of the final supramundane stage. That is low; that is sublime; that is immeasurable. That has low object; that has sublime object; that has immeasurable object. That has path as its object; that has path as its cause; that has path as its dominating factor. [315] That is risen; that is not risen; that is bound to arise. That is past; that is future; that is present. That has past object; that has future object; that has present object. That is internal; that is external; that is both internal and external. That has internal object; that has external object; that has both internal and external object. Thus is the basis of knowledge by way of threefold division.

## 4. Fourfold Summary

754. The basis of knowledge by way of fourfold division: Knowledge that action is one's own possession; knowledge in conformity with the truth; the knowledge of one having the path; the knowledge of one having the fruit. Knowledge of suffering; knowledge of the cause of suffering; knowledge of the cessation of suffering; knowledge of the way leading to the cessation of suffering. Wisdom characteristic of the plane of desire; wisdom characteristic of the plane of form; wisdom characteristic of the formless plane; wisdom not included (i.e. supramundane). Knowledge of (supramundane) states; knowledge following (therefrom); penetrative knowledge; conventional knowledge. There is wisdom for cumulation, not for dispersion; there is wisdom for dispersion, not for cumulation; there is wisdom for cumulation also for dispersion; there is wisdom that is neither for cumulation nor for dispersion. There is wisdom for aversion, not for realization; [316] there is wisdom for realization, not for aversion; there is wisdom for aversion also for realization; there is wisdom neither for aversion nor for realization. Wisdom partaking of deterioration; wisdom partaking of stationariness; wisdom partaking of distinction; wisdom partaking of penetration.

The four analytic insights. The four practices. Four objects. Knowledge of ageing and death; knowledge of the cause of ageing and death; knowledge of the cessation of ageing and death; knowledge of the way leading to the cessation of ageing and death. Knowledge of birth. :P: Knowledge of becoming. :P: Knowledge of attachment. :P: Knowledge of craving. :P: Knowledge of feeling. :P: Knowledge of contact. :P: Knowledge of the six bases. :P: Knowledge of mind and matter. :P: Knowledge of consciousness. :P: Knowledge of activities; knowledge of the cause of activities; knowledge of the cessation of activities; knowledge of the way leading to the cessation of activities. Thus is the basis of knowledge by way of fourfold division.

P = Complete each in general form of final example.

## **5. Fivefold Summary**

755. The basis of knowledge by way of fivefold division: Right concentration that has five constituents; right concentration that has five knowledges. Thus is the basis of knowledge by way of fivefold division.

## **6. Sixfold Summary**

756. The basis of knowledge by way of sixfold division: Wisdom in the six higher knowledges. Thus is the basis of knowledge by way of sixfold division. [317]

## **7. Sevenfold Summary**

757. The basis of knowledge by way of sevenfold division: Seventy-seven bases of knowledge. Thus is the basis of knowledge by way of sevenfold division.

## **8. Eightfold Summary**

758. The basis of knowledge by way of eightfold division: Wisdom in the four paths and in the four fruits. Thus is the basis of knowledge by way of eightfold division.

## **9. Ninefold Summary**

759. The basis of knowledge by way of ninefold division: Wisdom in the nine successive dwellings in attainments. Thus is the basis of knowledge by way of ninefold division.

## 10. Tenfold Summary

p. 415 760. The basis of knowledge by way of tenfold division: The ten “Tathāgata powers” of the Tathāgata; furnished with which powers the Tathāgata claims the leading position; roars the lion’s roar in the assemblies; sets rolling the supreme wheel (of the Teaching). What are the ten? Herein the Tathāgata comprehends, as it really is, cause as cause, absence of cause as absence of cause; this is a “Tathāgata power” of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion’s roar in the assemblies; sets rolling the supreme wheel. (1)

And again the Tathāgata comprehends, as it really is, by way of cause, by way of root, the resultant of past, future and present actions that are performed; that by which the Tathāgata comprehends, as it really is, by way of cause, by way of root, the resultant of past, future and present actions that are performed; this is a “Tathāgata power” of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion’s roar in the assemblies; sets rolling the supreme wheel. (2)

And again the Tathāgata comprehends, as it really is, the way leading to all (destiny); that by which the Tathāgata comprehends, as it really is, the way leading to all (destiny); this is a “Tathāgata power” of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion’s roar in the assemblies; sets rolling the supreme wheel. (3).

And again the Tathāgata comprehends, as it really is, the world that has many elements, different elements; that by which the Tathāgata comprehends, as it really is, the world that has many elements, different elements; this is a “Tathāgata power” of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion’s roar in the assemblies; sets rolling the supreme wheel. (4)

And again the Tathāgata comprehends, as it really is, the different dispositions of beings; that by which the Tathāgata comprehends, as it really is, the different dispositions of beings; [318] this is a “Tathāgata power” of the Tathāgata. Because of which power the

Tathāgata claims the leading position; roars the lion's roar in the assemblies; sets rolling the supreme wheel. (5)

And again the Tathāgata comprehends, as it really is, the improvement, the deterioration of the controlling faculties of other beings, of other persons; that by which the Tathāgata comprehends, as it really is, the improvement, the deterioration of the controlling faculties of other beings, of other persons; this is a "Tathāgata power" of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion's roar in the assemblies; sets rolling the supreme wheel. (6) p. 416

And again the Tathāgata comprehends, as it really is, the corruption of, the purification of, the emergence from jhāna, release, concentration and attainment; that by which the Tathāgata comprehends, as it really is, the corruption of, the purification of, the emergence from jhāna, release, concentration and attainment; this is a "Tathāgata power" of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion's roar in the assemblies; sets rolling the supreme wheel. (7)

And again the Tathāgata comprehends, as it really is, remembrance of previous existence; that by which the Tathāgata comprehends, as it really is, remembrance of previous existence; this is a "Tathāgata power" of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion's roar in the assemblies; sets rolling the supreme wheel. (8)

And again the Tathāgata comprehends, as it really is, the passing away and rebirth of beings; that by which the Tathāgata comprehends, as it really is, the passing away and rebirth of beings; this is a "Tathāgata power" of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion's roar in the assemblies; sets rolling the supreme wheel. (9)

And again the Tathāgata comprehends, as it really is, the destruction of the defilements; that by which the Tathāgata comprehends, as it really is, the destruction of the defilements; this is a "Tathāgata power" of the Tathāgata. Because of which power the Tathāgata claims the leading position; roars the lion's roar in the assemblies; sets rolling the supreme wheel. These are the ten "Tathāgata powers"

of the Tathāgata. Furnished with which powers the Tathāgata claims the leading position; roars the lion's roar in the assemblies; sets rolling the supreme wheel. (10)

THUS IS THE BASIS OF KNOWLEDGE BY WAY OF TENFOLD  
DIVISION

(HERE ENDS) THE SUMMARY [319]

## 1. Singlefold Exposition

p. 417 761. The five types of sense consciousness always are not roots; always are not accompanied by roots; always are not associated with roots; always are with cause; always are conditioned; always are not material; always are mundane; always are objects of the defilements; always are objects of the fetters; always are objects of the ties; always are objects of the floods; always are objects of the bonds; always are objects of the hindrances; always are objects of the perversions; always are objects of the attachments; always are objects of the corruptions; always are neither-good-nor-bad; always have objects; always are not mental concomitants; always are resultants; always are grasped, are objects of the attachments; always are not corrupt, are objects of the corruptions; always are not “accompanied by initial application, accompanied by sustained application”; always are not “without initial application, sustained application only”; always are not “without initial application, without sustained application”; always are “not accompanied by zest”; always are “not to be abandoned either by the first path or by the subsequent paths”; always are neither cumulative nor dispersive; always are neither of the seven supramundane stages nor of the final supramundane stage; always are low; always are characteristic of the plane of desire; always are not characteristic of the plane of form; always are not characteristic of the formless plane; always are included (i.e. are mundane); always are not “not included” (i.e. not supramundane); always are of no fixed (resultant time); always “do not tend to release”; always (their) aris-

ing is cognizable by mind consciousness; always are impermanent; always are subject to ageing.

762. The five types of sense consciousness “**have arisen bases, have arisen objects**” means: They (each) arise on an arisen base, on an arisen object.

“**Have pre-existing bases, have pre-existing objects**” means: They (each) arise on a pre-existing base, on a pre-existing object.

“**Have internal bases, have external objects**” means: The bases of the five types of sense consciousness are internal, the objects are external.

“**Have non-disintegrated bases, have non-disintegrated | objects**” means: They (each) arise on a non-disintegrated base, on a non-disintegrated object. p. 418

“**Have different bases, have different objects**” means: The base and object of eye consciousness is (one thing); the base and object of ear consciousness is another; the base and object of nose consciousness is another; the base and object of tongue consciousness is another; the base and object of body consciousness is another.

763. “**Do not experience each other’s object**” means: Ear consciousness does not experience the object of eye consciousness; eye consciousness does not experience the object of ear consciousness either. Nose consciousness does not experience the object of eye consciousness; eye consciousness does not experience the object of nose consciousness either. Tongue consciousness does not experience the object of eye consciousness; [320] eye consciousness does not experience the object of tongue consciousness either. Body consciousness does not experience the object of eye consciousness; eye consciousness does not experience the object of body consciousness either. Of ear consciousness. :P: of nose consciousness. :P: of tongue consciousness. :P: Eye consciousness does not experience the object of body consciousness; body consciousness does not experience the object of eye consciousness either. Ear consciousness does not experience the object of body consciousness; body consciousness does not experience the object of ear consciousness either. Nose consciousness does not experience the object of body consciousness; body consciousness

does not experience the object of nose consciousness either. Tongue consciousness does not experience the object of body consciousness; body consciousness does not experience the object of tongue consciousness either.

P = Each should be dealt with in the same general form as the final example.

764. **“Do not arise without advertence”** means: They arise in one who has advertence.

**“Do not arise without attention”** means: They arise in one who has attention.

**“Do not arise consecutively”** means: They do not arise in succession.

**“Do not arise simultaneously”** means: They do not arise at the same moment.

p. 419 765. **“Do not arise immediately following each other”** means: Immediately following the arising of eye consciousness, ear consciousness does not arise; immediately following the arising of ear consciousness, eye consciousness does not arise either. Immediately following the arising of eye consciousness, nose consciousness does not arise; immediately following the arising of nose consciousness, eye consciousness does not arise either. Immediately following the arising of eye consciousness, tongue consciousness does not arise; immediately following the arising of tongue consciousness, eye consciousness does not arise either. Immediately following the arising of eye consciousness, body consciousness does not arise; immediately following the arising of body consciousness, eye consciousness does not arise either. Of ear consciousness. :P: of nose consciousness. :P: of tongue consciousness. :P: Immediately following the arising of body consciousness, eye consciousness does not arise; immediately following the arising of eye consciousness, body consciousness does not arise either. Immediately following the arising of body consciousness, ear consciousness does not arise; immediately following the arising of ear consciousness, body consciousness does not arise either. Immediately following the arising of body consciousness, nose consciousness does not arise; immediately following the arising of nose consciousness, [321] body consciousness does not arise either. Immediately fol-

lowing the arising of body consciousness, tongue consciousness does not arise; immediately following the arising of tongue consciousness, body consciousness does not arise either.

P = Each should be dealt with in the same general form as the final example.

766. **“The five types of sense consciousness are not cognitive”** means: For the five types of sense consciousness there is no turning towards (the object) or cognition or advertence or attention.

**“By the five types of sense consciousness one discriminates no state whatever”** means: By the five types of sense consciousness one discriminates no state whatever.

**“Other than mere falling in”** means: Other than mere falling in (i.e., entry of the object).

**“Even immediately following the five types of sense consciousness one discriminates no state whatever”** means: Immediately following the five types of sense consciousness one discriminates no state whatever, even by mind element.

**“By the five types of sense consciousness one makes no posture whatever”** means: By the five types of sense consciousness one makes no posture whatever, either going, standing, sitting or lying. p. 420

**“Even immediately following the five types of sense consciousness one makes no posture whatever”** means: Immediately following the five types of sense consciousness one makes no posture whatever, either going, standing, sitting or lying, even by mind element.

**“By the five types of sense consciousness one establishes no bodily action, no verbal action”** means: By the five types of sense consciousness one establishes no bodily action, no verbal action.

**“Even immediately following the five types of sense consciousness one establishes no bodily action, no verbal action”** means: Immediately following the five types of sense consciousness one establishes no bodily action, no verbal action, even by mind element.

**“By the five types of sense consciousness one performs no good or bad state”** means: By the five types of sense consciousness one performs no good or bad state.

**“Even immediately following the five types of sense consciousness one performs no good or bad state”** means: Immediately following the five types of sense consciousness one performs no good or bad state, even by mind element.

**“By the five types of sense consciousness one does not attain, does not emerge”** means: By the five types of sense consciousness one does not attain, does not emerge.

**“Even immediately following the five types of sense consciousness one does not attain, does not emerge”** means: [322] Immediately following the five types of sense consciousness one does not attain, does not emerge, even by mind element.

**“By the five types of sense consciousness one does not pass away, does not arise”** means: By the five types of sense consciousness one does not pass away, does not arise (i.e., is not reborn).

**“Even immediately following the five types of sense consciousness one does not pass away, does not arise”** means: Immediately following the five types of sense consciousness one does not pass away, does not arise, even by mind element.

p. 421

**“By the five types of sense consciousness one does not sleep, does not wake, does not see dreams”** means: By the five types of sense consciousness one does not sleep, does not wake, does not see dreams.

**“Even immediately following the five types of sense consciousness one does not sleep, does not wake, does not see dreams”** means: Immediately following the five types of sense consciousness one does not sleep, does not wake, does not see dreams, even by mind element. Thus the explanation of the true nature of the basis (of knowledge) is wisdom. Thus is the basis of knowledge by way of singlefold division.

(HERE ENDS) SINGLEFOLD EXPOSITION

## 2. Twofold Exposition

767. In the three planes the wisdom in good and neither-good-nor-bad (states) is mundane wisdom; the wisdom in the four paths and in

the four fruits is supramundane wisdom. All wisdom is cognizable by one way; is not cognizable by another way.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the defilements; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the defilements. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the defilements, is the object of the defilements; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the defilements, is not the object of the defilements.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the fetters; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the fetters. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the fetters, is the object of the fetters; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the fetters, is not the object of the fetters.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the ties; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the ties. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the ties, is the object of the ties; the wisdom in the four paths and in the four fruits | is wisdom that is not associated with the ties, is not the object of the ties. p. 422

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the floods; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the floods. [323] In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the floods, is the object of the floods; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the floods, is not the object of the floods.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the bonds; the wisdom in the

four paths and in the four fruits is wisdom that is not the object of the bonds. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the bonds, is the object of the bonds; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the bonds, is not the object of the bonds.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the hindrances; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the hindrances. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the hindrances, is the object of the hindrances; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the hindrances, is not the object of the hindrances.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the perversions; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the perversions. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the perversions, is the object of the perversions; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the perversions, is not the object of the perversions.

In the three planes the wisdom in resultants is wisdom that is grasped by craving and false view; in the three planes the wisdom in good (states), in the three planes the wisdom in inoperative neither-good-nor-bad (states), the wisdom in the four paths and in the four fruits is wisdom that is not grasped.

p. 423

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the attachments; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the attachments. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the attachments, is the object of the attachments; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the attachments, is not the object of the attachments.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is the object of the corruptions; the wisdom in the four paths and in the four fruits is wisdom that is not the object of the corruptions. In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is not associated with the corruptions, is the object of the corruptions; the wisdom in the four paths and in the four fruits is wisdom that is not associated with the corruptions, is not the object of the corruptions.

Wisdom associated with initial application is wisdom that is accompanied by initial application; wisdom not associated with initial application is wisdom that is without initial application. Wisdom associated with sustained application is wisdom that is accompanied by sustained application; wisdom not associated with sustained application is wisdom that is without sustained application. Wisdom associated with zest is wisdom that is with zest; wisdom not associated with zest is wisdom that is without zest. Wisdom associated with zest is wisdom that is accompanied by zest; wisdom not associated with zest is wisdom that is not accompanied by zest. [324] Wisdom associated with pleasure is wisdom that is accompanied by pleasure; wisdom not associated with pleasure is wisdom that is not accompanied by pleasure. Wisdom associated with indifference is wisdom that is accompanied by indifference; wisdom not associated with indifference is wisdom that is not accompanied by indifference.

The wisdom in good and neither-good-nor-bad (states) characteristic of the plane of desire is wisdom that is characteristic of the plane of desire; the wisdom characteristic of the plane of form, wisdom characteristic of the formless plane, wisdom not included (i.e. supramundane) is wisdom that is not characteristic of the plane of desire. The wisdom in good and neither-good-nor-bad (states) characteristic of the plane of form is wisdom that is | characteristic of the plane of form; the wisdom characteristic of the plane of desire, wisdom characteristic of the formless plane, wisdom not included (i.e. supramundane) is wisdom that is not characteristic of the plane of form. The wisdom in good and neither-good-nor-bad (states) characteristic of the formless plane is wisdom that is characteristic of the formless plane; the wisdom characteristic of the plane of desire, wisdom characteristic of the

plane of form, wisdom not included (i.e. supramundane) is wisdom that is not characteristic of the formless plane.

In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is included (i.e. is mundane); the wisdom in the four paths and in the four fruits is wisdom that is not included (i.e. is supramundane). The wisdom in the four paths is wisdom tending to release; in the three planes the wisdom in good (states), in the four planes the wisdom in resultant (states), in the three planes the wisdom in inoperative neither-good-nor-bad (states) is wisdom not tending to release. The wisdom in the four paths is wisdom that is of fixed (resultant time); in the three planes the wisdom in good (states), in the four planes the wisdom in resultant (states), in the three planes the wisdom in inoperative neither-good-nor-bad (states) is wisdom that is of no fixed (resultant time). In the three planes the wisdom in good and neither-good-nor-bad (states) is wisdom that is surpassable; the wisdom in the four paths and in the four fruits is wisdom that is not surpassable.

Therein what is **wisdom that is the cause of resultant**? In the four planes the wisdom in good (states), the wisdom in the inoperative neither-good-nor-bad (states) of the arahatta who causes higher knowledge to arise, who causes attainment to arise, is wisdom that is the cause of resultant. In the four planes the wisdom in resultant (states), the wisdom in the inoperative neither-good-nor-bad (states) of the arahatta having higher knowledge that has arisen, having attainment that has arisen, is wisdom that is the resultant of cause. Thus is the basis of knowledge by way of twofold division.

(HERE ENDS) TWOFOLD (EXPOSITION)

### 3. Threefold Exposition

p. 425 768. Therein what is “**wisdom by means of thinking**”? (The wisdom) In the spheres of work invented by ingenuity or in the | spheres of craft invented by ingenuity or in the branches of science invented by ingenuity or (knowledge that) action is one’s own possession or (knowledge that) in conformity with truth matter is impermanent;

feeling; :P: perception; :P: mental concomitants; [325] :P: or consciousness is impermanent; that which is similar, in conformity, that ability (to comprehend), view, choice, opinion, seeing, ability to apprehend (these) states, is acquired without hearing from others. This is called wisdom by means of thinking.

P = Is impermanent.

Therein what is “**wisdom by means of hearing**”? (The wisdom) In the spheres of work invented by ingenuity or in the spheres of craft invented by ingenuity or in the branches of science invented by ingenuity or (knowledge that) action is one’s own possession or (knowledge that) in conformity with truth matter is impermanent; feeling; :P: perception; :P: mental concomitants; :P: or consciousness is impermanent; that which is similar, in conformity, that ability (to comprehend), view, choice, opinion, seeing, ability to apprehend (these) states, is acquired by hearing from others. This is called wisdom by means of hearing.

All the wisdom of one who has attained, is, wisdom by means of development.

769. Therein what is “**wisdom by means of giving**”? Concerning giving, the achieving of giving, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom by means of giving.

P = See para. 525.

Therein what is “**wisdom by means of morality**”? Concerning morality, the achieving of morality, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom by means of morality.

P = See para. 525.

All the wisdom of one who has attained, is, wisdom by means of development.

770. Therein what is “**wisdom that is in higher morality**”? In one restrained by the restraint of the fundamental precepts, that which arises is wisdom, understanding, :P: absence of dullness, | truth investigation, right view. This is called wisdom that is in higher morality.

P = See para. 525.

Therein what is “**wisdom that is in higher consciousness**”? In one attaining the attainment (of states) characteristic of the plane of form and characteristic of the formless plane, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that is in higher consciousness.

P = See para. 525.

Therein what is “**wisdom that is in higher wisdom**”? The wisdom in the four paths and in the four fruits. This is called wisdom that is in higher wisdom.

771. Therein what is “**proficiency (in knowing) gain**”? In one paying attention to these states, bad states which have not arisen do not arise; also bad states which have arisen are abandoned; moreover, in one paying attention to these states, good states which have not arisen arise; also good states which have arisen exist for increase, for maturity, for development, for completion; that which therein is wisdom, understanding, :P: [326] absence of dullness, truth investigation, right view. This is called proficiency (in knowing) gain.

P = See para. 525.

Therein what is “**proficiency (in knowing) loss**”? In one paying attention to these states, good states which have not arisen do not arise; also good states which have arisen cease; moreover, in one paying attention to these states, bad states which have not arisen arise; also bad states which have arisen exist for increase, for maturity, for development, for completion; that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called proficiency (in knowing) loss.

All the wisdom in the method of the aforesaid is proficiency of method.

P = See para. 525.

p. 427 772. In the four planes the wisdom in resultant (states) is wisdom that is resultant; in the four planes the wisdom in good (states) is wisdom that is productive of resultant; in the three planes the | wisdom in inoperative neither-good-nor-bad (states) is wisdom that is neither resultant nor productive of resultant.

773. In the three planes the wisdom in resultant (states) is wisdom that is grasped, is the object of the attachments; in the three planes the wisdom in good (states), in the three planes the wisdom in inoperative neither-good-nor-bad (states) is wisdom that is not grasped, is the object of the attachments; the wisdom in the four paths and the four fruits is wisdom that is not grasped, is not the object of the attachments.

774. Wisdom associated with initial application and sustained application is wisdom that is accompanied by initial application, accompanied by sustained application; wisdom not associated with initial application, associated with sustained application, is wisdom that is without initial application, sustained application only; wisdom not associated with initial application or sustained application is wisdom that is without initial application, without sustained application.

775. Wisdom associated with zest is wisdom that is accompanied by zest; wisdom associated with pleasure is wisdom that is accompanied by pleasure; wisdom associated with indifference is wisdom that is accompanied by indifference.

776. In the three planes the wisdom in good (states) is wisdom that is cumulative; the wisdom in the four paths is wisdom that is dispersive; in the four planes the wisdom in resultant (states), in the three planes the wisdom in inoperative neither-good-nor-bad (states) is wisdom that is neither cumulative nor dispersive.

777. The wisdom in the four paths and in three fruits is wisdom that is of the seven supramundane stages; the topmost wisdom in the fruit of arahantship is wisdom that is of the final supramundane stage; in the three planes the wisdom in good (states), in the three planes the wisdom in resultant (states), in the three planes the wisdom in inoperative neither-good-nor-bad (states) is wisdom that is neither of the seven supramundane stages nor of the final supramundane stage.

778. The wisdom in good and neither-good-nor-bad (states) characteristic of the plane of desire is wisdom that is low; the wisdom in good and neither-good-nor-bad (states) characteristic of the plane of form and characteristic of the formless plane is wisdom that is sub-

lime; the wisdom in the four paths and in the four fruits is wisdom that is immeasurable.

779. Therein what is “**wisdom that has low objects**”? [327] Concerning low states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has low object.

P = See para. 525.

780. Therein what is “**wisdom that has sublime object**”? Concerning sublime states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has sublime object.

P = See para. 525.

781. Therein what is “**wisdom that has immeasurable object**”? Concerning immeasurable states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has immeasurable object.

P = See para. 525.

782. Therein what is “**wisdom that has path as its object**”? Concerning the Noble Path, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has path as its object. The wisdom in the four paths is the wisdom that has path as its cause.

P = See para. 525.

783. Therein what is “**wisdom that has path as its dominating factor**”? Having made the Noble Path dominant, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has path as its dominating factor.

P = See para. 525.

p. 429 784. In the four planes the wisdom in resultant (states) sometimes is risen; sometimes is bound to arise; should not be said to be, not risen. In the four planes the wisdom in good (states), in the three planes the wisdom in inoperative neither-good-nor-bad (states) sometimes is risen; sometimes is not risen; should not be said to be, bound to arise.

785. All wisdom sometimes is past; sometimes is future; sometimes is present.

786. Therein what is “**wisdom that has past object**”? Concerning past states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has past object.

P = See para. 525.

787. Therein what is “**wisdom that has future object**”? Concerning future states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has future object.

P = See para. 525.

788. Therein what is “**wisdom that has present object**”? Concerning present states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has present object.

P = See para. 525.

789. All wisdom sometimes is internal; sometimes is external; sometimes is both internal and external.

790. Therein what is “**wisdom that has internal object**”? Concerning internal states, that which arises is wisdom, understanding, :P: [328] absence of dullness, truth investigation, right view. This is called wisdom that has internal object.

P = See para. 525.

791. Therein what is “**wisdom that has external object**”? | Concerning external states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has external object. p. 430

P = See para. 525.

792. Therein what is “**wisdom that has both internal and external object**”? Concerning both internal and external states, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that has both internal and

external object. Thus is the basis of knowledge by way of threefold division.

P = See para. 525.

(HERE ENDS) THREEFOLD (EXPOSITION)

#### 4. Fourfold Exposition

793. Therein what is “**knowledge that action is one’s own possession**”? “There is alms-giving; there is sacrifice; there is offering; there is fruit and resultant of actions done rightly and done wrongly; there is this world; there is the next world; there is mother; there is father; there are beings born spontaneously; there are in the world recluses and brahmins who have reached the highest point, who are well practised; who themselves having fully known, having realized this world and the next world make it known (to others)”; thus that which is similar, wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called knowledge that action is one’s own possession. Excepting knowledge that is in conformity with truth, all wisdom that is good and is the object of the defilements, is, knowledge that action is one’s own possession.

P = See para. 525.

Therein what is “**knowledge in conformity with truth**”? “Matter is impermanent”; feeling :P:; perception :P:; mental concomitants :P:; or “consciousness is impermanent”; that which is similar, in conformity, ability (to comprehend), view, choice, opinion, seeing, ability to apprehend (these) states. This is called knowledge in conformity with truth. Wisdom in the four paths is the knowledge of one having the path. Wisdom in the four fruits is the knowledge of one having the fruit. (1)

P = is impermanent.

p. 431 794. The knowledge of one having the path, this is knowledge of suffering; this is knowledge of the cause of suffering; this is knowledge of the cessation of suffering; this is knowledge of the way leading to the cessation of suffering.

Therein what is “**knowledge of suffering**”? Concerning suffering, that which arises is wisdom, understanding, :P<sup>1</sup>: absence of dullness, truth investigation, right view. This is called knowledge of suffering. Concerning the cause of suffering. :P<sup>2</sup>: Concerning the cessation of suffering. :P<sup>2</sup>: Concerning the way leading to the cessation of suffering, [329] that which arises is wisdom, understanding, :P<sup>1</sup>: absence of dullness, truth investigation, right view. This is called knowledge of the way leading to the cessation of suffering. (2)

P<sup>1</sup> = See para. 525. P<sup>2</sup> = Complete as final example.

795. The wisdom in good and neither-good-nor-bad (states) characteristic of the plane of desire is wisdom characteristic of the plane of desire; the wisdom in good and neither-good-nor-bad (states) characteristic of the plane of form is wisdom characteristic of the plane of form; the wisdom in good and neither-good-nor-bad (states) characteristic of the formless plane is wisdom characteristic of the formless plane; the wisdom in the four paths and in the four fruits is wisdom not included (i.e. is supramundane). (3)

796. Therein what is “**knowledge of (supramundane) states**”? The wisdom in the four paths and in the four fruits is knowledge of (supramundane) states. By means of this state that is known, seen, attained, discerned, penetrated, he applies the inference to the past and future; those recluses and brahmins who in the past knew suffering fully; knew the cause of suffering fully; knew the cessation of suffering fully; knew the way leading to the cessation of suffering; this very suffering they knew fully; this very cause of suffering they knew fully; this very cessation of suffering they knew fully; this very way leading to the cessation of suffering they knew fully. Those recluses and brahmins who in the future will know suffering fully; will know the cause of suffering fully; will know the cessation of suffering fully; will know the way leading to the cessation of suffering fully; this very suffering they will know fully; this very cause of suffering they will know fully; this very cessation of suffering they will know fully; this very way leading to the cessation of suffering they will know fully. That which therein is wisdom, understanding, :P: absence of dullness,

truth investigation, right view. This is called knowledge following (therefrom).

P = See para. 525.

Therein what is “**penetrative knowledge**”? Herein a bhikkhu with his consciousness knows distinctly the consciousness of other beings, of other persons; he knows consciousness accompanied by lust, “consciousness is accompanied by lust”; or, he knows consciousness without lust, “consciousness is without lust”; he knows consciousness accompanied by hatred, “consciousness is accompanied by hatred”; or, he knows consciousness without hatred, “consciousness is without hatred”; he knows consciousness accompanied by dullness, “consciousness is accompanied by dullness”; or, he knows consciousness without dullness, “consciousness is without dullness”; he knows constricted consciousness, “consciousness is constricted”; or, he knows scattered consciousness, “consciousness is scattered”; he knows sublime consciousness, “consciousness is sublime”; or, he knows non-sublime consciousness, “consciousness is not sublime”; he knows surpassable consciousness, “consciousness is surpassable”; or, he knows unsurpassable consciousness, “consciousness is unsurpassable”; he knows concentrated consciousness, “consciousness is concentrated”; or, he knows non-concentrated consciousness, “consciousness is not concentrated”; he knows free consciousness, “consciousness is free”; or, he knows non-free consciousness, “consciousness is not free”. [330] That which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called penetrative knowledge.

P = See para. 525.

Excepting knowledge of (supramundane) states, knowledge following (therefrom), penetrative knowledge; the remaining wisdom is conventional knowledge. (4)

797. Therein what is “**wisdom for cumulation, not for dispersion**”? The wisdom in good (states) characteristic of the plane of desire is for cumulation, not for dispersion; the wisdom in the four paths is for dispersion, not for cumulation; the wisdom in good | (states) characteristic of the plane of form and characteristic of the formless

plane is for cumulation also for dispersion; the remaining wisdom is neither for cumulation nor for dispersion. (5)

798. Therein what is “**wisdom for aversion not for realization**”? The wisdom by which one is without lust for sense pleasure does not realize higher knowledges or the truths. This is called wisdom for aversion, not for realization. The same one by wisdom being without lust for sense pleasure realizes higher knowledge but not the truths. This is called wisdom for realization not for aversion. The wisdom in the four paths is for aversion also for realization. The remaining wisdom is neither for aversion nor for realization. (6)

799. Therein what is “**wisdom partaking of deterioration**”? Perception and attention accompanied by sense pleasure prompt one who has gained first jhāna, (this) is wisdom partaking of deterioration; (his) mindfulness in conformity with that state stands still, (this) is wisdom partaking of stationariness; perception and attention not accompanied by initial application prompt (him), (this) is wisdom partaking of distinction; perception and attention accompanied by aversion, connected with absence of lust prompt (him), (this) is wisdom partaking of penetration. Perception and attention accompanied by initial application, prompt one who has gained second jhāna, (this) is wisdom partaking of deterioration; (his) mindfulness in conformity with that state stands still, (this) is wisdom partaking of stationariness; perception and attention accompanied by indifference (to second jhāna) prompt (him), (this) is wisdom partaking of distinction; perception and attention accompanied by aversion, connected with absence of lust, prompt (him), (this) is wisdom partaking of penetration. Perception and attention accompanied by zest and pleasure, prompt one who has gained third jhāna, (this) is wisdom partaking of deterioration; (his) mindfulness in conformity with that state stands still, (this) is wisdom partaking of stationariness; perception and attention accompanied by neither-pain-nor-pleasure, prompt (him), (this) is wisdom partaking of distinction; [331] perception and attention accompanied by aversion, connected with absence of lust, prompt (him), (this) is wisdom partaking of penetration. Perception and attention accompanied by equanimity, prompt one who has gained | fourth jhāna, (this)

is wisdom partaking of deterioration; (his) mindfulness in conformity with that state stands still, (this) is wisdom partaking of stationariness; perception and attention accompanied by the state of infinity of space, prompt (him), (this) is wisdom partaking of distinction; perception and attention accompanied by aversion, connected with absence of lust, prompt (him), (this) is wisdom partaking of penetration. Perception and attention accompanied by (the concept of) matter, prompt one who has gained the state of infinity of space, (this) is wisdom partaking of deterioration; (his) mindfulness in conformity with that state stands still; (this) is wisdom partaking of stationariness; perception and attention accompanied by the state of infinity of consciousness, prompt (him), (this) is wisdom partaking of distinction; perception and attention accompanied by aversion, connected with absence of lust, prompt (him), (this) is wisdom partaking of penetration. Perception and attention accompanied by the state of infinity of space, prompt one who has gained the state of infinity of consciousness, (this) is wisdom partaking of deterioration; (his) mindfulness in conformity with that state stands still, (this) is wisdom partaking of stationariness; perception and attention accompanied by the state of nothingness, prompt (him), (this) is wisdom partaking of distinction; perception and attention accompanied by aversion, connected with absence of lust, prompt (him), (this) is wisdom partaking of penetration. Perception and attention accompanied by the state of infinity of consciousness, prompt one who has gained the state of nothingness, (this) is wisdom partaking of deterioration; (his) mindfulness in conformity with that state stands still, (this) is wisdom partaking of stationariness; perception and attention accompanied by the state that is neither perception nor non-perception, prompt (him), (this) is wisdom partaking of distinction; perception and attention accompanied by aversion, connected with absence of lust, prompt (him), (this) is wisdom partaking of penetration. (7)

800. Therein what are “**the four analytic insights**”? Analytic insight of consequence, analytic insight of origin, analytic insight of philology, analytic insight of knowledge. Knowledge of consequence is analytic insight of consequence; knowledge of origin is analytic

insight of origin; knowledge of the actual philological definition of these (i.e., 1 & 2) is analytic insight of philology; | knowledge of these knowledges is analytic insight of knowledge. These are the four analytic insights. (8) p. 435

801. Therein what are **“the four practices”**? Wisdom that is hard practice and knowledge slowly acquired; wisdom that is hard practice and knowledge quickly acquired; wisdom that is easy practice and knowledge slowly acquired; wisdom that is easy practice and knowledge quickly acquired.

Therein what is **wisdom that is hard practice and knowledge slowly acquired?** [332] In one causing concentration to arise with difficulty and with toil, and slowly knowing that condition thoroughly, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that is hard practice and knowledge slowly acquired.

P = See para. 525.

Therein what is **wisdom that is hard practice and knowledge quickly acquired?** In one causing concentration to arise with difficulty and with toil, and quickly knowing that condition thoroughly, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that is hard practice and knowledge quickly acquired.

P = See para. 525.

Therein what is **wisdom that is easy practice and knowledge slowly acquired?** In one causing concentration to arise with no difficulty and with no toil, and slowly knowing that condition thoroughly, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that is easy practice and knowledge slowly acquired.

P = See para. 525.

Therein what is **wisdom that is easy practice and knowledge quickly acquired?** In one causing concentration to arise with no difficulty and with no toil, and quickly knowing that condition thoroughly, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called wisdom that

is easy practice and knowledge quickly acquired. These are the four practices. (9)

P = See para. 525.

p. 436 802. Therein what are **“four objects”**? Limited wisdom, having limited object; limited wisdom, having unlimited object; unlimited wisdom, having limited object; unlimited wisdom, having unlimited object.

Therein what is **limited wisdom, having limited object**? In one gaining concentration not without difficulty, and expanding the object but little, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called limited wisdom, having limited object.

P = See para. 525.

Therein what is **limited wisdom, having unlimited object**? In one gaining concentration not without difficulty, and expanding the object greatly, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called limited wisdom, having unlimited object.

P = See para. 525.

Therein what is **unlimited wisdom, having limited object**? In one gaining concentration without difficulty, and expanding the object but little, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called unlimited wisdom, having limited object.

P = See para. 525.

Therein what is **unlimited wisdom, having unlimited object**? In one gaining concentration without difficulty, expanding the object greatly, that which arises is wisdom, understanding, :P: absence of dullness, [333] truth investigation, right view. This is called unlimited wisdom, having unlimited object. These are four objects. (10)

P = See para. 525.

The knowledge of one having the path, this is knowledge of ageing and death; this is knowledge of the cause of ageing and death; this is knowledge of the cessation of ageing and death; this is knowledge of the way leading to the cessation of ageing and death.

Therein what is “**knowledge of ageing and death**”? Concerning ageing and death, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called knowledge of ageing and death.

P = See para. 525.

Concerning the cause of ageing and death. :P<sup>1</sup>: Concerning the cessation of ageing and death. :P<sup>1</sup>: Concerning the way leading to the cessation of ageing and death, that which arises is wisdom, understanding, :P<sup>2</sup>: absence of dullness, truth investigation, right view. This is called knowledge of the way leading to the cessation of ageing and death. (11)

p. 437

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = See para. 525.

803. The knowledge of one having the path, this is knowledge of birth. :P: This is knowledge of becoming. :P: This is knowledge of attachment. :P: This is knowledge of craving. :P: This is knowledge of feeling. :P: This is knowledge of contact. :P: This is knowledge of the six bases. :P: This is knowledge of mind and matter. :P: This is knowledge of consciousness. :P: This is knowledge of activities; this is knowledge of the cause of activities; this is knowledge of the cessation of activities; this is knowledge of the way leading to the cessation of activities. (10) (21)

P = Complete each in the general form of final example.

Therein what is “**knowledge of activities**”? Concerning activities, that which arises is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called knowledge of activities.

P = See para. 525.

Concerning the cause of activities. :P<sup>1</sup>: Concerning the cessation of activities. :P<sup>1</sup>: Concerning the way leading to the cessation of activities, that which arises is wisdom, understanding, :P<sup>2</sup>: absence of dullness, truth investigation, right view. This is called knowledge of the way leading to the cessation of activities. Thus is the basis of knowledge by way of fourfold division.

P<sup>1</sup> = Complete as final example. P<sup>2</sup> = See para. 525.

(HERE ENDS) FOURFOLD (EXPOSITION) [334]

## 5. Fivefold Exposition

p. 438 804. Therein what is “**right concentration that has five constituents**”? (Right concentration is) Zest-suffusing, pleasure-suffusing, mind-suffusing, light-suffusing, the characteristic of reflection. In two jhānas wisdom is zest-suffusing; in three jhānas wisdom is pleasure-suffusing; knowledge of the consciousness of others is mind-suffusing; celestial eye is light-suffusing; the knowledge of reflection of one who emerges from this or that concentration is the characteristic of reflection. This is called right concentration that has five constituents.

Therein what is “**right concentration that has five knowledges**”? “This concentration has present pleasure, also in the future has pleasant resultant”, thus the knowledge arises quite separately; “this concentration is noble, non-worldly”, thus the knowledge arises quite separately; “this concentration is resorted to by great (i.e., without evil) men”, thus the knowledge arises quite separately; “this concentration is calm, superior, gained by tranquillity, obtained by exalted development, is not obtained by instigated suppression and hindering”, thus the knowledge arises quite separately; “I myself attain this concentration mindfully, emerge (therefrom) mindfully”, thus the knowledge arises quite separately. This is right concentration that has five knowledges. Thus is the basis of knowledge by way of fivefold division.

(HERE ENDS) FIVEFOLD (EXPOSITION)

## 6. Sixfold Exposition

805. Therein what is “**wisdom in the six higher knowledges**”? Knowledge of various super-normal powers; knowledge of the purity of ear element; knowledge of the consciousness of others; knowledge of the remembrance of previous existence; knowledge of the passing away and rebirth of beings; knowledge of the destruction of the defilements. This is wisdom in the six higher knowledges. Thus is the basis of knowledge by way of sixfold division.

## 7. Sevenfold Exposition

806. Therein what are the “**seventy-seven bases of knowledge**”? Knowledge that because of birth there is ageing and death; knowledge that in there not being birth there is not ageing and death; knowledge that in the past, too, because of birth there is ageing and death; knowledge that in there not being birth there is not ageing and death; knowledge that in the future, too, because of birth there is ageing and death; knowledge that in there not being birth there is not ageing and death; that which is (knowledge) of those (knowledges) is knowledge of the establishment of states; that also is the knowledge that (they) are subject to destruction, subject to decay, subject to absence of lust, subject to cessation. Knowledge that because of becoming there is birth. :P: [335] Knowledge that because of attachment there is becoming. :P: Knowledge that because of craving there is attachment. :P: Knowledge that because of feeling there is craving. :P: Knowledge that because of contact there is feeling. :P: Knowledge that because of the six bases there is contact. :P: Knowledge that because of mind and matter there are the six bases. :P: Knowledge that because of consciousness there is mind and matter. :P: Knowledge that because of activities there is consciousness. :P: Knowledge that because of ignorance there are activities; knowledge that in there not being ignorance there are not activities; knowledge that in the past, too, because of ignorance there are activities; knowledge that in there not being ignorance there are not activities; knowledge that in the future, too, because of ignorance there are activities; knowledge that in there not being ignorance there are not activities; that which is (knowledge) of those (knowledges) is knowledge of the establishment of states; that also is the knowledge that (they) are subject to destruction, subject to decay, subject to absence of lust, subject to cessation. These are the seventy-seven bases of knowledge. Thus is the basis of knowledge by way of sevenfold division.

P = Complete each in general form of final example.

## 8. Eightfold Exposition

807. Therein what is “**wisdom in the four paths and in the four fruits**”? Wisdom in the path of stream entry; wisdom in the fruit of stream entry; wisdom in the path of once returning; wisdom in the fruit of once returning; wisdom in the path of non-returning; wisdom in the fruit of non-returning; wisdom in the path of arahantship; wisdom in the fruit of arahantship. This is wisdom in the four paths and in the four fruits. Thus is the basis of knowledge by way of eightfold division.

## 9. Ninefold Exposition

p. 440 808. Therein what is “**wisdom in the nine successive dwellings in attainments**”? Wisdom in the attainment of the first jhāna; wisdom in the attainment of the second jhāna; wisdom in the attainment of the third jhāna; wisdom in the attainment of the fourth jhāna; wisdom in the attainment of the state of infinity of space; wisdom in the attainment of the state of infinity of consciousness; wisdom in the attainment of the state of nothingness; wisdom in the attainment of the state that is neither perception nor non-perception; knowledge of reflection of one who emerges from the attainment of the cessation of perception and feeling. This is wisdom in the nine successive dwellings in attainments. Thus is the basis of knowledge by way of ninefold division.

## 10. Tenfold Exposition

809. Therein what is “**the Tathāgata’s knowledge as it really is of cause as cause, absence of cause as absence of cause**”? Herein the Tathāgata comprehends thus, “It is not possible, not reasonable, that a person possessed of right view should regard any conditioned thing as permanent, [336] such a thing is not possible”; he comprehends thus, “but it is indeed possible that a worldly person should regard any conditioned thing as permanent, such a thing is possible”.

He comprehends thus, “It is not possible, not reasonable, that a person possessed of right view should regard any conditioned thing as pleasant, such a thing is not possible”; he comprehends thus, “but it is indeed possible that a worldly person should regard any conditioned thing as pleasant, such a thing is possible”. He comprehends thus, “It is not possible, not reasonable, that a person possessed of right view should regard anything as soul, such a thing is not possible”; he comprehends thus, “but it is indeed possible that a worldly person should regard anything as soul, such a thing is possible”. He comprehends thus, “It is not possible, not reasonable, that a person possessed of right view should deprive his mother of life, such a thing is not possible”; he comprehends thus, “but it is indeed possible that a worldly person should deprive his mother of life, such a thing is possible”. He comprehends thus, “It is not possible, not reasonable, that a person possessed of right view should deprive his father of life. :P: | Should deprive an arahant of life. :P: With wicked consciousness should extravasate the blood of the Tathāgata. :P: Should divide the Order. :P: Should proclaim another teacher. :P: Should bring about an eighth existence, such a thing is not possible”; he comprehends thus, “but it is indeed possible that a worldly person should bring about an eighth existence, such a thing is possible”.

P = Complete each in general form of first example.

He comprehends thus, “It is not possible, not reasonable, that in one world system two worthy enlightened ones should arise simultaneously, such a thing is not possible”; he comprehends thus, “but it is indeed possible that in one world system a single worthy enlightened one should arise, such a thing is possible”. He comprehends thus, “It is not possible, not reasonable, that in one world system two universal monarchs should arise simultaneously, such a thing is not possible”; he comprehends thus, “but it is indeed possible that in one world system a single universal monarch should arise, such a thing is possible”.

He comprehends thus, “It is not possible, not reasonable, that a woman should be a worthy enlightened one, such a thing is not possible”; he comprehends thus, “but it is indeed possible that a man should be a worthy enlightened one, such a thing is possible”. He

comprehends thus, “It is not possible, not reasonable, that a woman should be a universal monarch, such a thing is not possible”; he comprehends thus, “but it is indeed possible that a man should be a universal monarch, such a thing is possible”. He comprehends thus, “It is not possible, not reasonable, that a woman should become Sakka, [337] should become Māra, should become Brahma, such a thing is not possible”; he comprehends thus, “but it is indeed possible that a man should become Sakka, should become Māra, should become Brahma, such a thing is possible”.

He comprehends thus, “It is not possible, not reasonable, that the resultant of wrong bodily action should be desirable, agreeable, pleasant, such a thing is not possible”; he comprehends thus, “but it is indeed possible that the resultant of wrong bodily action should be not desirable, not agreeable, not pleasant, such a thing is possible.” He comprehends thus, “It is not possible, not reasonable, that the resultant of wrong verbal action. :P: of wrong mental action should be desirable, agreeable, pleasant, such a thing is not possible”; he comprehends thus, “but it is indeed possible | that the resultant of wrong verbal action. :P: Of wrong mental action should be not desirable, not agreeable, not pleasant, such a thing is possible”.

p. 442

P = Complete appropriately.

He comprehends thus, “It is not possible, not reasonable, that the resultant of right bodily action should be not desirable, not agreeable, not pleasant, such a thing is not possible”; he comprehends thus, “but it is indeed possible that the resultant of right bodily action should be desirable, agreeable, pleasant, such a thing is possible”. He comprehends thus, “It is not possible, not reasonable, that the resultant of right verbal action. :P: of right mental action should be not desirable, not agreeable, not pleasant, such a thing is not possible”; he comprehends thus, “but it is indeed possible that the resultant of right verbal action. :P: of right mental action should be desirable, agreeable, pleasant, such a thing is possible”.

P = Complete appropriately.

He comprehends thus, “It is not possible, not reasonable, that one having wrong bodily action should, on that account, because of that,

when the body breaks up after death be born in a happy, heavenly world”; he comprehends thus, “but it is indeed possible that one having wrong bodily action should, on that account, because of that, when the body breaks up after death be born in a woeful, unhappy, ruinous state of hell, such a thing is possible”. He comprehends thus, “It is not possible, not reasonable, that one having wrong verbal action. :P: That one having wrong mental action should, on that account, because of that, when the body breaks up after death be born in a happy, heavenly world, such a thing is not possible”; he comprehends thus, “but it is indeed possible that one having wrong verbal action. :P: That one having wrong mental action should, on that account, because of that, when the body breaks up after death be born in a woeful, unhappy, ruinous state of hell, such a thing is possible”.

P = Complete appropriately.

He comprehends thus, “It is not possible, not reasonable, that one having right bodily action should, on that account, because of that, when the body breaks up after death be born in a woeful, | unhappy, ruinous state of hell, such a thing is not possible”; he comprehends thus, “but it is indeed possible that one having right bodily action should, on that account, because of that, when the body breaks up after death be born in a happy, [338] heavenly world, such a thing is possible”. He comprehends thus, “it is not possible, not reasonable, that one having right verbal action. :P<sup>1</sup>: That one having right mental action should, on that account, because of that, when the body breaks up after death be born in a woeful, unhappy, ruinous state of hell, such a thing is not possible”; he comprehends thus, “but it is indeed possible that one having right verbal action. :P<sup>1</sup>: That one having right mental action should, on that account, because of that, when the body breaks up after death be born in a happy, heavenly world, such a thing is possible”. These and those states which are roots and causes for the arising of these and those (other) states, this and that is cause; these and those states which are not roots and not causes for the arising of these and those (other) states, this and that is absence of cause; thus, that which therein is wisdom, understanding, :P<sup>2</sup>: absence of dullness, truth investigation, right view. This is the Tathāgata’s knowledge as it really is of cause as cause, absence of cause as absence of cause. (1)

P<sup>1</sup> = Complete appropriately. P<sup>2</sup> = See para. 525.

810. Therein what is **“the Tathāgata’s knowledge as it really is by way of cause, by way of root, of the resultant of past, future and present actions that are performed”**? Herein the Tathāgata comprehends thus; there are some evil actions performed, which, prevented by fortunate rebirth, do not mature; there are some evil actions performed, which, prevented by a fortunate body, do not mature; there are some evil actions performed, which, prevented by fortunate time, do not mature; there are some evil actions performed, which, prevented by fortunate effort, do not mature.

There are some evil actions performed, which, because of unfortunate rebirth, do mature; there are some evil actions performed, which, because of an unfortunate body, do mature; there are some evil actions performed, which, because of unfortunate time, do mature; there are some evil actions performed, which, because of unfortunate effort, do mature.

p. 444 There are some sound actions performed, which, prevented by unfortunate rebirth, do not mature; there are some sound actions performed, which, prevented by an unfortunate body, do not mature; there are some sound actions performed, which, prevented by unfortunate time, do not mature; there are some sound actions performed, which, prevented by unfortunate effort, do not mature.

There are some sound actions performed, which, because of fortunate rebirth, do mature; there are some sound actions performed, which, because of a fortunate body, do mature; [339] there are some sound actions performed, which, because of fortunate time, do mature; there are some sound actions performed, which, because of fortunate effort, do mature; that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata’s knowledge as it really is by way of cause, by way of root of the resultant of past, future and present actions that are performed. (2)

P = See para. 525.

811. Therein what is **“the Tathāgata’s knowledge as it really is of the practice leading to all (destiny)”**? Herein the Tathāgata com-

prehends thus, “This is the path, this is the practice leading to hell”; he comprehends thus, “this is the path, this is the practice leading to the animal plane”; he comprehends thus, “this is the path, this is the practice leading to the ghost plane”; he comprehends thus, “this is the path, this is the practice leading to the human plane”; he comprehends thus, “this is the path, this is the practice leading to the deva plane”; he comprehends thus, “this is the path; this is the practice leading to full emancipation”; that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata’s knowledge as it really is of the practice leading to all (destiny). (3)

P = See para. 525.

812. Therein what is **“the Tathāgata’s knowledge as it really is of the world that has many elements, different elements”**? Herein the Tathāgata comprehends the different aggregates; he comprehends the different bases; he comprehends the different elements; he comprehends the different worlds that have many elements, different elements; thus that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata’s knowledge as it really is of the world that has many elements, different elements. (4)

P = See para. 525.

813. Therein what is **“the Tathāgata’s knowledge as it really is of the different dispositions of beings”**? Herein the Tathāgata comprehends thus, “There are beings of inferior disposition; there are beings of superior disposition. Beings of inferior disposition depend on, approach, frequent beings of inferior disposition. Beings of superior disposition depend on, approach, frequent beings of superior disposition.” p. 445

In the past, too, beings of inferior disposition depended on, approached, frequented beings of inferior disposition. Beings of superior disposition depended on, approached, frequented beings of superior disposition.

In the future, too, beings of inferior disposition will depend on, will approach, will frequent beings of inferior disposition. Beings of

superior disposition will depend on, will approach, will frequent beings of superior disposition”. [340] Thus that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata’s knowledge as it really is of the different dispositions of beings. (5)

P = See para. 525.

814. Therein what is “**the Tathāgata’s knowledge as it really is of the improvement, of the deterioration of the controlling faculty of other beings, of other persons**”? Herein the Tathāgata comprehends the inclination of beings; he comprehends the latent tendency; he comprehends characteristic action; he comprehends disposition; he comprehends beings with little dust in their eyes, with much dust in their eyes, with sharp controlling faculties, with weak controlling faculties, of good qualities, of bad qualities, easy to instruct, hard to instruct, fit or not fit.

815. And what is the **inclination (of thought) of beings**? “The world is eternal” or “the world is not eternal”, “the world is finite” or “the world is infinite”, “vital principle and the body are the same” or “vital principle and the body are different”, “a being (text = tathāgata) exists after death” or “a being does not exist after death” or “a being exists and does not exist after death” or “a being neither exists nor does not exist after death”, thus there are beings depending on becoming views, depending on non-becoming views. By not adhering to both  
 p. 446 these extremes, ability in conformity and | knowledge as it really is in specific causality and dependently originated states is gained. This is the inclination of beings.

816. And what is **latent tendency of beings**? The seven latent tendencies are: Latent tendency to sensuous lust, latent tendency to repulsion, latent tendency to conceit, latent tendency to wrong view, latent tendency to doubt, latent tendency to lust for existence, latent tendency to ignorance. That which in the world is a lovely thing, pleasant thing, the tendency of beings to lust for that lies latent; that which in the world is an unlovely thing, unpleasant thing, the tendency of beings to repulsion for that lies latent. Thus in these two states it should be understood that ignorance continuously occurs,

and coupled therewith, conceit, wrong view and doubt. This is latent tendency of beings.

817. And what is the **characteristic action of beings**? Activity producing good (resultant), activity producing bad (resultant), activity producing unshakeable (resultant), having low level or having high level. This is the characteristic action of beings.

818. And what is **disposition of beings**? There are beings of inferior disposition; there are beings of superior disposition; beings of inferior disposition depend on, [341] approach, frequent beings of inferior disposition. Beings of superior disposition depend on, approach, frequent beings of superior disposition.

In the past, too, beings of inferior disposition depended on, approached, frequented beings of inferior disposition. Beings of superior disposition depended on, approached, frequented beings of superior disposition.

In the future, too, beings of inferior disposition will depend on, will approach, will frequent beings of inferior disposition. Beings of superior disposition will depend on, will approach, will frequent beings of superior disposition. This is disposition of beings.

819. Who are those **beings with much dust in their eyes**? The ten bases of the corruptions are: Greed, hatred, dullness, conceit, wrong view, doubt, sloth, distraction, absence of sense of shame, absence of fear of blame; those beings in whom these ten bases of corruption are pursued, developed, repeated, enlarged. These are those beings with much dust in their eyes.

820. Who are those **beings with little dust in their eyes**? Those beings in whom these ten bases of corruption are not pursued, not developed, not repeated, not enlarged. These are those beings with little dust in their eyes. p. 447

821. Who are those **beings with weak controlling faculties**? Five controlling faculties are: The controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom; those beings in whom these five controlling faculties are not pursued, not de-

veloped, not repeated, not enlarged. These are those beings with weak controlling faculties.

822. Who are those **beings with sharp controlling faculties**? Those beings in whom these five controlling faculties are pursued, developed, repeated, enlarged. These are those beings with sharp controlling faculties.

823. Who are those **beings with bad qualities**? Those beings who have evil inclinations, have evil latent tendencies, have evil characteristic actions, have evil dispositions, have much dust in their eyes, have weak controlling faculties. These are those beings with bad qualities.

824. Who are those **beings with good qualities**? Those beings who have sound inclinations, have sound characteristic actions, have sound dispositions, have little dust in their eyes, have sharp controlling faculties. These are those beings with good qualities.

825. Who are those **beings hard to instruct**? Those beings who have bad qualities, they indeed are those beings hard to instruct. Those beings who have good qualities, they indeed are those beings easy to instruct.

826. Who are those **beings who are not fit**? Those beings who are furnished with the obstruction of (bad) action, furnished with the obstruction of corruption, furnished with the obstruction of (bad) resultant, have no confidence, have no wish (to do good), have no wisdom (accompanying rebirth consciousness), are not fit to enter into the immutable rightness of good states (i.e., path consciousness). These are those beings who are not fit. [342]

p. 448 827. Who are those **beings who are fit**? Those beings who are not furnished with the obstruction of (bad) action, not furnished with the obstruction of corruption, not furnished with the obstruction of (bad) resultant, have confidence, have wish (to do good), have wisdom (accompanying rebirth consciousness), are fit to enter into the immutable rightness of good states (i.e., path consciousness). These are those beings who are fit; thus, that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata's knowledge as it really is of the improvement, of the dete-

rioration of the controlling faculty of other beings, of other persons.  
(6)

P = See para. 525.

828. Therein what is “**the Tathāgata’s knowledge as it really is of the corruption of, the purification of, the emergence from jhāna, release, concentration and attainment**”? Jhānic person means four (types of) jhānic persons: There is a certain jhānic person who, having really attained, concludes thus, “There is failure”; there is a certain jhānic person who, having really failed, concludes thus, “There is attainment”; there is a certain jhānic person who, having really attained, concludes thus, “There is attainment”; there is a certain jhānic person who, having really failed, concludes thus, “There is failure”. These are four (types of) jhānic persons.

Another four (types of) jhānic persons: There is a certain jhānic person who attains slowly, emerges quickly; there is a certain jhānic person who attains quickly, emerges slowly; there is a certain jhānic person who attains slowly, emerges slowly; there is a certain jhānic person who attains quickly, emerges quickly. These are four (types of) jhānic persons.

Another four (types of) jhānic persons: There is a certain jhānic person who, in concentration, is skilful at concentrating, but in concentration is not skilful at maintaining; there is a certain jhānic person who, in concentration, is skilful at maintaining, but in concentration is not skilful at concentrating; there is a certain jhānic person who, in concentration, is skilful at concentrating, and in concentration is skilful at maintaining; there is a certain jhānic person who, in concentration, is neither skilful at concentrating nor, in concentration, is skilful at maintaining. These are four (types of) jhānic persons.

**Jhāna** means the four jhānas: First jhāna, second jhāna, third jhāna, fourth jhāna. p. 449

**Release** means eight (types of) release: One having material qualities sees visible (objects). This is the first release. Not perceiving (his own) internal material qualities, he sees external visible (objects). This is the second release. He is intent upon the beautiful object only (i.e., the jhānic object). This is the third release.

Having wholly passed the perceptions of form by terminating perceptions of (sense) impingement, by not attending to diversity of perceptions, (concentrating) thus, “Infinite is space”, he attains and dwells in the state of infinity of space. This is the fourth release.

Having wholly passed the state of infinity of space, (concentrating) thus, “Infinite is consciousness”, he attains and dwells in the state of infinity of consciousness. This is the fifth release.

Having wholly passed the state of infinity of consciousness, [343] (concentrating) thus, “There is nothing whatever”, he attains and dwells in the state of nothingness. This is the sixth release.

Having wholly passed the state of nothingness, he attains and dwells in the state that is neither perception nor non-perception. This is the seventh release.

Having wholly passed the state that is neither perception nor non-perception, he attains and dwells in the state of cessation of perception and feeling. This is the eighth release.

**Concentration** means three (types of) concentration: Concentration accompanied by initial application, accompanied by sustained application; concentration without initial application, sustained application only; concentration without initial application, without sustained application.

**Attainment** means dwelling in the nine successive attainments: Attainment of the first jhāna, attainment of the second jhāna, attainment of the third jhāna, attainment of the fourth jhāna, attainment of the state of infinity of space, attainment of the state of infinity of consciousness, attainment of the state of nothingness, attainment of the state that is neither perception nor non-perception, attainment of cessation of perception and feeling.

**Corruption** means a state partaking of deterioration; refinement means a state partaking of distinction; emergence means refinement is emergence; emergence from this and that concentration is also emergence; thus that which therein is wisdom, understanding, :P: | absence of dullness, truth investigation, right view. This is the Tathāgata’s knowledge as it really is of the corruption of, the refinement of, the emergence from, jhāna, release, concentration and attainment. (7)

P = See para. 525.

829. Therein what is **“the Tathāgata’s knowledge as it really is of remembrance of previous existence”**? Herein the Tathāgata remembers manifold former existences. For example, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, an hundred-thousand births, many aeons of evolving, many aeons of devolving, many aeons of both evolving and devolving, thus, “I was in such a place, having such a name, having such a clan, having such a colour, having such food, experiencing such and such pleasure and pain, such and such an end to the span of life; I myself passing therefrom rose up in such a place; there also I was having such a name, having such a clan, having such a colour, having such food, experiencing such and such pleasure and pain, such and such an end to the span of life; I myself passing therefrom rose up here”; thus, with all qualities, with all details, he remembers manifold former existences; thus, that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata’s knowledge as it really is of remembrance of previous existence. (8)

P = See para. 525. [344]

830. Therein what is **“the Tathāgata’s knowledge as it really is of the passing away and rebirth of beings”**? Herein the Tathāgata with pure celestial eye surpassing that of man sees beings passing away, rising, inferior, superior, of good complexion, of bad complexion, happy, miserable; he comprehends beings according to the outcome of actions thus, “Indeed these worthy beings furnished with wrong bodily actions, furnished with wrong verbal actions, furnished with wrong mental actions, scoffers at Noble Ones, having false view, performing actions with false view, they at the breaking up of the body after death rise up in the woeful, unhappy, ruinous state of hell; again, those worthy beings furnished with right bodily actions, furnished with right verbal actions, | furnished with right mental actions, not scoffers at Noble Ones, having right view, performing actions with right view; they at the breaking up of the body after death rise up in a happy heavenly world”; thus with pure celestial eye surpassing that of man he sees beings passing away, rising, inferior, superior, of good

complexion, of bad complexion, happy, miserable; he comprehends beings according to the outcome of actions; thus, that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata's knowledge as it really is of the passing away and rebirth of beings. (9)

P = See para. 525.

831. Therein what is “**the Tathāgata's knowledge as it really is of the destruction of the defilements**”? Herein the Tathāgata by the destruction of the defilements, having himself fully known, having realized in the present existence, attains and dwells in freedom of mind, freedom of wisdom that is not the object of the defilements; thus, that which therein is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is the Tathāgata's knowledge as it really is of the destruction of the defilements. (10)

P = See para. 525.

## ANALYSIS OF KNOWLEDGE IS ENDED

# 17. Analysis of Small Items

## 1. Singlefold Summary

832. [345] Pride of birth; pride of clan; pride of health; pride of youth; p. 452  
pride of life; pride of gain; pride of being honoured; pride of being  
respected; pride of prominence; pride of having adherents; pride of  
wealth; pride of appearance; pride of erudition; pride of intelligence;  
pride of being a knowledgeable authority; pride of being (a regular)  
alms collector; pride of being not despised; pride of posture (bearing);  
pride of accomplishment; pride of popularity; pride of being moral;  
pride of jhāna; pride of dexterity; pride of being tall; pride of (bodily)  
proportion; pride of form; pride of (bodily) perfection; pride; heedless-  
ness; (mental) rigidity; rivalry; wish for the best; wish for the most;  
evil wish; foppery; presumption; personal vanity; discourteous living;  
tedium; apathy; restlessness; after meal drowsiness; mental sluggish-  
ness; guile; insinuating talk; signifying; defamation; [346] seeking  
gain with gain; the conceit thus, “I am better”; the conceit thus, “I am  
equal”; the conceit thus, “I am inferior”; of one who is better the conceit  
thus, “I am better”; of one who is better the conceit thus, “I am  
equal”; of one who is better the conceit thus, “I am inferior”; of one  
who is equal the conceit thus, “I am better”; of one who is equal the  
conceit thus, “I am equal”; of one who is equal the conceit thus, “I am  
inferior”; of one who is inferior the conceit thus, “I am better”; of one  
who is inferior the conceit thus, “I am equal”; of one who is inferior  
the conceit thus, “I am inferior”; conceit; excessive conceit; inordinate  
conceit; self-disrespect conceit; over-estimating conceit; self-conceit;  
false conceit; thinking about relatives; thinking about (one’s) district;

thinking about (how to) not die and/or eel wriggling; thinking associated with sympathy for others; thinking associated with gain, being honoured, fame; thinking associated with being not despised.

(HERE ENDS) SINGLEFOLD (SUMMARY)

## 2. Twofold Summary

p. 453 833. Anger and grudging. Smirching and disparaging. Envy and meanness. Deceit and hypocrisy. Ignorance and craving for becoming. Becoming view and non-becoming view. Eternalistic view and annihilationistic view. Finite view and infinite view. Ultimate beginning view and ultimate end view. Absence of sense of shame and absence of fear of blame. Contumacy and having evil friends. Non-straightness and non-gentleness. Impatience and immoderation. Absence of softness and inhospitality. [347] Not guarding as to the doors of the controlling faculties and in food not knowing the right amount. Unmindfulness and absence of awareness. Moral failure and faulty view. Internal fetters and external fetters.

(HERE ENDS) TWOFOLD (SUMMARY)

## 3. Threefold Summary

834. The three bad roots; three (types of) bad thinking; three (types of) bad perception; three bad elements; three (types of) wrong action; three defilements; three fetters; three (types of) craving; another three (types of) craving; three (types of) seeking; three (types of) conceit-ness; three (types of) fear; three (types of) darkness; three bases of heresy; three (types of) impediment; three (types of) taint; three (types of) impurity; three (types of) discrepancy; another three (types of) discrepancy; three (types of) fire; three (types of) acidity; another three (types of) acidity.

Gratification view, soul view, false view. Tedium, troubling, wrong behaviour. Contumacy, having evil friends, diversity of perception. Distraction, indolence, heedlessness. Discontent, absence of

awareness, wish for the most. Absence of sense of shame, absence of fear of blame, heedlessness. Disregard, contumacy, having evil friends. Absence of confidence, not knowing entreaty, indolence. Distraction, absence of restraint, wrong morality. Absence of desire to see Noble Ones, absence of desire to hear the true Doctrine, reproachful state of mind. Unmindfulness, absence of awareness, mental wavering. [348] Improper attention, dependence on the wrong path and mental sluggishness.

(HERE ENDS) THREEFOLD (SUMMARY)

#### 4. Fourfold Summary

835. Four defilements; four ties; four floods; four bonds; four attachments; four arisings of craving; four practices of wrong course; four inversions; four (types of) ignoble speech; another four (types of) ignoble speech; four (types of) wrong action; another four (types of) wrong action; four (types of) fear; another four (types of) fear; four wrong views. p. 454

(HERE ENDS) FOURFOLD (SUMMARY)

#### 5. Fivefold Summary

836. Five fetters belonging to low (existence); five fetters belonging to high (existence); five (types of) meanness; five adhesions; five arrows; five mental spikes; five (types of) mental bondage; five hindrances; five immediate resultant actions; five wrong views; five hostile actions; five misfortunes; the five disadvantages of impatience; five fears; five theories of Nibbāna in the present existence. [349]

(HERE ENDS) FIVEFOLD (SUMMARY)

## 6. Sixfold Summary

837. Six roots of contention; six (types of) lusting wish; six bases of enmity; six groupings of craving; six (types of) disrespect; six retrogressive states; another six retrogressive states; six (types of) examining with mental pleasure; six (types of) examining with mental pain; six (types of) examining with indifference; six (types of) mental pleasure connected with sensuousness; six (types of) mental pain connected with sensuousness; six (types of) indifference connected with sensuousness; six wrong views.

(HERE ENDS) SIXFOLD (SUMMARY)

## 7. Sevenfold Summary

838. Seven latent tendencies; seven fetters; seven evolvments; seven vitiated states; seven wrong actions; seven (types of) conceit; seven wrong views.

(HERE ENDS) SEVENFOLD (SUMMARY)

## 8. Eightfold Summary

p. 455 839. Eight bases of corruption; eight bases of laziness; deflection of consciousness in eight worldly conditions; eight (types of) ignoble speech; eight (types of) falseness; eight defects of man; eight theories of having non-perception; eight theories of having neither perception nor non-perception.

(HERE ENDS) EIGHTFOLD (SUMMARY)

## 9. Ninefold Summary

840. Nine bases of vexation; nine impurities of man; ninefold conceit; nine states rooted in craving; nine (types of) perturbation; nine (types

of) imagination; nine (types of) unsteadiness; nine (types of) obsession; nine (mental) conditions.

(HERE ENDS) NINEFOLD (SUMMARY)

## 10. Tenfold Summary

841. Ten bases of corruption; ten bases of vexation; ten paths of bad action; ten fetters; ten (types of) falseness; false view that has ten bases; extremist view that has ten bases.

(HERE ENDS) TENFOLD (SUMMARY)

842. Eighteen occurrences of craving in connection with internal (aggregates); eighteen occurrences of craving in connection with external (aggregates); (taking) these together collectively and briefly there are thirty-six occurrences of craving; thus, thirty-six past occurrences of craving; thirty-six future occurrences of craving; thirty-six present occurrences of craving; (taking) these together collectively and briefly there are one-hundred-and-eight occurrences of craving; also those sixty-two wrong views which were spoken of by the Bhagavā in the Brahmajāla Exposition. [350]

SUMMARY (IS ENDED)

## 1. Singlefold Exposition

843. Therein what is “**pride of birth**”? Depending on birth (there is) pride, being proud, state of being proud, conceit, being conceited, | state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called pride of birth. p. 456

844. Therein what is “**pride of clan**”? Depending on clan. :P: Depending on health. :P: Depending on youth. :P: Depending on life. :P: Depending on gain. :P: Depending on being honoured. :P: Depending on being respected. :P: Depending on prominence. :P: Depending

on having adherents. :P: Depending on wealth. :P: Depending on appearance. :P: Depending on erudition. :P: Depending on intelligence. :P: Depending on being a knowledgeable authority. :P: Depending on being (a regular) alms-collector. :P: Depending on being not despised. :P: Depending on posture. :P: Depending on accomplishment. :P: Depending on popularity. :P: Depending on being moral. :P: Depending on jhāna. :P: Depending on dexterity. :P: Depending on being tall. :P: Depending on (bodily) proportion. :P: Depending on form. :P: Depending on (bodily) perfection (there is) pride, being proud, state of being proud, also conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called pride of (bodily) perfection.

P = Complete each as final example.

845. Therein what is “**pride**”? That which is pride, being proud, state of being proud, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called pride.

846. Therein what is “**heedlessness**”? Wrong bodily action or wrong verbal action or wrong mental action or the succumbing and repeated succumbing of consciousness to the five strands of sense pleasures, or not working carefully, not working constantly, working spasmodically, being stagnant, relinquishing wish, relinquishing the task, non-pursuance, non-development, non-repetition, non-resolution, non-practising, heedlessness in the development of good states; that which is similar, heedlessness, being heedless, state of being heedless. This is called heedlessness.

p. 457 847. Therein what is “**(mental) rigidity**”? That which is rigidity, being rigid, state of being rigid, hardness, harshness, inflexibility of consciousness, non-pliancy. This is called (mental) rigidity.

848. Therein what is “**rivalry**”? That which is rivalry, counter-rivalry, act of rivalry, act of counter-rivalry, state of counter-rivalry. This is called rivalry.

849. Therein what is “**wish for the best**”? The greater desire[351] of one discontented with such requisites as robe, alms-food, abode, medicine for helping the sick or with the five strands of sense plea-

tures; that which is similar, wishing, act of wishing, wish for the best, lust, infatuation, infatuation of consciousness. This is called wish for the best.

850. Therein what is “**wish for the most**”? The greater desire of one discontented with such requisites as robe, alms-food, abode, medicine for helping the sick or with the five strands of sense pleasures; that which is similar, wishing, act of wishing, wish for the most, lust, infatuation, infatuation of consciousness. This is called wish for the most.

851. Therein what is “**evil wish**”? Herein a certain one, being without confidence, wishes thus, may people know me as having confidence; being of wrong morality he wishes thus, may people know me as virtuous; being without learning he wishes thus, may people know me as very learned; being delighted with company he wishes thus, may people know me as secluded; being lazy he wishes thus, may people know me as strenuously energetic; being unmindful he wishes thus, may people know me as alertly mindful; being without concentration he wishes thus, may people know me as having concentration; being of no wisdom he wishes thus, may people know me as wise; being not free from the defilements he wishes thus, may people know me as free from the defilements; that which is similar, wishing, act of wishing, evil wish, lusting, infatuation, infatuation of consciousness. This is called evil wish.

852. Therein what is “**foppery**”? That which is foppery, elegance, being clever, state of being clever, posing, state of posing. This is called foppery.

853. Therein what is “**presumption**”? That which is presumption, being presumptuous, state of being presumptuous, self-indulgence, being self-indulgent, state of being self-indulgent, agitation, desire for the nicer. This is called presumption. p. 458

854. Therein what is “**personal vanity**”? Decoration of the robes, decoration of the alms-bowl, decoration of the abode; the decoration, beautifying, taking pride in, adorning, cupidity, state of cupidity, act of personal vanity, personal vanity for this putrid body and for the external requisites. This is called personal vanity.

855. Therein what is “**discourteous living**”? Contrariness, captiousness, [352] disregard, being disregarding, disrespect, non-deference to mother or father or elder or brother or teachers or preceptor or the Buddha or disciples or certain other respectable people. This is called discourteous living.

856. Therein what is “**tedium**”? Tedium, having tedium, displeasure, being displeased, dissatisfaction, dread of remote abodes or certain higher good states. This is called tedium.

857. Therein what is “**apathy**”? That which is apathy, being apathetic, mental lethargy, idleness, being idle, state of being idle. This is called apathy.

858. Therein what is “**restlessness**”? That which is twitching, restlessness, bending forward, bending backward, twisting, stretching upwards, fidgeting of the body. This is called restlessness.

859. Therein what is “**after meal drowsiness**”? That which in one who has eaten is dizziness because of food, fatigue because of food, feverishness because of food, bodily unfitness. This is called after meal drowsiness.

860. Therein what is “**mental sluggishness**”? That which is indisposition of consciousness, unwieldiness, drooping, sagging, sluggishness, being sluggish, state of being sluggish, sloth, being slothful, state of consciousness being slothful. This is called mental sluggishness.

p. 459 861. Therein what is “**guile**”? In one who depends on gain, honour and fame, who has evil wishes, who is troubled by wishes: by the so called using of the requisites, by talking allusively, by the setting up or by the arranging or by the proper arranging of the posture: there is knitting the brows, act of knitting the brows, guile, being guileful, state of being guileful. This is called guile.

862. Therein what is “**insinuating talk**”? In one who depends on gain, honour and fame, who has evil wishes, who is troubled by wishes: that which to others is welcoming talk, insinuating talk, entertaining talk, laudatory talk, flattering talk, inferential talk, repeated inferential talk, coaxing talk, repeated coaxing talk, constant pleas-

ant talk, servility (in talking), bean-souperly (in talking), dandling (behaviour). This is called insinuating talk.

863. Therein what is “**signifying**”? In one who depends on gain, honour and fame, who has evil wishes, [353] who is troubled by wishes: that which to others is a sign, signifying, hinting talk, hinting action, allusive talk, roundabout talk. This is called signifying.

864. Therein what is “**defamation**”? In one who depends on gain, honour and fame, who has evil wishes, who is troubled by wishes: that which to others is abuse, reviling, reproaching, sneering, repeated sneering, ridicule, repeated ridicule, denigration, repeated denigration, talebearing, backbiting. This is called defamation.

865. Therein what is “**seeking gain with gain**”? One who depends on gain, honour and fame, who has evil wishes, who is troubled by wishes, takes there material things received here; brings here material things received there; that which is similar, wishing, seeking, continuous seeking, act of wishing, act of seeking, act of continuous seeking for material things. This is called seeking gain with gain.

866. Therein what is **the conceit thus, “I am better**”? Herein a certain one by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called the conceit thus, “I am better”.

p. 460

867. Therein what is the **conceit thus, “I am equal**”? Herein a certain one by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called the conceit thus, “I am equal”.

868. Therein what is the **conceit thus, “I am inferior**”? Herein a certain one by birth or by clan or by good family or by beautiful body

or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another causes self-disrespect to arise; that which is similar, self-disrespect, being self-disrespectful, state of being self-disrespectful, scorning (self), being very scornful, state of being very scornful, self-disdain, self-despising, self-contempt. This is called the conceit thus, “I am inferior”. [354]

869. Therein **of one who is better what is the conceit thus, “I am better”**? Herein a certain one who is better by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another places himself as better than others; he, depending thereon, causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This of one who is better is called the conceit thus, “I am better”.

p. 461 870. Therein **of one who is better what is the conceit thus, “I am equal”**? Herein a certain one who is better by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another places himself as equal to others; he, depending thereon, causes | conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This of one who is better is called the conceit thus, “I am equal”.

871. Therein **of one who is better what is the conceit thus, “I am inferior”**? Herein a certain one who is better by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another places himself as inferior to others; he, depending thereon, causes self-disrespect to arise; that which is similar, self-disrespect, being self-disrespectful, state of being self-disrespectful, scorning (self), being

very scornful, state of being very scornful, self-disdain, self-despising, self-contempt. This of one who is better is called the conceit thus, “I am inferior”.

872. Therein **of one who is equal what is the conceit thus, “I am better”**? Herein a certain one who is equal by birth or by clan or by good family, :P: or by one reason or another places himself as better than others; he, depending thereon, causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, :P: desire of consciousness for a banner. This of one who is equal is called the conceit thus, “I am better”.

P = Intermediate words, see para. 866.

873. Therein **of one who is equal what is the conceit thus, “I am equal”**? Herein a certain one who is equal by birth or by clan or by good family, :P: or by one reason or another places himself as equal to others; he, depending thereon, causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This of one who is equal is called the conceit thus, “I am equal”.

P = Intermediate words, see para. 866.

874. Therein **of one who is equal what is the conceit thus “I am inferior”**? Herein a certain one who is equal by birth or by clan or by good family, :P: or by one reason or another places | himself as inferior to others; he, depending thereon, causes self-disrespect to arise; that which is similar, self-disrespect, being self-disrespectful, state of being self-disrespectful, scorning (self), being very scornful, state of being very scornful, self-disdain, self-despising, self-contempt. This in one who is equal is called the conceit thus, “I am inferior”.

P = Intermediate words, see para. 866.

875. Therein **of one who is inferior what is the conceit thus, “I am better”**? Herein a certain one who is inferior by birth or by clan or by good family, :P: or by one reason or another places himself as better than others; he, depending thereon, causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness

for a banner. This of one who is inferior is called the conceit thus, “I am better”.

P = Intermediate words, see para. 866.

876. Therein **of one who is inferior what is the conceit thus, “I am equal”**? Herein a certain one who is inferior by birth or by clan or by good family, :P: or by one reason or another places himself as equal to others; he, depending thereon, causes conceit to arise; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, [355] (flaunting a) flag, assumption, desire of consciousness for a banner. This of one who is inferior is called the conceit thus, “I am equal”.

P = Intermediate words, see para. 866.

877. Therein **of one who is inferior what is the conceit thus, “I am inferior”**? Herein a certain one who is inferior by birth or by clan or by good family, :P: or by one reason or another places himself as inferior to others; he, depending thereon, causes self-disrespect to arise; that which is similar, self-disrespect, being self-disrespectful, state of being self-disrespectful, scorning (self), being very scornful, state of being very scornful, self-disdain, self-despising, self-contempt. This of one who is inferior is called the conceit thus, “I am inferior”.

P = Intermediate words, see para. 866.

p. 463 878. Therein what is **“conceit”**? That which is conceit, being conceited, a state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called conceit.

879. Therein what is **“excessive conceit”**? Herein a certain one by birth or by clan or by good family, :P: or by one reason or another considers himself above others; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called excessive conceit.

P = Intermediate words, see para. 866.

880. Therein what is **“inordinate conceit”**? Herein a certain one by birth or by clan or by good family, :P: or by one reason or another first places himself as equal to others, later places himself as better; that

which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called inordinate conceit.

P = Intermediate words, see para. 866.

881. Therein what is “**self-disrespect conceit**”? Herein a certain one by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another causes self-disrespect to arise; that which is similar, self-disrespect, being self-disrespectful, state of being self-disrespectful, scorning (self), being very scornful, state of being very scornful, self-disdain, self-despising, self-contempt. This is called self-disrespect conceit.

882. Therein what is “**over-estimating conceit**”? In not having reached, there is perception of having reached; in not having done, there is perception of having done; in not having attained, there is perception of having attained; in not having realized, there is perception of having realized; that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called over-estimating conceit. [356]

883. Therein what is “**self-conceit**”? The conceit thus, I am material quality; the wish thus, I am (material quality); the latent tendency thus, I am (material quality); feeling. :P: Perception. :P: Mental concomitants. :P: The conceit thus, I am consciousness; the wish thus, I am (consciousness); the latent tendency thus, I am (consciousness); that which is similar, conceit, being conceited, state of being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called self-conceit.

p. 464

P = Complete in general form of final example.

884. Therein what is “**false conceit**”? Herein a certain one by evil sphere of work or by evil sphere of craft or by evil branch of science or by evil learning or by evil intelligence or by evil behaviour or by evil habit and practice or by evil view or by one reason or another causes conceit to arise; that which is similar, conceit, being conceited, state of

being conceited, loftiness, haughtiness, (flaunting a) flag, assumption, desire of consciousness for a banner. This is called false conceit.

885. Therein what is “**thinking about relatives**”? Mentation, thinking, wrong thought connected with worldly matters concerning relatives. This is called thinking about relatives.

886. Therein what is “**thinking about (one’s) district**”? Mentation, thinking, wrong thought connected with worldly matters concerning (one’s) district. This is called thinking about (one’s) district.

887. Therein what is “**thinking about (how to) not die and/or eel wriggling**”? Mentation, thinking, wrong thought associated with rigorous practice, associated with wrong view, connected with worldly matters. This is called thinking about (how to) not die and/or eel wriggling.

p. 465 888. Therein what is “**thinking associated with sympathy for others**”? Herein a certain one dwells in association with householders, rejoicing with them, sorrowing with them, happy when they are happy, unhappy when they are unhappy, when work arises to be done he personally applies effort; that which therein is mentation, thinking, wrong thought connected with worldly matters. This is called thinking associated with sympathy for others.

889. Therein what is “**thinking associated with gain, being honoured, fame**”? Mentation, thinking, wrong thought connected with worldly matters concerning gain, honour and fame. This is called thinking associated with gain, being honoured, fame.

890. Therein what is “**thinking associated with being not despised**”? Herein a certain one by birth or by clan or by good family or by beautiful body or by property or by study or by sphere of work or by sphere of craft or by branch of science or by learning or by intelligence or by one reason or another (thinks) thus, “May other people [357] not despise me”; that which therein is mentation, thinking, wrong thought connected with worldly matters. This is called thinking associated with being not despised.

(HERE ENDS) SINGLEFOLD (EXPOSITION)

## 2. Twofold Exposition

891. Therein what is “**anger**”? That which is anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, being disorderly, state of being disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called anger.

Therein what is “**grudging**”? First there is anger, later grudging; that which is similar, grudging, being grudging, state of being grudging, maintaining, maintenance, continuous maintenance, continuity, successive binding together, strengthening of anger. This is called grudging. (1)

892. Therein what is “**smirching**”? That which is smirching, being smirching, state of being smirching, derogation, derogatory action. This is called smirching.

Therein what is “**disparaging**”? That which is disparaging, being disparaging, state of being disparaging, causing dispute, competing, not giving in. This is called disparaging. (2)

893. Therein what is “**envy**”? That which for the gain, honour, being respected, regard, salutation, respectful offering to others, is | envy, being envious, state of being envious, jealousy, being jealous, state of being jealous. This is called envy. p. 466

Therein what is “**meanness**”? Five (types of) meanness: Meanness (concerning) dwelling, meanness (concerning) family, meanness (concerning) gain, meanness (concerning) reputation, meanness (concerning) the Doctrine. That which is similar, meanness, being mean, state of being mean, avarice, ignobleness, niggardliness, cramped state of mind. This is called meanness. (3)

894. Therein what is “**deceit**”? Herein a certain one having performed wrong action with the body, having performed wrong action with speech, having performed wrong action with the mind, to hide that (action) evokes an evil wish; he wishes thus, “May no-one know me”; [358] he thinks thus, “May no-one know me”; he says the words thus, “May no-one know me”; he tries with the body thus, “May no-one know me”; that which is similar, deceit, being deceitful, glossing

over, deception, cheating, confusing the issue, evading, concealment, secrecy, hiding, covering, not making clear, not making known, hiding well, subterfuge. This is called deceit.

Therein what is “**hypocrisy**”? Herein a certain one is a hypocrite, a fraud; that which therein is hypocrisy, being hypocritical, state of being hypocritical, roughness, being rough, pretence, being pretentious. This is called hypocrisy. (4)

895. Therein what is “**ignorance**”? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called ignorance.

P = See para. 180.

Therein what is “**craving for becoming**”? That which in connection with becoming is wish for becoming, lust for becoming, passion for becoming, craving for becoming, fondness for becoming, fevering for becoming, yearning for becoming, clinging to becoming. This is called craving for becoming. (5)

896. Therein what is “**becoming view**”? “The soul, also the world, will be (again)”, thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called becoming view.

P = See para. 249.

p. 467      Therein what is “**non-becoming view**”? “The soul, also the world, will not be (again)”, thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called non-becoming view. (6)

P = See para. 249.

897. Therein what is “**eternalistic view**”? “The soul, also the world, are eternal”, thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called eternalistic view.

P = See para. 249.

Therein what is “**annihilationistic view**”? “The soul, also the world, will cease”, thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called annihilationistic view. (7)

P = See para. 249.

898. Therein what is “**finite view**”? “The soul, also the world, are finite”, thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called finite view. [359]

P = See para. 249.

Therein what is “**infinite view**”? “The soul, also the world, are infinite”, thus, that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called infinite view. (8)

P = See para. 249.

899. Therein what is “**ultimate beginning view**”? Concerning the ultimate beginning of (beings), that which arises is wrong view, resorting to wrong view, :P: inverted grip. This is called ultimate beginning view.

P = See para. 249.

Therein what is “**ultimate end view**”? Concerning the ultimate end (of beings), that which arises is wrong view, resorting to wrong view, :P: inverted grip. This is called ultimate end view. (9)

P = See para. 249.

900. Therein what is “**absence of sense of shame**”? That which is not having shame where there should be shame, not having shame at the attaining of evil bad states. This is called absence of sense of shame. p. 468

Therein what is “**absence of fear of blame**”? That which is not having fear of blame where there should be fear of blame, not having fear of blame at the attaining of evil bad states. This is called absence of fear of blame. (10)

901. Therein what is “**contumacy**”? Having been spoken to in accordance with the Teaching there is act of contumacy, state of contumacy, contumacy, contrariness, captiousness, disregard, being disregarding, disrespect, non-deference. This is called contumacy.

Therein what is “**having evil friends**”? There are those persons who are without confidence, of wrong morality, without learning, mean, of no wisdom. That which is dependence on, strong dependence on, complete dependence on, approaching, approaching intimately, devotion to, complete devotion to, entanglement with them. This is called having evil friends. (11)

902. Therein what is “**non-straightness**”? That which is non-straightness, not being straight, deviousness, sinuosity, crookedness. This is called non-straightness.

Therein what is “**non-gentleness**”? That which is non-pliancy, being ungentle, hardness, harshness, being hard, stiffness, inflexibility of consciousness (i.e.,) non-pliancy. This is called non-gentleness. (12) [360]

903. Therein what is “**impatience**”? That which is impatience, being impatient, absence of forbearance, ferocity, abruptness, absence of delight of consciousness. This is called impatience.

Therein what is “**immoderation**”? Bodily transgression, verbal transgression, both bodily and verbal transgression. This is called immoderation. Also all bad behaviour is immoderation. (13)

904. Therein what is “**absence of softness**”? That speech which is gnarled, scabrous, bitter to others, pricking to others, bordering on anger, not conducive to concentration; speech uttered similar thereto. That which therein is unpolished speech, speech lacking softness, harsh speech. This is called absence of softness.

p. 469

Therein what is “**inhospitality**”? Two (types of) hospitality: Worldly hospitality also doctrinal hospitality. Herein a certain one is inhospitable with regard to worldly hospitality or doctrinal hospitality. This is called inhospitality. (14)

905. Therein what is “**not guarding as to the doors of the controlling faculties**”? Herein a certain one, seeing a visible (object) with the eye, takes in the general appearance, takes in the detail. For whatever reason a person is dwelling without controlling the controlling faculty of eye, covetousness and mental pain, evil bad states may (will) follow. He does not exercise restraint thereof; he does not safeguard the controlling faculty of eye; he does not undertake restraint in the controlling faculty of eye. Hearing an audible (object) with the ear. :P: Smelling an odorous (object) with the nose. :P: Tasting a sapid (object) with the tongue. :P: Touching a tangible (object) with the body. :P: Cognizing an ideational (object) with the mind, takes in the general appearance, takes in the detail. For whatever reason a person is dwelling without controlling the controlling faculty of mind, cov-

etousness and mental pain, evil bad states may (will) follow. He does not exercise restraint thereof; he does not safeguard the controlling faculty of mind; he does not undertake restraint in the controlling faculty of mind. That which of these six controlling faculties is not guarding, not being guarded, not safeguarding, not restraint. This is called “not guarding as to the doors of the controlling faculties”.

P = Complete each in general form of first example.

Therein what is “**in food not knowing the right amount**”? Herein a certain one not reflecting, improperly takes food for pleasurable pursuits, for pride, for physical charm, for fine physique. That which therein is dissatisfaction, not knowing the right amount, not reflecting on food. This is called “in food not knowing the right amount”. (15)

906. Therein what is “**unmindfulness**”? That which is absence of mindfulness, absence of constant mindfulness, absence of recollection, absence of mindfulness, absence of act of remembering, absence of bearing in mind, superficiality, forgetfulness. This is called unmindfulness. [361]

Therein what is “**absence of awareness**”? That which is | absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called absence of awareness. (16) p. 470

P = See para. 180.

907. Therein what is “**moral failure**”? That which is bodily transgression, verbal transgression, both bodily and verbal transgression. This is called moral failure. Also all wrong morality is moral failure.

Therein what is “**faulty view**”? “There is no alms-giving; there is no sacrifice, :P<sup>1</sup>: (there are not) those who themselves having fully known, having realized this world and the next world make it known (to others)”; that which is similar, wrong view, resorting to wrong view, :P<sup>2</sup>: inverted grip. This is called faulty view. Also all false view is faulty view. (17)

P<sup>1</sup> = See para. 971. P<sup>2</sup> = See para. 249.

908. Therein what are “**internal fetters**”? Five fetters belonging to low existence are internal fetters; five fetters belonging to high existence are external fetters. (18)

(HERE ENDS) TWOFOLD (EXPOSITION)

### 3. Threefold Exposition

909. Therein what are “**the three bad roots**”? Greed, hatred, dullness.

Therein what is **greed**? That which is lusting, infatuation, seduction, compliance, passion, passionate lust, infatuation of consciousness, wishing, yearning, clinging, greediness, omnivorous greediness, cleaving, slough, allurements, deceit, genetrix, fettering genetrix, sempstress, ensnarer, river, extending, (fishing) line, spreading, urger, consort, hankering, guide to becoming, forest, jungle, intimacy, fondness, (greedy) considerateness, kin, want, wanting, state of wanting, wanting visible (objects), wanting audible (objects), wanting odorous (objects), wanting sapid (objects), wanting tangible (objects), wanting gains, wanting wealth, wanting sons, wanting life, muttering, excessive muttering, act of muttering, state of muttering, self-indulgence, being self-indulgent, state of being self-indulgent, agitation, desire for the nicer, incestuous lust, lawless greed, longing, [362] act of longing, p. 471 | entreating, liking, imploring, craving for sense pleasure, craving for becoming, craving for non-becoming, craving for form, craving for the formless, craving for cessation, craving for visible (objects),<sup>1</sup> craving for audible (objects), craving for odorous (objects), craving for sapid (objects), craving for tangible (objects), craving for ideational (objects), flood, bond, tie, attachment, obstruction, hindrance, covering, bondage, depravity, latent tendency, usurping, creeper, avarice, root of suffering, source of suffering, origin of suffering, Māra’s snare, Māra’s fish-hook, Māra’s domain, river of craving, net of craving, leash of craving, ocean of craving, covetousness, the bad root of greed. This is called greed.

Therein what is **hatred**? “He has done me harm”, thus vexation arises; “He is doing me harm”, thus vexation arises; “He will do me harm”, thus vexation arises; “He has done harm to one dear and pleasant to me, :P: he is doing harm, :P: he will do harm”, thus vexation

<sup>1</sup>“Craving for visible (objects)” omitted in the text.

arises; “He has done good to one not dear and not pleasant to me, :P: he is doing good, :P: he will do good”, thus vexation arises; or vexation arises unreasonably. That which is similar, vexation of consciousness, resentment, repulsion, hostility, irritation, exasperation, incensement, hatred, antipathy, abhorrence, mental disorder, detestation, anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called hatred.

P = Complete appropriately.

Therein what is **dullness**? Absence of knowledge of suffering; absence of knowledge of the cause of suffering; absence of knowledge of the cessation of suffering; absence of knowledge of the way leading to the cessation of suffering; absence of knowledge of the ultimate beginning (of beings); absence of knowledge of the ultimate end (of beings); absence of knowledge of both the ultimate beginning and the ultimate end (of beings); absence of knowledge of specific causality and dependently originated states; that which is similar, absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called dullness. These are the three bad roots. (1)

P = See para. 180.

910. Therein what are “**three (types of) bad thinking**”? Thinking (connected with) desire, thinking (connected with) illwill, thinking (connected with) cruelty. p. 472

Therein what is **thinking (connected with) desire**? Mentation, thinking, wrong thought associated with desire. This is called thinking (connected with) desire. [363]

Therein what is **thinking (connected with) illwill**? Mentation, thinking, wrong thought associated with illwill. This is called thinking (connected with) illwill.

Therein what is **thinking (connected with) cruelty**? Mentation, thinking, wrong thought associated with cruelty. This is called thinking (connected with) cruelty. These are three (types of) bad thinking. (2)

911. Therein what are **three (types of) bad perception**? Perception (connected with) desire, perception (connected with) illwill, perception (connected with) cruelty.

Therein what is **perception (connected with) desire**? Perception, act of perceiving, state of perceiving associated with desire. This is called perception (connected with) desire.

Therein what is **perception (connected with) illwill**? Perception, act of perceiving, state of perceiving associated with illwill. This is called perception (connected with) illwill.

Therein what is **perception (connected with) cruelty**? Perception, act of perceiving, state of perceiving associated with cruelty. This is called perception (connected with) cruelty. These are three (types of) bad perception. (3)

912. Therein what are **“three bad elements”**? The element of desire, element of illwill, element of cruelty.

Therein what is **the element of desire**? Thinking (connected with) desire is the element of desire; thinking (connected with) illwill is the element of illwill; thinking (connected with) cruelty is the element of cruelty.

Therein what is **thinking (connected with) desire**? Mentation, thinking, wrong thought associated with desire. This is called thinking (connected with) desire.

Therein what is **thinking (connected with) illwill**? Mentation, thinking, wrong thought associated with illwill. This is called thinking (connected with) illwill.

p. 473 Therein what is **thinking (connected with) cruelty**? Mentation, thinking, wrong thought associated with cruelty. This is called thinking (connected with) cruelty. These are three bad elements. (4)

913. Therein what are **three (types of) wrong action**? Wrong bodily action, wrong verbal action, wrong mental action.

Therein what is **wrong bodily action**? Killing beings, taking that which is not given, sexual misconduct. This is called wrong bodily action.

Therein what is **wrong verbal action**? False speech, slandering speech, harsh speech, frivolous speech. This is called wrong verbal action.

Therein what is **wrong mental action**? [364] Covetousness, ill-will, false view. This is called wrong mental action.

Therein what is **wrong bodily action**? Bad bodily action is wrong bodily action; bad verbal action is wrong verbal action; bad mental action is wrong mental action.

Therein what is **bad bodily action**? Bad bodily volition is bad bodily action; bad verbal volition is bad verbal action; bad mental volition is bad mental action. These are three (types of) wrong action. (5)

914. Therein what are **“three defilements”**? The defilement of desire, the defilement of becoming, the defilement of ignorance.

Therein what is **the defilement of desire**? That which in connection with desire is wish for sense pleasure, lust for sense pleasure, passion for sense pleasure, craving for sense pleasure, fondness for sense pleasure, fevering for sense pleasure, yearning for sense pleasure, clinging to sense pleasure. This is called the defilement of desire.

Therein what is **the defilement of becoming**? That which in connection with becoming is wish for becoming, :P: clinging to becoming. This is called the defilement of becoming.

P = See para. 895.

Therein what is **the defilement of ignorance**? Absence of knowledge of suffering, :P: barrier of ignorance, the bad root of dullness. This is called the defilement of ignorance. These are three defilements.

P = See para. 909.

915. Therein what are **“three fetters”**? Individuality view, doubt, adherence to habits and practices. p. 474

Therein what is **individuality view**? Herein the unlearned worldling who does not recognize the Noble Ones, is not versed in the teaching of the Noble Ones, is not disciplined in the teaching of the Noble Ones; does not recognize good men, is not versed in the teaching of good men, is not disciplined in the teaching of good men;

regards material qualities as the soul; or the soul as having material qualities; or material qualities (as being) in the soul; or the soul (as being) in material qualities; feeling. :P<sup>1</sup>: Perception. :P<sup>1</sup>: Mental concomitants. :P<sup>1</sup>: Regards consciousness as the soul; or the soul as having consciousness; or consciousness (as being) in the soul; or the soul (as being) in consciousness; that which is similar, wrong view, resorting to wrong view, :P<sup>2</sup>: inverted grip. This is called individuality view.

P<sup>1</sup> = Complete each in general form of final example.

P<sup>2</sup> = See para. 249.

Therein what is **doubt**? One is puzzled, doubts in the Teacher; one is puzzled, doubts in the Teaching; one is puzzled, doubts in the Order; one is puzzled, doubts in the precepts; one is puzzled, doubts in the ultimate beginning (of beings); one is puzzled, doubts in the ultimate end (of beings); one is puzzled, doubts in both the ultimate beginning and the ultimate end (of beings); one is puzzled, doubts in specific causality and dependently originated states; that which is similar, puzzlement, being puzzled, state of being puzzled, rigidity of consciousness, mental scarifying. This is called doubt.

Therein what is **adherence to habits and practices**? (The belief in) The purification by means of habit, purification by means of practice, purification by means of both habit and practice of recluses and Brahmins outside this (Teaching); that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called adherence to habits and practices. These are three fetters. (7)

P = See para. 249.

916. Therein what are “**three (types of) craving**”? Craving for sense pleasure, craving for becoming, craving for non-becoming.

Therein what is **craving for becoming**? Lusting, infatuation, infatuation of consciousness accompanied by becoming view. This is called craving for becoming.

Therein what is **craving for non-becoming**? Lusting, infatuation, | infatuation of consciousness accompanied by annihilationistic view. This is called craving for non-becoming. The remaining craving is craving for sense pleasure.

Therein what is **craving for sense pleasure**? Lusting, infatuation, infatuation of consciousness associated with the element of desire. This is called craving for sense pleasure.

(<sup>1</sup>) Lusting, infatuation, infatuation of consciousness associated with the element of form and the formless element. This is called craving for becoming.

(<sup>2</sup>) Lusting, infatuation, infatuation of consciousness accompanied by annihilationistic view. This is called craving for non-becoming. These are three (types of) craving. (8)

917. Therein what are “**another three (types of) craving**”? Craving for sense pleasure, craving for form, craving for the formless.

Therein what is **craving for sense pleasure**? Lusting, infatuation, infatuation of consciousness associated with the element of desire. This is called craving for sense pleasure.

[366] Therein what is **craving for form**? Lusting, infatuation, infatuation of consciousness associated with the element of form. This is called craving for form.

Therein what is **craving for the formless**? Lusting, infatuation, infatuation of consciousness associated with the formless element. This is called craving for the formless. These are three (types) of craving. (9)

918. Therein what are another **three (types of) craving**? Craving for form, craving for the formless, craving for cessation.

Therein what is **craving for form**? Lusting, infatuation, infatuation of consciousness associated with the element of form. This is called craving for form.

Therein what is **craving for the formless**? Lusting, infatuation, infatuation of consciousness associated with the formless element. This is called craving for the formless.

Therein what is **craving for cessation**? Lusting, infatuation, infatuation of consciousness accompanied by annihilationistic view. This is called craving for cessation. These are three (types of) craving. (10) p. 476

---

<sup>1</sup>Some texts include, “Therein what is craving for becoming”?

<sup>2</sup>Some texts include, “Therein what is craving for non-becoming”?

919. Therein what are **“three (types of) seeking”**? Seeking sense pleasure, seeking becoming, seeking supreme practice.

Therein what is **seeking sense pleasure**? That which in connection with desire is wish for sense pleasure, :P: clinging to sense pleasure. This is called seeking sense pleasure.

P = See para. 914.

Therein what is **seeking becoming**? That which in connection with becoming is wish for becoming, :P: clinging to becoming. This is called seeking becoming.

P = See para. 895.

Therein what is **seeking supreme practice**? “The world is eternal” or “The world is not eternal” or, :P<sup>1</sup>: “A being neither exists nor does not exist after death”; that which is similar, wrong view, resorting to wrong view, :P<sup>2</sup>: inverted grip. This is called seeking supreme practice.

P<sup>1</sup> = See para. 815. P<sup>2</sup> = See para. 249.

Therein what is **seeking sense pleasure**? Lust for sense pleasure and the bad bodily action, verbal action and mental action occurring therewith. This is called seeking sense pleasure.

Therein what is **seeking becoming**? Lust for becoming and the bad bodily action, verbal action and mental action occurring therewith. This is called seeking for becoming. [367]

Therein what is **seeking supreme practice**? Extremist view and the bad bodily action, verbal action and mental action occurring therewith. This is called seeking supreme practice. These are three (types of) seeking. (11)

920. Therein what are **“three (types of) conceitedness”**? The conceitedness thus, “I am better”; the conceitedness thus, “I am equal”; the conceitedness thus, “I am inferior”. These are three (types of) conceitedness. (12)

921. Therein what are **three (types of) fear**? Fear of birth, fear of ageing, fear of death.

p. 477      Therein what is **fear of birth**? Fear, being fearful, trembling, horripilation, mental terror dependent on birth. This is called fear of birth.

Therein what is **fear of ageing**? Fear, being fearful, trembling, horripilation, mental terror dependent on ageing. This is called fear of ageing.

Therein what is **fear of death**? Fear, being fearful, trembling, horripilation, mental terror dependent on death. This is called fear of death. These are three (types of) fear. (13)

922. Therein what are **“three (types of) darkness”**? Concerning past time one is puzzled, doubts, is indeterminate, is not clear; or concerning future time one is puzzled, doubts, is indeterminate, is not clear; or now, concerning present time, one is puzzled, doubts, is indeterminate, is not clear. These are three (types of) darkness. (14)

923. Therein what are **“three bases of heresy”**? Herein a certain one, recluse or Brahmin, says thus, views thus, “Whatsoever pleasure, pain or neither-pain-nor-pleasure a man experiences, all this is due to past action”; also herein a certain one, recluse or Brahmin, says thus, views thus, “Whatsoever pleasure, pain or neither-pain-nor-pleasure a man experiences, all this is due to the creation of a supreme deity”; also herein a certain one, recluse or Brahmin, says thus, views thus, “Whatsoever pleasure, pain or neither-pain-nor-pleasure a man experiences, [368] all this is without cause, without reason”. These are three bases of heresy. (15)

924. Therein what are **“three (types of) impediment”**? Impediment of lust; impediment of hatred; impediment of dullness. These are three (types of) impediment. (16)

Therein what are **“three (types of) taint”**? The taint of lust; the taint of hatred; the taint of dullness. These are three (types of) taint. (17)

Therein what are **“three (types of) impurity”**? Impurity of lust; impurity of hatred; impurity of dullness. These are three (types of) impurity. (18)

Therein what are **“three (types of) discrepancy”**? Discrepancy of lust; discrepancy of hatred; discrepancy of dullness. These are three (types of) discrepancy. (19)

p. 478

Therein what are “**another three (types of) discrepancy**”? Discrepancy of bodily (action); discrepancy of verbal (action); discrepancy of mental (action). These are three (types of) discrepancy. (20)

Therein what are “**three (types of) fire**”? The fire of lust; the fire of hatred; the fire of dullness. These are three (types of) fire. (21)

Therein what are “**three (types of) acidity**”? The acidity of lust; the acidity of hatred; the acidity of dullness. These are three (types of) acidity. (22)

Therein what are **another three (types of) acidity**? The acidity of bodily (action); the acidity of verbal (action); the acidity of mental (action). These are three (types of) acidity. (23)

925. Therein what is “**gratification view**”? Herein a certain one, recluse or Brahmin, says thus, views thus, “There is no fault in sense pleasures”; he plunges into sense pleasures. This is called gratification view.

Therein what is “**soul view**”? Herein the unlearned worldling who does not recognize the Noble Ones, is not versed in the teaching of the Noble Ones, is not disciplined in the teaching of the Noble Ones; does not recognize good men, is not versed in the teaching of good men, is not disciplined in the teaching of good men; regards material qualities as soul; or soul as having material qualities; or material qualities (as being) in soul; or soul (as being) in material qualities; feeling. :P<sup>1</sup>: Perception. :P<sup>1</sup>: Mental concomitants. :P<sup>1</sup>: Regards consciousness as soul; or soul as having consciousness; or consciousness (as being) in soul; or soul (as being) in consciousness; that which is similar, wrong view, resorting to wrong view, :P<sup>2</sup>: inverted grip. This is called soul view. [369]

P<sup>1</sup> = Complete each in general form of final example. P<sup>2</sup> = See para. 249.

Therein what is “**false view**”? “There is no alms-giving; there is no sacrifice, :P<sup>1</sup>: (there are not) those who themselves having fully known, having realized this world and the next world, make it known (to others)”; that which is similar, wrong view, resorting to wrong view, :P<sup>2</sup>: inverted grip. This is called false view, eternalistic view, gratification view, individuality view, soul view, annihilationistic view, false view.

P<sup>1</sup> = See para. 971. P<sup>2</sup> = See para. 249.

926. Therein what is “**tedium**”? Tedium, having tedium, displeasure, being displeased, dissatisfaction, dread of remote abodes or certain higher good states. This is called tedium. p. 479

Therein what is “**troubling**”? Herein a certain one hurts (other) beings with the hand or with a clod or with a stick or with a sword or with a rope or with one thing or another; that which is similar, harassing, hurting, annoying, injuring, provoking, enraging, striking others. This is called troubling.

Therein what is “**wrong behaviour**”? Wrong behaviour, lawless behaviour by means of the body; wrong behaviour, lawless behaviour by means of speech; wrong behaviour, lawless behaviour by means of the mind. This is called wrong behaviour. (25)

927. Therein what is “**contumacy**”? Having been spoken to in accordance with the Teaching there is act of contumacy, state of contumacy, contumacy, contrariness, captiousness, disregard, being disregarding, disrespect, non-deference. This is called contumacy.

Therein what is “**having evil friends**”? There are those persons who are without confidence, of wrong morality, without learning, mean, of no wisdom; that which is dependence on, strong dependence on, complete dependence on, approaching, approaching intimately, devotion to, complete devotion to, entanglement with them. This is called having evil friends.

Therein what is “**diversity of perception**”? Perception (connected with) desire, perception (connected with) illwill, perception (connected with) cruelty. This is called diversity of perception. All bad perception is diversity of perception. (26)

928. Therein what is “**distraction**”? That which is distraction of consciousness, disquietude, mental wavering, turmoil of consciousness. This is called distraction.

Therein what is “**indolence**”? Wrong bodily action or wrong verbal action or wrong mental action [370] or the succumbing and repeated succumbing of consciousness to the five strands of sense pleasures, or not working carefully, not working constantly, working spasmodically, being stagnant, relinquishing wish, relinquish-

ing the task, non-pursuance, non-development, non-repetition, non-resolution, non-practising, heedlessness in the development of good states. This is called indolence.

p. 480      Therein what is **“heedlessness”**? Wrong bodily action or wrong verbal action or wrong mental action or the succumbing and repeated succumbing of consciousness to the five strands of sense pleasures, or not working carefully, not working constantly, working spasmodically, being stagnant, relinquishing wish, relinquishing the task, non-pursuance, non-development, non-repetition, non-resolution, non-practising, heedlessness in the development of good states; that which is similar, heedlessness, being heedless, state of being heedless. This is called heedlessness. (27)

929. Therein what is **“discontent”**? The greater desire of one discontented with such requisites as robe, alms-food, dwelling, medicine for helping the sick or with the five strands of sense pleasures; that which is similar, wishing, act of wishing, discontent, lust, infatuation, infatuation of consciousness. This is called discontent.

Therein what is **“absence of awareness”**? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called absence of awareness.

P = See para. 180.

Therein what is **“wish for the most”**? The greater desire of one discontented with such requisites as robe, alms-food, dwelling, medicine for helping the sick or with the five strands of sense pleasures; that which is similar, wishing, act of wishing, wish for the most, lust, infatuation, infatuation of consciousness. This is called wish for the most. (28)

930. Therein what is **“absence of sense of shame”**? That which is not having shame where there should be shame, not having shame at the attaining of evil bad states. This is called absence of sense of shame.

Therein what is **“absence of fear of blame”**? That which is not having fear of blame where there should be fear of blame, not having fear of blame at the attaining of evil bad states. This is called absence of fear of blame.

Therein what is “**heedlessness**”? Wrong bodily action or wrong verbal action or wrong mental action or the succumbing and repeated succumbing of consciousness to the five strands of sense pleasures, or not working carefully, [371] not working constantly, working spasmodically, being stagnant, relinquishing wish, | relinquishing the task, non-pursuance, non-development, non-repetition, non-resolution, non-practising, heedlessness in the development of good states; that which is similar, heedlessness, being heedless, state of being heedless. This is called heedlessness. (29) p. 481

931. Therein what is “**disregard**”? That which is disregard, being disregarding, disrespectful, non-deference, irreverence, being irreverent, state of being irreverent, unmannerliness, absence of esteem. This is called disregard.

Therein what is “**contumacy**”? Having been spoken to in accordance with the Teaching there is act of contumacy, state of contumacy, contumacy, contrariness, captiousness, disregard, being disregarding, disrespectful, non-deference. This is called contumacy.

Therein what is “**having evil friends**”? There are those persons who are without confidence, of wrong morality, without learning, mean, of no wisdom; that which is dependence on, strong dependence on, complete dependence on, approaching, approaching intimately, devotion to, complete devotion to, entanglement with them. This is called having evil friends. (30)

932. Therein what is “**non-confidence**”? Herein a certain one is without confidence, does not believe in the Buddha or the Teaching or the Order; that which is similar, non-confidence, being non-confident, not putting trust in, not having much faith. This is called non-confidence.

Therein what is “**not knowing entreaty**”? Five (types of) meanness: Meanness (concerning) dwelling, meanness (concerning) family, meanness (concerning) gain, meanness (concerning) reputation, meanness (concerning) the Doctrine; that which is similar, meanness, being mean, state of being mean, avarice, ignobleness, niggardliness, cramped state of mind. This is called not knowing entreaty.

Therein what is “**indolence**”? Wrong bodily action or wrong verbal action or wrong mental action or the succumbing and repeated succumbing of consciousness to the five strands of sense pleasures, or not working carefully, not working constantly, working spasmodically, being stagnant, [372] relinquishing wish, relinquishing the task, non-pursuance, non-development, non-repetition, non-resolution, non-practising, heedlessness in the development of good states. This is called indolence. (31)

p. 482

933. Therein what is “**distraction**”? That which is distraction of consciousness, disquietude, mental wavering, turmoil of consciousness. This is called distraction.

Therein what is “**absence of restraint**”? Herein a certain one seeing a visible (object) with the eye, takes in the general appearance, takes in the detail. For whatever reason a person is dwelling without controlling the controlling faculty of eye, covetousness and mental pain, evil bad states may (will) follow. He does not exercise restraint thereof; he does not safeguard the controlling faculty of eye; he does not undertake restraint in the controlling faculty of eye. Hearing an audible (object) with the ear. :P: Smelling an odorous (object) with the nose. :P: Tasting a sapid (object) with the tongue. :P: Touching a tangible (object) with the body. :P: Cognizing an ideational (object) with the mind, takes in the general appearance, takes in the detail. For whatever reason a person is dwelling without controlling the controlling faculty of mind, covetousness and mental pain, evil bad states may (will) follow. He does not exercise restraint thereof; he does not safeguard the controlling faculty of mind; he does not undertake restraint in the controlling faculty of mind. This is called absence of restraint.

P = Complete each in general form of first example.

Therein what is “**wrong morality**”? Bodily transgression, verbal transgression, both bodily and verbal transgression. This is called wrong morality. (32)

934. Therein what is “**absence of desire to see Noble Ones**”? Therein what are **Noble Ones**? Buddhas and the disciples of the Buddhas are called Noble Ones; that which is absence of desire to see,

absence of desire to look at, absence of desire to go near, absence of desire to come together with these Noble Ones. This is called absence of desire to see Noble Ones.

Therein what is “**absence of desire to hear the true Doctrine**”? Therein what is **the true Doctrine**? The four foundations of mindfulness, the four right exertions, the four bases of accomplishment, five controlling faculties, five powers, the seven | enlightenment factors, the Noble Eight Constituent Path; this is called the true Doctrine. That which is absence of desire to hear, absence of desire to listen, absence of desire to promote, absence of desire to retain this true Doctrine. This is called absence of desire to hear the true Doctrine.

p. 483

Therein what is “**reproachful state of mind**”? [373] Therein what is **reproach**? That which is reproach, repeated reproach, being reproachful, being repeatedly reproachful, state of being repeatedly reproachful, contempt, despising, reviling, finding fault. This is called reproachful state of mind. (33)

935. Therein what is “**unmindfulness**”? That which is absence of mindfulness, absence of constant mindfulness, absence of recollection, absence of mindfulness, absence of act of remembering, absence of bearing in mind, superficiality, forgetfulness. This is called unmindfulness.

Therein what is “**absence of awareness**”? That which is absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called absence of awareness.

P = See para. 180.

Therein what is “**mental wavering**”? That which is distraction of consciousness, disquietude, mental wavering, turmoil of consciousness. This is called mental wavering. (34)

936. Therein what is “**improper attention**”? There is improper attention thus, “In impermanence there is permanence”; there is improper attention thus, “In pain there is pleasure”; there is improper attention thus, “In absence of soul there is a soul”; there is improper attention thus, “In absence of beauty there is beauty”; or, turning of the mind, repeated turning, cognition, advertence, attention to what is contrary to truth. This is called improper attention.

Therein what is “**dependence on the wrong path**”? Therein what is **wrong path**? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration; this is called wrong path. That which is dependence on, strong dependence on, complete dependence on, approaching, approaching intimately, devotion to, complete | devotion to, entanglement with this wrong path. This is called dependence on the wrong path.

p. 484

Therein what is “**mental sluggishness**”? That which is indisposition of consciousness, unwieldiness, drooping, sagging, sluggishness, being sluggish, state of being sluggish, sloth, being slothful, state of consciousness being slothful. This is called mental sluggishness. (35)

(HERE ENDS) THREEFOLD (EXPOSITION)

#### 4. Fourfold Exposition

937. Therein what are “**four defilements**”? The defilement of desire, the defilement of becoming, the defilement of wrong view, the defilement of ignorance.

Therein what is **the defilement of desire**? [374] That which in connection with desire is wish for sense pleasure, lust for sense pleasure, passion for sense pleasure, craving for sense pleasure, fondness for sense pleasure, fevering for sense pleasure, yearning for sense pleasure, clinging to sense pleasure. This is called the defilement of desire.

Therein what is the **defilement of becoming**? That which in connection with becoming is wish for becoming, :P: clinging to becoming. This is called the defilement of becoming.

P = See para. 895.

Therein what is **the defilement of wrong view**? “The world is eternal” or “the world is not eternal”, “the world is finite” or “the world is infinite”, “vital principle and the body are the same” or “vital principle and the body are different”, “a being (text = tathāgata) exists after death” or “a being does not exist after death” or “a being exists

and does not exist after death” or “a being neither exists nor does not exist after death”; that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called the defilement of wrong view. Also all false view is the defilement of wrong view.

P = See para. 249.

Therein what is **the defilement of ignorance**? Absence of knowledge of suffering; absence of knowledge of the cause of suffering; absence of knowledge of the cessation of suffering; | absence of knowledge of the way leading to the cessation of suffering; absence of knowledge of the ultimate beginning (of beings); absence of knowledge of the ultimate end (of beings); absence of knowledge of both the ultimate beginning and the ultimate end (of beings); absence of knowledge of specific causality and dependently originated states; that which is similar, absence of knowledge, absence of vision, :P: barrier of ignorance, the bad root of dullness. This is called the defilement of ignorance. These are four defilements. (1) p. 485

P = See para. 180.

938. Therein what are **“four ties”**. :P: **“Four floods”**. :P: [375] **“Four bonds”**. :P: **“Four attachments”**? The attachment of desire, the attachment of wrong view, the attachment of (wrong) habits and practices, the attachment of soul theory.

P = See Dhammasaṅgaṇī para. 1140 et seq.

Therein what is **the attachment of desire**? That which in connection with desire is wish for sense pleasure, :P: clinging to sense pleasure. This is called the attachment of desire.

P = See para. 914.

Therein what is **the attachment of wrong view**? “There is no alms-giving; there is no sacrifice, :P<sup>1</sup>: (there are not) those who themselves having fully known, having realized this world and the next world, make it known (to others)”; that which is similar, wrong view, resorting to wrong view, :P<sup>2</sup>: inverted grip. This is called the attachment of wrong view. Excepting the attachment of (wrong) habits and practices and the attachment of soul theory, all false view is the attachment of wrong view.

P<sup>1</sup> = See para. 971. P<sup>2</sup> = See para. 249.

Therein what is **the attachment of (wrong) habits and practices**? (The belief in) The purification by means of rule of habit, purification by means of practice, purification by means of both habit and practice of recluses and Brahmins outside this (Teaching); that which is similar, wrong view, resorting to wrong view, :P: inverted grip. This is called the attachment of (wrong) habits and practices.

P = See para. 249.

p. 486

Therein what is **the attachment of soul theory**? Herein the unlearned worldling who does not recognize the Noble Ones, is not versed in the teaching of the Noble Ones, is not disciplined in the teaching of the Noble Ones; does not recognize good men, is not versed in the teaching of good men, is not disciplined in the teaching of good men; regards material qualities as soul; or soul as having material qualities; or material qualities (as being) in soul; or soul (as being) in material qualities; feeling. :P<sup>1</sup>: Perception. :P<sup>1</sup>: Mental concomitants. :P<sup>1</sup>: Regards consciousness as soul; or soul as having consciousness; or consciousness (as being) in soul; or soul (as being) in consciousness; that which is similar, wrong view, resorting to wrong view, :P<sup>2</sup>: inverted grip. This is called the attachment of soul theory. These are four attachments. (5)

P<sup>1</sup> = Complete each in general form of final example. P<sup>2</sup> = See para. 249.

939. Therein what are **“four arisings of craving”**? When in a bhikkhu the craving arising on account of a robe arises; when in a bhikkhu the craving arising on account of food arises; when in a bhikkhu the craving arising on account of a dwelling arises; when in a bhikkhu the craving arising on account of excellent and more excellent things arises. These are four arisings of craving. (6)

Therein what are **“four practices of wrong course”**? One practises the wrong course of partiality; one practises the wrong course of hatred; one practises the wrong course of dullness; one practises the wrong course of fear; that which is similar, wrong course, the practice of wrong course, the practice of partiality, the practice of categorizing, water practice. These are four practices of wrong course. (7)

Therein what are **“four inversions”**? Inverted perception, inverted consciousness, inverted view is thus, “In impermanence there

is permanence”; inverted perception, inverted consciousness, inverted view is thus, “In pain there is pleasure”; inverted perception, inverted consciousness, inverted view is thus, “In absence of soul there is a soul”; inverted perception, inverted consciousness, inverted view is thus, “In absence of beauty there is beauty”. These are four inversions. (8)

Therein what are **“four (types of) ignoble speech”**? Having not seen he says he has seen; having not heard he says he has heard; having not sensed otherwise he says he has sensed otherwise; having not known he says he knows. These are four (types of) ignoble speech. (9) p. 487

Therein what are **“another four (types of) ignoble speech”**? Having seen he says he has not seen; having heard he says he has not heard; having sensed otherwise he says he has not sensed otherwise; having known he says he does not know. These are four (types of) ignoble speech. (10)

Therein what are **“four (types of) wrong action”**? Killing beings, taking that which is not given, sexual misconduct, false speech. These are four (types of) wrong action. (11)

Therein what are **“another four (types of) wrong action”**? False speech, slanderous speech, harsh speech, frivolous speech. These are four (types of) wrong action. (12)

Therein what are **“four (types of) fear”**? Fear of birth, fear of ageing, fear of decay, fear of death. These are four (types of) fear. (13)

Therein what are **“another four (types of) fear”**? Fear of kings, fear of thieves, fear of fire, fear of water. These are four (types of) fear. (14)

Therein what are **“another four (types of) fear”**? Fear of waves, fear of crocodiles, fear of whirlpools, fear of fierce fish. These are four (types of) fear. (15)

Therein what are **“another four (types of) fear”**? Fear of self-condemnation, fear of condemnation by others, fear of punishment, fear of woeful states. These are four (types of) fear. (16)

Therein what are **“four wrong views”**? Wrong view arises firmly as truth thus, “Pleasure and pain are produced by the self”; wrong view arises firmly as truth thus, [377] “Pleasure and pain are pro-

duced by another (cause)”; wrong view arises firmly as truth thus, “Pleasure and pain are produced by the self and are produced by another (cause)”; wrong view arises firmly as truth thus, “Pleasure and pain are not produced by the self, are not produced by another (cause) but arise without cause”. These are four wrong views. (17)

(HERE ENDS) FOURFOLD (EXPOSITION)

## 5. Fivefold Exposition

p. 488 940. Therein what are **“five fetters belonging to low (existence)”**? Individuality view, doubt, adherence to (wrong) habits | and practices, wish for sense pleasure, illwill. These are five fetters belonging to low (existence). (1)

Therein what are **“five fetters belonging to high (existence)”**? Lust for form, lust for the formless, conceit, distraction, ignorance. These are five fetters belonging to high (existence). (2)

Therein what are **“five (types of) meanness”**? Meanness (concerning) dwelling, meanness (concerning) family, meanness (concerning) gain, meanness (concerning) reputation, meanness (concerning) the Doctrine. These are five (types of) meanness. (3)

Therein what are **“five adhesions”**? The adhesion of lust, the adhesion of hatred, the adhesion of dullness, the adhesion of conceit, the adhesion of wrong view. These are five adhesions. (4)

Therein what are **“five arrows”**? The arrow of lust, the arrow of hatred, the arrow of dullness, the arrow of conceit, the arrow of wrong view. These are five arrows. (5)

941. Therein what are **“five mental spikes”**? One is puzzled, doubts, is indeterminate, is not clear about the Teacher; one is puzzled, doubts, is indeterminate, is not clear about the Teaching; one is puzzled, doubts, is indeterminate, is not clear about the Order; one is puzzled, doubts, is indeterminate, is not clear about the precepts; one offends, displeases, mentally afflicts, becomes a spike to fellow disciples. These are five mental spikes. (6)

Therein what are **“five (types of) mental bondage”**? One is not without lust, not without wish, not without love, not without thirst,

not without fever, not without craving for sense pleasure; one is not without lust for the body; one is not without lust for the form (of others). [378] Having eaten as much as fills the stomach one dwells indulging in the pleasure of bed, in the pleasure of lolling, in the pleasure of sleep. One practises the religious life praying for some deva existence thus, “May I by this habit or by this practice or by this austerity or by this religious life become a (high) deva or other kind of deva”. These are five (types of) mental bondage. (7)

Therein what are “**five hindrances**”? The hindrance of wish for sense pleasure, the hindrance of illwill, the hindrance of sloth and torpor, the hindrance of distraction and remorse, the hindrance of doubt. These are five hindrances. (8)

Therein what are “**five immediate resultant actions**”? A mother is deprived of life, a father is deprived of life, an arahant is deprived of life, with wicked consciousness the blood of the | Tathāgata is extravasated, the Order is divided. These are five immediate resultant actions. (9) p. 489

Therein what are “**five wrong views**”? This some people declare thus, “The soul has perception and is not deceased after death”; this some people declare thus, “The soul has no perception and is not deceased after death”; this some people declare thus, “The soul neither has nor has not perception and is not deceased after death”; (some) make known the annihilation, the destruction, the non-becoming of the existing being (after death) or some people declare Nibbāna in the present existence. These are five wrong views. (10)

942. Therein what are “**five hostile actions**”? Killing beings, taking that which is not given, sexual misconduct, false speech, (taking) intoxicating beers, wines and spirits causing heedlessness. These are five hostile actions. (11)

Therein what are “**five misfortunes**”? Misfortune through relatives, misfortune through wealth, misfortune through disease, misfortune through (corrupted) morality, misfortune through wrong view. These are five misfortunes. (12)

Therein what are “**the five disadvantages of impatience**”? One is not dear, not pleasant to many people; one is the enemy of many

and has many faults; one dies confused; at the breaking up of the body [379] after death one is reborn in the woeful, unhappy, ruinous state of hell. These are the five disadvantages of impatience. (13)

Therein what are “**five fears**”? Fear (concerning) livelihood, fear of disapproval, fear (that is) timidity in assemblies, fear of death, fear of unhappy (rebirth). These are five fears. (14)

943. Therein what are “**five theories of Nibbāna in the present existence**”? Herein a certain one, recluse or Brahmin, says thus, views thus, “Because, friend, this soul affected by, possessed of the five strands of sense pleasure, revels; therefore, friend, this soul attains the highest Nibbāna in the present existence”; thus some make known the highest Nibbāna of the existing being in the present existence.

p. 490 Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say it does not exist. Indeed, friend, this soul even by this much does not attain highest Nibbāna in the | present existence, why is that? Friend, sense pleasures are indeed impermanent, suffering, subject to change; in them different states of change arise, (also) sorrow, lamentation, pain (physical), mental pain, despair. Because, friend, this soul, aloof from sense pleasures, :P: attains and dwells in the first jhāna, therefore, friend, this soul indeed attains highest Nibbāna in the present existence”; thus some make known the highest Nibbāna of the existing being in the present existence.

P = See para. 205.

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much does not attain highest Nibbāna in the present existence, why is that? Therein that which is initial application and sustained application, by that much it seems to be gross. Because, friend, this soul, inhibiting initial application and sustained application, :P: attains and dwells in the second jhāna, therefore, friend, this soul indeed attains highest Nibbāna in the present existence”; thus some make known the highest Nibbāna of the existing being in the present existence.

P = See para. 205.

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much does not attain highest Nibbāna in the present existence, why is that? Therein that which is zestful elation of the mind, by that much it seems to be gross. Because, friend, this soul, desireless of zest, :P: attains and dwells in the third jhāna, therefore, friend, this soul indeed attains [380] highest Nibbāna in the present existence”; thus some make known the highest Nibbāna of the existing being in the present existence.

P = See para. 205.

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much does not attain highest Nibbāna in the present existence, why is that? Therein that which is pleasurable zest, mentally cognized, by that much it seems to be gross. Because, friend, this soul, by the abandoning of pleasure, :P: attains and dwells in the fourth jhāna, therefore, friend, this soul indeed attains highest Nibbāna in the present existence”; thus | some make known the highest Nibbāna of the existing being in the present existence. These are five theories of Nibbāna in the present existence. (15)

p. 491

P = See para. 205.

(HERE ENDS) FIVEFOLD (EXPOSITION)

## 6. Sixfold Exposition

944. Therein what are “**six roots of contention**”? Anger, smirching, envy, hypocrisy, evil wish, stubbornness. These are six roots of contention. (1)

Therein what are “**six (types of) lusting wish**”? States of lusting wish connected with sensuousness, (viz.,) lust, infatuation, infatuation of consciousness connected with sensuousness for pleasant visible (objects); for pleasant audible (objects). :P: For pleasant odorous (objects). :P: For pleasant sapid (objects). :P: For pleasant tangible (objects). :P: Lust, infatuation, infatuation of consciousness con-

nected with sensuousness for pleasant ideational (objects). These are six (types of) lusting wish. (2)

P = Complete each in general form of final example.

Therein what are “**six bases of enmity**”? Vexation of consciousness, resentment, hostility, abruptness, absence of delight of consciousness for unpleasant visible (objects); for unpleasant audible (objects). :P: For unpleasant odorous (objects). :P: For unpleasant sapid (objects). :P: For unpleasant tangible (objects). :P: Vexation of consciousness, resentment, hostility, abruptness, absence of delight of consciousness for unpleasant ideational (objects). These are six bases of enmity. (3)

P = Complete each in general form of final example.

Therein what are “**six groupings of craving**”? Craving for visible (objects), craving for audible (objects), craving for odorous (objects), craving for sapid (objects), craving for tangible (objects), craving for ideational (objects). These are six groupings of craving. (4)  
[381]

p. 492 945. Therein what are “**six (types of) disrespect**”? One dwells without respect, without deference for the Teacher; one dwells without respect, without deference for the Teaching; one dwells | without respect, without deference for the Order; one dwells without respect, without deference for the precepts; one dwells without respect, without deference for heedfulness; one dwells without respect, without deference for hospitality. These are six (types of) disrespect. (5)

Therein what are “**six retrogressive states**”? Enjoying action, enjoying talk, enjoying sleep, enjoying company, enjoying mixing, enjoying obsessions. These are six retrogressive states. (6)

946. Therein what are “**another six retrogressive states**”? Enjoying action, enjoying talk, enjoying sleep, enjoying company, contumacy, having evil friends. These are six retrogressive states. (7)

Therein what are “**six (types of) examining with mental pleasure**”? Seeing a visible (object) with the eye one examines the visible (object) which is the cause of mental pleasure; hearing an audible (object) with the ear. :P: Smelling an odorous (object) with the nose. :P: Tasting a sapid (object) with the tongue. :P: Touching a tangible

(object) with the body. :P: Cognizing an ideational (object) with the mind one examines the ideational (object) which is the cause of mental pleasure. These are six (types of) examining with mental pleasure. (8)

P = Complete each in general form of final example.

Therein what are “**six (types of) examining with mental pain**”? Seeing a visible (object) with the eye one examines the visible (object) which is the cause of mental pain; hearing an audible (object) with the ear. :P: Smelling an odorous (object) with the nose. :P: Tasting a sapid (object) with the tongue. :P: Touching a tangible (object) with the body. :P: Cognizing an ideational (object) with the mind one examines the ideational (object) which is the cause of mental pain. These are six (types of) examining with mental pain. (9)

P = Complete each in general form of final example.

Therein what are “**six (types of) examining with indifference**”? Seeing a visible (object) with the eye one examines the visible (object) which is the cause of indifference; hearing an audible (object) with the ear. :P: Smelling an odorous (object) with the nose. :P: Tasting a sapid (object) with the tongue. :P: Touching a tangible (object) with the body. :P: Cognizing an ideational | (object) with the mind one examines the ideational (object) which is the cause of indifference. These are six (types of) examining with indifference. (10)

p. 493

P = Complete each in general form of final example.

947. Therein what are “**six (types of) mental pleasure connected with sensuousness**”? Mental ease, mental pleasure, easeful pleasant experience born of mental contact, easeful pleasant feeling born of mental contact connected with sensuousness for pleasant visible (objects); for pleasant audible (objects). :P: For pleasant odorous (objects). :P: For pleasant sapid (objects). :P: For pleasant tangible (objects). :P: Mental ease, mental pleasure, easeful [382] pleasant experience born of mental contact, easeful pleasant feeling born of mental contact connected with sensuousness for pleasant ideational (objects). These are six (types of) mental pleasure connected with sensuousness. (11)

P = Complete each in general form of final example.

Therein what are “**six (types of) mental pain connected with sensuousness**”? Mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact connected with sensuousness for unpleasant visible (objects); for unpleasant audible (objects). :P: For unpleasant odorous (objects). :P: For unpleasant sapid (objects). :P: For unpleasant tangible (objects). :P: Mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact connected with sensuousness for unpleasant ideational (objects). These are six (types of) mental pain connected with sensuousness. (12)

P = Complete each in general form of final example.

Therein what are “**six (types of) indifference connected with sensuousness**”? Neither mental ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact connected with sensuousness for visible (objects) which are the causes of indifference; for audible (objects) which are the causes of indifference. :P: For odorous (objects) which are the causes of indifference. :P: For sapid (objects) which are the causes of indifference. :P: For tangible (objects) which are the causes of indifference. :P: Neither mental |  
 p. 494 ease nor uneasiness, neither-painful-nor-pleasant experience born of mental contact, neither-painful-nor-pleasant feeling born of mental contact connected with sensuousness for ideational (objects) which are the causes of indifference. These are six (types of) indifference connected with sensuousness. (13)

P = Complete each in general form of final example.

948. Therein what are “**six wrong views**”? Wrong view arises in him firmly as truth thus, “There is a soul in me”; or wrong view arises in him firmly as truth thus, “There is no soul in me”; or wrong view arises in him firmly as truth thus, “I, the soul, recognize a soul”; or wrong view arises in him firmly as truth thus, “I, the soul, recognize no soul”; or wrong view arises in him firmly as truth thus, “I, without a soul, recognize a soul”; or, indeed, wrong view is in him thus, “This soul in me speaks and feels; for a long time in this and that (existence) it experiences the resultant of good and bad actions; this (soul) is not

born and never was; this (soul) is not born and never will be; this (soul) is permanent, durable, eternal, not subject to change”; thus wrong view arises in him firmly as truth. These are six wrong views. (14)  
[383]

(HERE ENDS) SIXFOLD (EXPOSITION)

## 7. Sevenfold Exposition

949. Therein what are “**seven latent tendencies**”? The latent tendency of lust for sense pleasure, the latent tendency of repulsion, the latent tendency of conceit, the latent tendency of wrong view, the latent tendency of doubt, the latent tendency of lust for becoming, the latent tendency of ignorance. These are seven latent tendencies. (1)

Therein what are “**seven fetters**”? The fetter of lust for sense pleasure, the fetter of repulsion, the fetter of conceit, the fetter of wrong view, the fetter of doubt, the fetter of lust for becoming, the fetter of ignorance. These are seven fetters. (2)

Therein what are “**seven evolvments**”? The evolvment of lust for sense pleasure, the evolvment of repulsion, the evolvment of conceit, the evolvment of wrong view, the evolvment of doubt, the evolvment of lust for becoming, the evolvment of ignorance. These are seven evolvments. (3)

950. Therein what are “**seven vitiated states**”? One is without confidence; one is without sense of shame; one is without fear of blame; one is without learning; one is lazy; one is unmindful; one has no wisdom. These are seven vitiated states. (4) p. 495

Therein what are “**seven wrong actions**”? Killing beings, taking that which is not given, sexual misconduct, false speech, slanderous speech, harsh speech, frivolous speech. These are seven wrong actions. (5)

Therein what are “**seven (types of) conceit**”? Conceit, excessive conceit, inordinate conceit, self-disrespect conceit, over-estimating conceit, self-conceit, false conceit. These are seven (types of) conceit. (6)

951. Therein what are “**seven wrong views**”? Herein a certain one, recluse or Brahmin, says thus, views thus, “Because, friend, this soul has form, is connected with the four great essentials, is produced from the ovum and semen of mother and father, at the breaking up of the body is annihilated, is destroyed, does not exist after death; therefore, friend, this soul is indeed annihilated completely”; thus some make known the annihilation, destruction, non-becoming of the existing being. (7) (1)

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much is not annihilated completely. Indeed, friend, there is another soul pertaining to devas which has form, is characteristic of the plane of desire, eats the nutrient factor (of food); [384] this you do not know, do not see; this I know, I see; because, friend, that soul at the breaking up of the body is annihilated, is destroyed, does not exist after death; therefore, friend, this soul is indeed annihilated completely”; thus some make known the annihilation, destruction, non-becoming of the existing being. (7) (2)

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much is not annihilated completely. Indeed, friend, there is another soul pertaining to devas which has form, is mind made having all limbs great and small, having no lack of controlling faculties; this you do not know, do not see; this I know, I see; because, friend, that soul at the breaking up of the body is annihilated is destroyed, does not exist after death; therefore, friend, | this soul is indeed annihilated completely”; thus some make known the annihilation, destruction, non-becoming of the existing being. (7) (3)

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much is not annihilated completely. Indeed, friend, there is another soul which, having wholly passed the perceptions of form by terminating perceptions of (sense) impingement, by not attending to diversity of perceptions, (concentrating) thus, ‘Infinite is space’, reaches the state of infinity of space; this you do not know,

do not see; this I know, I see; because, friend, that soul at the breaking up of the body is annihilated, is destroyed, does not exist after death; therefore, friend, this soul is indeed annihilated completely”; thus some make known the annihilation, destruction, non-becoming of the existing being. (7) (4)

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much is not annihilated completely. Indeed, friend, there is another soul which, having wholly passed the state of infinity of space (concentrating) thus, ‘Infinite is consciousness’, reaches the state of infinity of consciousness; this you do not know, do not see; this I know, I see; because, friend, that soul at the breaking up of the body is annihilated, is destroyed, does not exist after death; therefore, friend, this soul is indeed annihilated completely”; thus some make known the annihilation, destruction, non-becoming of the existing being. (7) (5)

Another said to that (person) thus, “Friend, this soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this soul even by this much is not annihilated completely. Indeed, friend, there is another soul which, having wholly passed the state of infinity of consciousness (concentrating) thus, ‘There is nothing whatever’, reaches the state of nothingness; this you do not know, do not see; [385] this I know, I see; because, friend, that soul at the breaking up of the body is annihilated, is destroyed, does not exist after death; therefore, friend, this soul is indeed annihilated completely”; thus some make known the annihilation, destruction, non-becoming of the existing being. (7) (6)

Another said to that (person) thus, “This soul indeed exists, you say such, I do not say that it does not exist. Indeed, friend, this | soul even by this much is not annihilated completely. Indeed, friend, there is another soul which, having wholly passed the state of nothingness reaches the state that is neither perception nor non-perception; this you do not know, do not see; this I know, I see; because, friend, that soul at the breaking up of the body is annihilated, is destroyed, does not exist after death; therefore, friend, this soul is indeed annihilated completely”; thus some make known the annihilation, destruction, p. 497

non-becoming of the existing being. These are seven wrong views.  
(7) (7)

(HERE ENDS) SEVENFOLD (EXPOSITION)

## 8. Eightfold Exposition

952. Therein what are “**eight bases of corruption**”? Greed, hatred, dullness, conceit, wrong view, doubt, sloth, distraction. These are eight bases of corruption.

953. Therein what are “**eight bases of laziness**”? Herein there is work to be done by a bhikkhu; his (thought) is thus, “Indeed there will be work to be done by me, but when doing the work my body will become tired; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized. This is the first base of laziness.

And again, work is done by the bhikkhu, his (thought) is thus, “Indeed I did the work, but when doing the work my body became tired; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized. This is the second base of laziness.

And again, there is a journey to be made by the bhikkhu, [386] his (thought) is thus, “Indeed there will be a journey to be made by me, but while making the journey my body will become tired; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized. This is the third base of laziness.

p. 498 And again, a journey is made by the bhikkhu, his (thought) is thus, “Indeed I made the journey, but when making the journey | my body became tired; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized. This is the fourth base of laziness.

And again, the bhikkhu wandering through village or town for alms-food does not get sufficient or adequate coarse or fine food, his

(thought) is thus, “Indeed, I, wandering through village or town, did not get sufficient or adequate coarse or fine food, this body of mine became tired, not fit for work; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized. This is the fifth base of laziness.

And again, the bhikkhu wandering through village or town for alms-food gets sufficient and adequate coarse or fine food, his (thought) is thus, “Indeed, I, wandering through village or town for alms-food received sufficient and adequate coarse or fine food, this body of mine became tired, not fit for work, like a soaked bean; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized. This is the sixth base of laziness.

And again, there arises in the bhikkhu a trifling illness, his (thought) is thus, “This trifling illness has arisen in me, it is proper to lie down; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized. This is the seventh base of laziness.

And again, the bhikkhu is recovered from illness, recently recovered from illness, his (thought) is thus, “Indeed, I have recovered from illness, recently recovered from illness, this body of mine is weak, unfit for work; well, I will lie down”. He lies down, does not arouse energy for the attaining of the unattained, for the obtaining of the unobtained, for the realizing of the unrealized; this is the eighth base of laziness. These are eight bases of laziness. [387]

954. Therein **in what eight worldly conditions is there deflection of consciousness?** Infatuation with gain, hostility to absence of gain, infatuation with popularity, hostility to absence of popularity, infatuation with praise, hostility to blame, infatuation with pleasure, hostility to pain. In these eight worldly conditions there is deflection of consciousness.

955. Therein what are **“eight (types of) ignoble speech”**? Having not seen he says he has seen; having not heard he says he has heard; p. 499

having not sensed otherwise he says he has sensed otherwise; having not known he says he knows; having seen he says he has not seen; having heard he says he has not heard; having sensed otherwise he says he has not sensed otherwise; having known he says he does not know. These are eight (types of) ignoble speech.

956. Therein what are “**eight (types of) falseness**”? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. These are eight (types of) falseness.

957. Therein what are “**eight defects of man**”? Herein bhikkhus accuse a bhikkhu of an offence; that bhikkhu being accused by bhikkhus of an offence, with absence of mindfulness prevaricates thus, “I do not remember, I do not remember”. This is the first defect of man.

And again bhikkhus accuse a bhikkhu of an offence; that bhikkhu being accused by the bhikkhus of an offence retorts to the accuser himself thus, “What is the good of talking to a foolish incompetent one like you, do you think one such as you should speak to me”? This is the second defect of man.

And again bhikkhus accuse a bhikkhu of an offence; that bhikkhu being accused by the bhikkhus of an offence, counter-accuses the accuser himself thus, “You, too, have fallen into such an offence as this, first of all you make amends”. This is the third defect of man.

And again bhikkhus accuse a bhikkhu of an offence; that bhikkhu being accused by the bhikkhus of an offence evades by one way or another, takes the conversation outside (the subject), shows anger, hatred, sulkiness. This is the fourth defect of man.

And again bhikkhus accuse a bhikkhu of an offence; [388] that bhikkhu being accused by the bhikkhus of an offence speaks in the middle of the gathering of bhikkhus, gesticulating senselessly. This is the fifth defect of man.

And again bhikkhus accuse a bhikkhu of an offence; that bhikkhu being accused by the bhikkhus of an offence (speaks) thus, “I am neither fallen into nor am I not fallen into (offence)”, and annoys | the gathering of bhikkhus by being silent. This is the sixth defect of man.

And again bhikkhus accuse a bhikkhu of an offence; that bhikkhu being accused by the bhikkhus of an offence, disregarding the gathering of bhikkhus, disregarding the accuser, though guilty of offence goes away as he wishes. This is the seventh defect of man.

And again bhikkhus accuse a bhikkhu of an offence; that bhikkhu being accused by the bhikkhus of an offence says thus, “Why do you venerable ones worry about me so much now that I give up the precepts and return to the worldly life”? He giving up the training and returning to the worldly life says thus, “Now indeed, venerable ones, be delighted”. This is the eighth defect of man. These are eight defects of man.

958. Therein what are “**eight theories of having non-perception**”? The soul has form, is not deceased after death, thus some make this known as “having non-perception”; the soul has no form. :P: Has form and no form. :P: Has neither form nor no form. :P: The soul is finite, is not deceased after death, thus some make this known as “having non-perception”; the soul is infinite, is not deceased after death, thus some make this known as “having non-perception”; [389] the soul is finite and infinite, is not deceased after death, thus some make this known as “having non-perception”; the soul is neither finite nor infinite, is not deceased after death, thus some make this known as “having non-perception”. These are eight theories of having non-perception.

P = Complete each in general form of final example.

959. Therein what are “**eight theories of having neither perception nor non-perception**”? The soul has form, is not deceased after death, thus some make this known as “having neither perception nor non-perception”; the soul has no form, is not deceased after death, thus some make this known as “having neither perception nor non-perception”; the soul has form and no form, is not deceased after death, thus some make this known as “having neither perception nor non-perception”; the soul has neither form nor no form, is not deceased after death, thus some make this known as “having neither perception nor non-perception”; the soul is finite, is not deceased after death, thus some make this known as “having neither perception nor non-perception”; | the soul is infinite, is not deceased after death,

thus some make this known as “having neither perception nor non-perception”; the soul is finite and infinite, is not deceased after death, thus some make this known as “having neither perception nor non-perception”; the soul is neither finite nor infinite, is not deceased after death, thus some make this known as “having neither perception nor non-perception”. These are eight theories of having neither perception nor non-perception.

(HERE ENDS) EIGHTFOLD (EXPOSITION)

## 9. Ninefold Exposition

960. Therein what are “**nine bases of vexation**”? “He has done me harm”, thus vexation arises; “He is doing me harm”, thus vexation arises; “He will do me harm”, thus vexation arises; “He has done harm to one dear and pleasant to me, :P: he is doing harm, :P: he will do harm”, thus vexation arises; “He has done good to one not dear and not pleasant to me, :P: he is doing good, :P: he will do good”, thus vexation arises. These are nine bases of vexation.

P = Complete appropriately.

961. Therein what are “**nine impurities of man**”? Anger, smirching, envy, meanness, deceit, hypocrisy, false speech, evil wish, false view. These are nine impurities of man.

962. Therein what is “**ninefold conceit**”? In one who is better the conceit thus, “I am better”; [390] in one who is better the conceit thus, “I am equal”; in one who is better the conceit thus, “I am inferior”; in one who is equal the conceit thus, “I am better”; in one who is equal the conceit thus, “I am equal”; in one who is equal the conceit thus, “I am inferior”; in one who is inferior the conceit thus, “I am better”; in one who is inferior the conceit thus, “I am equal”; in one who is inferior the conceit thus, “I am inferior”. This is ninefold conceit.

963. Therein what are “**nine states rooted in craving**”? Depending on craving there is continuous seeking; depending on continuous seeking there is gain; depending on gain there is judgement; depending on judgement there is lustful wish; depending on lustful wish

there is clinging; depending on clinging there is possessiveness; depending on possessiveness there is meanness; depending on meanness there is protection; on account of protection—holding sticks, holding weapons, quarrelling, disputing, contention, (calling) “you, you”, slandering, false speech and many evil bad states arise. These are nine states rooted in craving.

964. Therein what are “**nine (types of) perturbation**”? “(I am”, this is a perturbation; “I am”, this is a perturbation; “I this (person) am”, this is a perturbation; “I shall be”, this is a perturbation; “I shall have form”, this is a perturbation; “I shall have no form”, this is a perturbation; “I shall have perception”, this is a perturbation; “I shall have non-perception”, this is a perturbation; “I shall have neither perception nor non-perception”, this is a perturbation. These are nine (types of) perturbation.

965. Therein what are “**nine (types of) imagination, nine (types of) unsteadiness, nine (types of) obsession, nine (mental) conditions**”? “(I am”, this is a (mental) condition; “I am”, this is a (mental) condition; “I this (person) am”, this is a (mental) condition; [391] “I shall be”, this is a (mental) condition; “I shall have form”, this is a (mental) condition; “I shall have no form”, this is a (mental) condition; “I shall have perception”, this is a (mental) condition; “I shall have non-perception”, this is a (mental) condition; “I shall have neither perception nor non-perception”, this is a (mental) condition. These are nine (mental) conditions.

(HERE ENDS) NINEFOLD (EXPOSITION)

## 10. Tenfold Exposition

966. Therein what are “**ten bases of corruption**”? Greed, hatred, dullness, conceit, wrong view, doubt, sloth, distraction, absence of sense of shame, absence of fear of blame. These are ten bases of corruption.

967. Therein what are “**ten bases of vexation**”? “He has done me harm”, thus vexation arises; “He is doing me harm”, thus vexation

p. 503 arises; “He will do me harm”, thus vexation arises; “He has done harm to one dear and pleasant to me, :P: he is doing harm, :P: he will do harm”, thus vexation arises; “He has done good to one not dear and not pleasant to me, :P: he is doing good, :P: he will do good”, thus vexation arises; or vexation arises unreasonably. These are ten bases of vexation.

P = Complete appropriately.

968. Therein what are “**ten paths of bad action**”? Killing beings, taking that which is not given, sexual misconduct, false speech, slanderous speech, harsh speech, frivolous speech, covetousness, illwill, false view. These are ten paths of bad action.

969. Therein what are “**ten fetters**”? The fetter of lust for sense pleasure, the fetter of repulsion, the fetter of conceit, the fetter of wrong view, the fetter of doubt, the fetter of adherence to habits and practices, the fetter of lust for becoming, the fetter of envy, the fetter of meanness, the fetter of ignorance. These are ten fetters.

970. Therein what are “**ten (types of) falseness**”? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, [392] wrong concentration, false knowledge, false freedom. These are ten (types of) falseness.

971. Therein what is “**false view that has ten bases**”? “There is no alms-giving; there is no sacrifice; there is no offering; there is no fruit or resultant of actions done rightly and done wrongly; there is no this world; there is no next world; there is no mother; there is no father; there are no beings born spontaneously; there are not in the world recluses and Brahmins who have reached the highest point, who are well practised; who themselves having fully known, having realized this world and the next world make it known (to others)”. This is false view that has ten bases.

972. Therein what is “**extremist view that has ten bases**”? “The world is eternal” or “the world is not eternal”, “the world is finite” or “the world is infinite”, “vital principle and the body are the same” or “vital principle and the body are different”, “a being (text = tathāgata) exists after death” or “a being does not exist after death” or “a being

exists and does not exist after death” or “a being neither exists nor does not exist after death”. This is extremist view that has ten bases.

(HERE ENDS) TENFOLD (EXPOSITION)

## Exposition of the Occurrences of Craving

973. Therein what are “**eighteen occurrences of craving in connection with internal (aggregates)**”? There is, “I am”; there is, “I am such an one”; there is, “I am also”; there is, “I am otherwise”; there is, “I shall be”; there is, “I shall be such an one”; there is, “I also shall be”; there is, “I shall be otherwise”; there is, “I am eternal”; there is, “I am not eternal”; there is, “I may be”; there is, “I may be such an one”; there is, “I also may be”; there is, “I may be otherwise”; there is, “would that I may be”; there is, “would that I may be such an one”; there is, “would that I also may be”; there is, “would that I may be otherwise”. [393] p. 504

974. And how is there, “I am”? Making no distinction with regard to any state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “I am”; one gets the conceit, “I am”; one gets the wrong view, “I am”; when this happens there are these obsessions, “I am such an one” or “I am also” or “I am otherwise”. (1)

And how is there, “I am such an one”? “I am a ruler” or “I am a Brahmin” or “I am a merchant” or “I am an artisan” or “I am a householder” or “I am an ascetic” or “I am a deva” or “I am a human being” or “I have material form” or “I have no material form” or “I have perception” or “I have non-perception” or “I have ‘neither perception nor non-perception’”. Thus there is, “I am such an one”. (2)

And how is there, “I am also”? Comparing another person (with himself), “As he is a ruler, so also am I a ruler” or “as he is a Brahmin, so also am I a Brahmin” or “as he is a merchant, so also am I a merchant” or “as he is an artisan, so also am I an artisan” or “as he is a householder, so also am I a householder” or “as he is an ascetic, so also am I an ascetic” or “as he is a deva, so also am I a deva” or

“as he is a human being, so also am I a human being” or “as he has material form, so also have I material form” or “as he has no material form, so also have I no material form” or “as he has perception, so also have I perception” or “as he has non-perception, so also have I non-perception” or “as he has ‘neither perception nor non-perception’, so also have I ‘neither perception nor non-perception’”. Thus there is, “I am also”. (3)

p. 505

And how is there, “I am otherwise”? Comparing another person | (with himself), “As he is a ruler, I am not a ruler in the same way” or “as he is a Brahmin, I am not a Brahmin in the same way” or “as he is a merchant, I am not a merchant in the same way” or “as he is an artisan, I am not an artisan in the same way” or “as he is a householder, I am not a householder in the same way” or “as he is an ascetic, I am not an ascetic in the same way” or “as he is a deva, I am not a deva in the same way” or “as he is a human being, I am not a human being in the same way” or [394] “as he has material form, I do not have material form in the same way” or “as he has ‘no material form’, I do not have ‘no material form’ in the same way” or “as he has perception, I do not have perception in the same way” or “as he has non-perception, I do not have non-perception in the same way” or “as he has ‘neither perception nor non-perception’, I do not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “I am otherwise”. (4)

And how is there, “I shall be”? Making no distinction with regard to any state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “I shall be”; one gets the conceit, “I shall be”; one gets the wrong view, “I shall be”; when this happens there are these obsessions, “I shall be such an one” or “I also shall be” or “I shall be otherwise”. (5)

And how is there, “I shall be such an one”? “I shall be a ruler” or “I shall be a Brahmin” or “I shall be a merchant” or “I shall be an artisan” or “I shall be a householder” or “I shall be an ascetic” or “I shall be a deva” or “I shall be a human being” or “I shall have material form” or “I shall have no material form” or “I shall have perception” or “I shall have non-perception” or “I shall have ‘neither perception nor non-perception’”. Thus there is, “I shall be otherwise”. (6)

And how is there, “I also shall be”? Comparing another person (with himself), “As he will be a ruler, so also shall I be a ruler” or “as he will be a Brahmin, so also shall I be a Brahmin” or :P: “as he will have ‘neither perception nor non-perception’, so also shall I have ‘neither perception nor non-perception’”. Thus there is, “I also shall be”. (7)

P = Intermediate items as earlier.

And how is there, “I shall be otherwise”? Comparing another person (with himself), “As he will be a ruler, I shall not be a ruler in the same way” or “as he will be a Brahmin, I shall not be a Brahmin in the same way” or :P: “as he will have ‘neither perception nor non-perception’, I shall not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “I shall be otherwise”. (8)

p. 506

P = Intermediate items as earlier.

And how is there, “I am eternal”? Making no distinction with regard to any state (either) material quality, feeling, perception, mental concomitants (or) consciousness, (there is), “I am permanent, I am durable, I am eternal, I am not subject to change”. Thus there is, “I am eternal”. (9) [395]

And how is there, “I am not eternal”? Making no distinction with regard to any state (either) material quality, feeling, perception, mental concomitants (or) consciousness, (there is), “I shall be annihilated, I shall be destroyed, I shall not be”. Thus there is, “I am not eternal”. (10)

And how is there, “I may be”? Making no distinction with regard to any state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “I may be”; one gets the conceit, “I may be”; one gets the wrong view, “I may be”; when this happens there are these obsessions, “I may be such an one” or “I also may be” or “I may be otherwise”. (11)

And how is there, “I may be such an one”? “I may be a ruler” or “I may be a Brahmin” or “I may be a merchant” or “I may be an artisan” or “I may be a householder” or “I may be an ascetic” or “I may be a deva” or “I may be a human being” or “I may have material form” or “I may have no material form” or “I may have perception” or

“I may have non-perception” or “I may have ‘neither perception nor non-perception’”. Thus there is, “I may be such an one”. (12)

And how is there, “I also may be”? Comparing another person (with himself), “As he may become a ruler, so also I may become a ruler” or “as he may become a Brahmin, so also I may become a Brahmin” or :P: “as he may have ‘neither perception nor non-perception’, so also I may have ‘neither perception nor non-perception’”. Thus there is, “I also may be”. (13)

P = Intermediate items as earlier.

p. 507 And how is there, “I may be otherwise”? Comparing another person (with himself), “Should he be a ruler, I might not be a ruler | in the same way” or “should he be a Brahmin, I might not be a Brahmin in the same way” or :P: “should he have ‘neither perception nor non-perception’, I might not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “I may be otherwise”. (14)

P = Intermediate items as earlier.

And how is there, “Would that I may be”? Making no distinction with regard to any state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “Would that I may be”; one gets the conceit, “would that I may be”; one gets the wrong view, “would that I may be”; when this happens there are these obsessions, “would that I may be such an one” or “would that I also may be” or “would that I may be otherwise”. (15)

And how is there, “Would that I may be such an one”? “Would that I may be a ruler” or “would that I may be a Brahmin” or “would that I may be a merchant” or “would that I may be an artisan” or “would that I may be a householder” or “would that I may be an ascetic” [396] or “would that I may be a deva” or “would that I may be a human being” or “would that I may have material form” or “would that I may have no material form” or “would that I may have perception” or “would that I may have non-perception” or “would that I may have ‘neither perception nor non-perception’”. Thus there is, “Would that I may be such an one”. (16)

And how is there, “Would that I also may be”? Comparing another person (with himself), “As he may become a ruler, would that

I also may become a ruler” or “as he may become a Brahmin, would that I also may become a Brahmin” or :P: “as he may have ‘neither perception nor non-perception’, would that I also may have ‘neither perception nor non-perception’”. Thus there is, “Would that I also may be”. (17)

P = Intermediate items as earlier.

And how is there, “Would that I may be otherwise”? Comparing another person (with himself), “As he may become a ruler, would that I may not become a ruler in the same way” or “as he may become a Brahmin, would that I may not become a Brahmin in the same way” or :P: “as he may have ‘neither perception nor non-perception’, would that I may not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “Would that I may be otherwise”. (18) p. 508

P = Intermediate items as earlier.

These are eighteen occurrences of craving in connection with internal (aggregates).

975. Therein what are “**eighteen occurrences of craving in connection with external (aggregates)**”? There is, “By means of this I am”; there is, “by means of this I am such an one”; there is, “by means of this I am also”; there is, “by means of this I am otherwise”; there is, “by means of this I shall be”; there is, “by means of this I shall be such an one”; there is, “by means of this I also shall be”; there is, “by means of this I shall be otherwise”; there is, “by means of this I am eternal”; there is, “by means of this I am not eternal”; there is, “by means of this I may be”; there is, “by means of this I may be such an one”; there is, “by means of this I also may be”; there is, “by means of this I may be otherwise”; there is, “by means of this, would that I may be”; there is, “by means of this, would that I may be such an one”; there is, “by means of this, would that I also may be”; there is, “by means of this, would that I may be otherwise”.

976. And how is there, “By means of this I am”? [397] Making distinction with regard to a certain state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “By means of this I am”; one gets the conceit, “by means of this I am”; one gets the wrong view, “by means of this I am”; when this hap-

pens there are these obsessions, “by means of this I am such an one” or “by means this I am also” or “by means of this I am otherwise”. (1)

And how is there, “By means of this I am such an one”? “By means of this I am a ruler” or “by means of this I am a Brahmin” or “by means of this I am a merchant” or “by means of this I am an artisan” or “by means of this I am a householder” or “by means of this I am an ascetic” or “by means of this I am a deva” or “by means of this I am a human being” or “by means of this I have material form” or “by means of this I have no material form” or “by means of this I have perception” or “by means of this I have non-perception” or “by means of this I have  
p. 509 ‘neither | perception nor non-perception’”. Thus there is, “By means of this I am such an one”. (2)

And how is there, “By means of this I am also”? Comparing another person (with himself), “As he is a ruler, so by means of this I also am a ruler” or “as he is a Brahmin, so by means of this I also am a Brahmin” or :P: “as he has ‘neither perception nor non-perception’, so by means of this I also have ‘neither perception nor non-perception’”. Thus there is, “By means of this I am also”. (3)

P = Intermediate items as earlier.

And how is there, “By means of this I am otherwise”? Comparing another person (with himself), “As he is a ruler, by means of this I am not a ruler in the same way” or “as he is a Brahmin, by means of this I am not a Brahmin in the same way” or :P: “as he has ‘neither perception nor non-perception’, by means of this I do not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “By means of this I am otherwise”. (4)

P = Intermediate items as earlier.

And how is there, “By means of this I shall be”? Making distinction with regard to a certain state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “By means of this I shall be”; one gets the conceit, “by means of this I shall be”; one gets the wrong view, “by means of this I shall be”; when this happens there are these obsessions, “by means of this I shall be such an one” or “by means of this I also shall be” or “by means of this I shall be otherwise”. (5)

And how is there, “By means of this I shall be such an one”? “By means of this I shall be a ruler” or :P: [398] “by means of this I shall have no material form” or “by means of this I shall have perception” or “by means of this I shall have non-perception” or “by means of this I shall have ‘neither perception nor non-perception’”. Thus there is, “By means of this I shall be such an one”. (6)

P = Intermediate items as earlier.

And how is there, “By means of this I also shall be”? Comparing another person (with himself), “As he will be a ruler, so by means of this I also shall be a ruler” or “as he will be a Brahmin, so by means of this I also shall be a Brahmin” or :P: “as he will have ‘neither perception nor non-perception’, so by means of this I also shall have ‘neither perception nor non-perception’”. Thus there is, “By means of this I also shall be”. (7) p. 510

P = Intermediate items as earlier.

And how is there, “By means of this I shall be otherwise”? Comparing another person (with himself), “As he will be a ruler, by means of this I shall not be a ruler in the same way” or “as he will be a Brahmin, by means of this I shall not be a Brahmin in the same way” or :P: “as he will have ‘neither perception nor non-perception’, by means of this I shall not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “By means of this I shall be otherwise”. (8)

P = Intermediate items as earlier.

And how is there, “By means of this I am eternal”? Making distinction with regard to a certain state (either) material quality, feeling, perception, mental concomitants (or) consciousness, (there is), “By means of this I am permanent, I am durable, I am eternal, I am not subject to change”. Thus there is, “By means of this I am eternal”. (9)

And how is there, “By means of this I am not eternal”? Making distinction with regard to a certain state (either) material quality, feeling, perception, mental concomitants (or) consciousness, (there is), “By means of this I shall be annihilated, I shall be destroyed, I shall not be”. Thus there is, “By means of this I am not eternal”. (10)

And how is there, “By means of this I may be”? Making distinction with regard to a certain state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “By means of this I may be”; one gets the conceit, “by means of this I may be”; one gets the wrong view, “by means of this I may be”; when this happens there are these obsessions, “by means of this I may be such an one” or “by means of this I also may be” or “by means of this I may be otherwise”. (11)

p. 511 And how is there, “By means of this I may be such an one”? “By means of this I may be a ruler” or “by means of this I may be a Brahmin” or “by means of this I may be a merchant” or “by means of this I may be an artisan” or “by means of this I may be a householder” or “by means of this I may be an ascetic” or “by means of this I may be a deva” or “by means of this I may be a human being” or “by means of this I may have material form” or “by means of this I may have no material form” or “by means of this [399] I may have perception” or “by means of this I may have non-perception” or “by means of this I may have ‘neither perception nor non-perception’”. Thus there is, “By means of this I may be such an one”. (12)

And how is there, “By means of this I also may be”? Comparing another person (with himself), “As he may become a ruler, so by means of this I also may become a ruler” or “as he may become a Brahmin, so by means of this I also may become a Brahmin” or :P: “as he may have ‘neither perception nor non-perception’, so by means of this I also may have ‘neither perception nor non-perception’”. Thus there is, “By means of this I also may be”. (13)

P = Intermediate items as earlier.

And how is there, “By means of this I may be otherwise”? Comparing another person (with himself), “Should he be a ruler, by means of this I might not be a ruler in the same way” or “should he be a Brahmin, by means of this I might not be a Brahmin in the same way” or :P: “as he may have ‘neither perception nor non-perception’, by means of this I may not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “By means of this I may be otherwise”. (14)

P = Intermediate items as earlier.

And how is there, “By means of this, would that I may be”? Making distinction with regard to a certain state (either) material quality, feeling, perception, mental concomitants (or) consciousness, one gets the wish, “By means of this, would that I may be”; one gets the conceit, “by means of this, would that I may be”; one gets the wrong view, “by means of this, would that I may be”; when this happens there are these obsessions, “by means of this, would that I may be such an one” or “by means of this, would that I also may be” or “by means of this, would that I may be otherwise”. (15)

And how is there, “By means of this, would that I may be such an one”? “By means of this, would that I may be a ruler” or “by means of this, would that I may be a Brahmin” or “by means of this, would that I may be a merchant” or “by means of this, would that I may be an artisan” or “by means of this, would that I may be a householder” or “by means of this, would that I may be an ascetic” or “by means of this, would that I may be a deva” or “by means of this, would that I may be a human being” or “by means of this, would that I may have material form” or “by means of this, would that I may have no material form” or “by means of this, would that I may have perception” or “by means of this, would that I may have non-perception” or “by means of this, would that I may have ‘neither perception nor non-perception’”. Thus there is, “By means of this, would that I may be such an one”. (16)

And how is there, “By means of this, would that I also may be”? Comparing another person (with himself), “As he may become a ruler, by means of this, would that I also may become a ruler” or “as he may become a Brahmin, by means of this, would that I also may become a Brahmin” or :P: “as he may have ‘neither perception nor non-perception’, by means of this, would that I also may have ‘neither perception nor non-perception’”. Thus there is, “By means of this, would that I also may be”. (17)

P = Intermediate items as earlier.

And how is there, “By means of this, would that I may be otherwise”? [400] Comparing another person (with himself), “As he may become a ruler, by means of this, would that I may not become a ruler in the same way” or “as he may become a Brahmin, by means of this,

would that I may not become a Brahmin in the same way” or :P: “as he may have ‘neither perception nor non-perception’, by means of this, would that I may not have ‘neither perception nor non-perception’ in the same way”. Thus there is, “By means of this, would that I may be otherwise”. (18)

These are eighteen occurrences of craving in connection with external (aggregates).

Thus these eighteen occurrences of craving in connection with internal (aggregates); these eighteen occurrences of craving in connection with external (aggregates); (taking) these together collectively and briefly there are thirty-six occurrences of craving. Thus the similar thirty-six past occurrences of craving; thirty-six future occurrences of craving; thirty-six present occurrences of craving; (taking) these together collectively and briefly there are one hundred and eight occurrences of craving.

p. 513 977. Therein what are the **“sixty-two wrong views which were spoken of by the Bhagavā in the Brahmajāla Exposition”**? Four eternalistic theories; four partial eternalistic theories; four finite and infinite theories; four eel-wriggling theories; two theories (of occurrences) arising without cause; sixteen theories on having perception; eight theories on having non-perception; eight theories on “neither perception nor non-perception”; seven annihilationistic theories; five theories on Nibbāna in the present existence. These are the sixty-two wrong views which were spoken of by the Bhagavā in the Brahmajāla Exposition.

ANALYSIS OF SMALL ITEMS IS ENDED

# 18. Analysis of the Heart of the Teaching

## 1. Section Comprising All (States)

978. [401] How many aggregates; how many bases; how many elements; how many truths; how many controlling faculties; how many roots; how many nutrients; how many (types of) contact; how many (types of) feeling; how many (types of) perception; how many (types of) volition; how many (types of) consciousness? p. 514

Five aggregates; twelve bases; eighteen elements; four truths; twenty-two controlling faculties; nine roots; four nutrients; seven (types of) contact; seven (types of) feeling; seven (types of) perception; seven (types of) volition; seven (types of) consciousness.

979. Therein what are the **five aggregates**? The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. These are called the five aggregates. (1)

980. Therein what are the **twelve bases**? The eye base, visible base, ear base, audible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. These are called the twelve bases. (2)

981. Therein what are the **eighteen elements**? The eye element, visible element, eye-consciousness-element, ear element, audible element, ear-consciousness-element, [402] nose element, odorous element, nose-consciousness-element, tongue element, sapid ele-

ment, tongue-consciousness-element, body element, tangible element, body-consciousness-element, mind element, ideational element, mind-consciousness-element. These are called the eighteen elements. (3)

p. 515 982. Therein what are the **four truths**? The truth of suffering, | the truth of the cause, the truth of cessation, the truth of the path. These are called the four truths. (4)

983. Therein what are the **twenty-two controlling faculties**? The controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity, controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of pleasure (physical), controlling faculty of pain (physical), controlling faculty of mental pleasure, controlling faculty of mental pain, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom, controlling faculty of initial enlightenment, controlling faculty of intermediate enlightenment, controlling faculty of final enlightenment. These are called the twenty-two controlling faculties. (5)

984. Therein what are **the nine roots**? The three good roots; three bad roots; three neither-good-nor-bad roots.

Therein what are the **three good roots**? The good root of absence of greed, the good root of absence of hatred, the good root of absence of dullness. These are the three good roots.

Therein what are the **three bad roots**? The bad root of greed, the bad root of hatred, the bad root of dullness. These are the three bad roots.

Therein what are the **three neither-good-nor-bad roots**? The absence of greed, absence of hatred, absence of dullness in the resultants of good states and in inoperative neither-good-nor-bad states. These are the three neither-good-nor-bad roots. These are called the nine roots. (6)

985. Therein what are the **four nutrients**? The nutrient factor of food, the nutrient of contact, [403] the nutrient of volition, the nutrient of consciousness. These are called the four nutrients. (7)

986. Therein what are the **seven (types of) contact**? Eye contact, ear contact, nose contact, tongue contact, body contact, mind element contact, mind-consciousness-element contact. These are called the seven (types of) contact. (8)

987. Therein what are the **seven (types of) feeling**? Feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, feeling born of mind element contact, feeling born of mind-consciousness-element contact. These are called the seven (types of) feeling. (9) p. 516

988. Therein what are the **seven (types of) perception**? Perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind element contact, perception born of mind-consciousness-element contact. These are called the seven (types of) perception. (10)

989. Therein what are the **seven (types of) volition**? Volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind element contact, volition born of mind-consciousness-element contact. These are called the seven (types of) volition. (11)

990. Therein what are the **seven (types of) consciousness**? Eye consciousness, ear consciousness, nose consciousness, [404] tongue consciousness, body consciousness, mind element, mind-consciousness-element. These are called the seven (types of) consciousness. (12)

## 2. Section Dealing with Arising and Non-arising

### 1. The Element of (the Plane of) Desire

991. In the element of desire, how many aggregates; how many bases; how many elements; how many truths; how many controlling faculties; how many roots; how many nutrients; how many (types of) contact; how many (types of) feeling; how many (types of) perception; how many (types of) volition; how many (types of) consciousness?

p. 517 In the element of desire are five aggregates; twelve bases; eighteen elements; three truths; twenty-two controlling faculties; nine roots; four nutrients; seven (types of) contact; seven (types of) feeling; seven (types of) perception; seven (types of) volition; seven (types of) consciousness.

992. Therein what are the **five aggregates in the element of desire**? The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. These are called the five aggregates in the element of desire. (1)

Therein what are the **twelve bases in the element of desire**? Eye base, visible base, ear base, audible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. These are called the twelve bases in the element of desire. (2)

Therein what are the **eighteen elements in the element of desire**? Eye element, visible element, eye-consciousness-element, ear element, audible element, ear-consciousness-element, nose element, odorous element, nose-consciousness-element, tongue element, sapid element, tongue-consciousness-element, body element, tangible element, body-consciousness-element, mind element, ideational element, mind-consciousness-element. These are called the eighteen elements in the element of desire. (3)

Therein what are the **three truths in the element of desire**? The truth of suffering, the truth of the cause, the truth of the path. These are called the three truths in the element of desire. (4)

Therein what are the **twenty-two controlling faculties in the element of desire**? The controlling faculty of eye, controlling faculty of ear, :P: controlling faculty of final enlightenment. These are called the twenty-two controlling faculties in the element of desire. (5)

P = Intermediate controlling faculties.

Therein what are the **nine roots in the element of desire**? The three good roots; three bad roots; three neither-good-nor-bad roots. :P: These are called the nine roots in the element of desire. (6) [405]

P = See para. 984.

Therein what are the **four nutrients in the element of desire**? The nutrient factor of food, the nutrient of contact, the nutrient of | volition, the nutrient of consciousness. These are called the four nutrients in the element of desire. (7) p. 518

Therein what are the **seven (types of) contact in the element of desire**? Eye contact, ear contact, nose contact, tongue contact, body contact, mind element contact, mind-consciousness-element contact. These are called the seven (types of) contact in the element of desire. (8)

Therein what are the **seven (types of) feeling in the element of desire**? Feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, feeling born of mind element contact, feeling born of mind-consciousness-element contact. These are called the seven (types of) feeling in the element of desire. (9)

Therein what are the **seven (types of) perception in the element of desire**? Perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind element contact, perception born of mind-consciousness-element contact. These are called the seven (types of) perception in the element of desire. (10)

Therein what are the **seven (types of) volition in the element of desire**? Volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind element contact, volition born of mind-consciousness-element contact. These are called the seven (types of) volition in the element of desire. (11)

Therein what are the **seven (types of) consciousness in the element of desire**? Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind element, mind-consciousness-element. These are called the seven (types of) consciousness in the element of desire. (12)

## 2. The Element of (the Plane of) Form

993. In the element of form how many aggregates; how many bases; how many elements; how many truths; how many controlling faculties; :P: how many (types of) consciousness?

P = See para. 991.

p. 519

In the element of form are five aggregates; six bases; nine elements; three truths; fourteen controlling faculties; eight roots; three nutrients; four (types of) contact; four (types of) feeling; four (types of) perception; four (types of) volition; four (types of) consciousness.

994. Therein what are the **five aggregates in the element of form**? The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. These are called the five aggregates in the element of form. (1)

Therein what are the **six bases in the element of form**? Eye base, visible base, ear base, audible base, mind base, ideational base. These are called the six bases in the element of form. (2)

Therein what are the **nine elements in the element of form**? Eye element, visible element, eye-consciousness-element, ear element, audible element, ear-consciousness-element, mind element, ideational element, mind-consciousness-element. These are called the nine elements in the element of form. (3)



**of) consciousness in the element of form?** Eye consciousness, ear consciousness, mind element, mind-consciousness-element. These are called the four (types of) consciousness in the element of form. (12)

P = Complete appropriately as paras. 987, 988, 989.

### 3. (The Plane of) the Formless Element

995. In the formless element how many aggregates; :P: how many (types of) consciousness?

P = See para. 991.

In the formless element are four aggregates; two bases; two elements; three truths; eleven controlling faculties; eight roots; three nutrients; one (type of) contact; one (type of) feeling; one (type of) perception; one (type of) volition; one (type of) consciousness. [407]

996. Therein what are the **four aggregates in the formless element**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. These are called the four aggregates in the formless plane. (1)

p. 521

Therein what are the **two bases in the formless element**? | The mind base, ideational base. These are called the two bases in the formless element. (2)

Therein what are the **two elements in the formless element**? Mind-consciousness-element, ideational element. These are called the two elements in the formless element. (3)

Therein what are the **three truths in the formless element**? The truth of suffering, the truth of the cause, the truth of the path. These are called the three truths in the formless element. (4)

Therein what are the **eleven controlling faculties in the formless element**? The controlling faculty of mind, controlling faculty of vital principle, controlling faculty of mental pleasure, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom, controlling faculty of intermediate enlightenment, controlling faculty of final enlighten-

ment. These are called the eleven controlling faculties in the formless element. (5)

Therein what are the **eight roots in the formless element**? The three good roots; two bad roots; three neither-good-nor-bad roots. :P: These are called the eight roots in the formless element. (6)

P = See para. 994.

Therein what are the **three nutrients in the formless element**? The nutrient of contact, the nutrient of volition, the nutrient of consciousness. These are called the three nutrients in the formless element. (7)

Therein what is the **one (type of) contact in the formless element**? Mind-consciousness-element contact. This is called the one (type of) contact in the formless element. (8)

Therein what is the **one (type of) feeling, :P: one (type of) perception, :P: one (type of) volition, :P: one (type of) consciousness in the formless element**? Mind-consciousness-element. This is called the one (type of) consciousness in the formless element. (12)

P = Complete appropriately as para. 992.

#### 4. (States) not Included (in the Mundane)

997. In “(states) not included”, how many aggregates; :P: how many (types of) consciousness?

P = See para. 991.

In “(states) not included” are four aggregates; two bases; two elements; two truths; twelve controlling faculties; six roots; three nutrients; [408] one (type of) contact; one (type of) feeling; one (type of) perception; one (type of) volition; one (type of) consciousness.

p. 522

998. Therein in “(states) not included” what are the **four aggregates**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. These in “(states) not included” are called the four aggregates. (1)

Therein in “(states) not included” what are the **two bases**? Mind base, ideational base. These in “(states) not included” are called the two bases. (2)

Therein in **“(states) not included” what are the two elements?** Mind-consciousness-element, ideational element. These in **“(states) not included”** are called the two elements. (3)

Therein in **“(states) not included” what are the two truths?** The truth of the path, the truth of cessation. These in **“(states) not included”** are called the two truths. (4)

Therein in **“(states) not included” what are the twelve controlling faculties?** The controlling faculty of mind, controlling faculty of vital principle, controlling faculty of mental pleasure, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom, controlling faculty of initial enlightenment, controlling faculty of intermediate enlightenment, controlling faculty of final enlightenment. These in **“(states) not included”** are called the twelve controlling faculties. (5)

Therein in **“(states) not included” what are the six roots?** The three good roots, the three neither-good-nor-bad roots.

Therein what are the **three good roots?** The good root of absence of greed, the good root of absence of hatred, the good root of absence of dullness. These are the three good roots.

Therein what are the **three neither-good-nor-bad roots?** The absence of greed, absence of hatred, absence of dullness in the resultants of good states. These are the three neither-good-nor-bad roots. These in **“(states) not included”** are called the six roots. (6)

Therein in **“(states) not included” what are the three nutrients?** The nutrient of contact, the nutrient of volition, the nutrient of consciousness. These in **“(states) not included”** are called the three nutrients. (7)

Therein in **“(states) not included” what is the one (type of) contact?** Mind-consciousness-element contact. This in **“(states) not included”** is called the one (type of) contact. (8)

Therein in **“(states) not included” what is the one (type of) feeling, :P: the one (type of) perception, :P: the one (type of) volition, :P: the one (type of) consciousness?** [409] Mind-

consciousness-element. This in “(states) not included” is called the one (type of) consciousness. (12)

P = Complete appropriately as para. 992.

### 3. Section Dealing with (States) Included and not Included

#### 1. The Element of (the Plane of) Desire

999. Of the five aggregates how many are included in the element of desire; how many are not included in the element of desire; :P: of the seven (types of) consciousness how many are included in the element of desire; how many are not included in the element of desire?

P = See para. 991.

1000. The aggregate of material quality is included in the element of desire. Four aggregates sometimes are included in the element of desire; sometimes are not included in the element of desire.

Ten bases are included in the element of desire. Two bases sometimes are included in the element of desire; sometimes are not included in the element of desire.

Sixteen elements are included in the element of desire. Two elements sometimes are included in the element of desire; sometimes are not included in the element of desire.

The truth of the cause is included in the element of desire. Two truths are not included in the element of desire. The truth of suffering sometimes is included in the element of desire; sometimes is not included in the element of desire.

Ten controlling faculties are included in the element of desire. Three controlling faculties are not included in the element of desire. Nine controlling faculties sometimes are included in the | element of desire; sometimes are not included in the element of desire. p. 524

Three bad roots are included in the element of desire. Six roots sometimes are included in the element of desire; sometimes are not included in the element of desire.

The nutrient factor of food is included in the element of desire. Three nutrients sometimes are included in the element of desire; sometimes are not included in the element of desire.

Six (types of) contact are included in the element of desire. Mind-consciousness-element contact sometimes is included in the element of desire; sometimes is not included in the element of desire.

Six (types of) feeling, :P: six (types of) perception, :P: six (types of) volition, :P: six (types of) consciousness are included in the element of desire. Mind-consciousness-element sometimes is included in the element of desire; sometimes is not included in the element of desire.

P = Complete appropriately as para. 992.

## 2. The Element of (the Plane of) Form

1001. Of the five aggregates how many are included in the element of form; how many are not included in the element of form; :P: of the seven (types of) consciousness how many are included in the element of form; how many are not included in the element of form?

P = See para. 991.

1002. The aggregate of material quality is not included<sup>1</sup> in the element of form. Four [410] aggregates sometimes are included in the element of form; sometimes are not included in the element of form.

Ten bases are not included in the element of form. Two bases sometimes are included in the element of form; sometimes are not included in the element of form.

Sixteen elements are not included in the element of form. Two elements sometimes are included in the element of form; sometimes are not included in the element of form.

---

<sup>1</sup>In this context “included” (pariyāpanna) means only those qualities which are strictly characteristic of the plane concerned, as distinct from any which may “arise” (uppatti) therein. Thus, for example, although (para. 994) the aggregate of material quality “arises” in the plane of form it is the particular mental states by which that plane is defined which are strictly characteristic of it. The aggregate of material quality is not therefore said to be (para. 1002) “included” therein.

Three truths are not included in the element of form. The truth of suffering sometimes is included in the element of form; sometimes is not included in the element of form. p. 525

Thirteen controlling faculties are not included in the element of form. Nine controlling faculties sometimes are included in the element of form; sometimes are not included in the element of form.

Three bad roots are not included in the element of form. Six roots sometimes are included in the element of form; sometimes are not included in the element of form.

The nutrient factor of food is not included in the element of form. Three nutrients sometimes are included in the element of form; sometimes are not included in the element of form.

Six (types of) contact are not included in the element of form.

Mind-consciousness-element contact sometimes is included in the element of form; sometimes is not included in the element of form.

Six (types of) feeling, :P: six (types of) perception, :P: six (types of) volition, :P: six (types of) consciousness are not included in the element of form. Mind-consciousness-element sometimes is included in the element of form; sometimes is not included in the element of form.

P = Complete appropriately as para. 992.

### 3. (The Plane of) the Formless Element

1003. Of the five aggregates how many are included in the formless element; how many are not included in the formless element; :P: of the seven (types of) consciousness how many are included in the formless element; how many are not included in the formless element?

P = See para. 991.

1004. The aggregate of material quality is not included in the formless element. Four aggregates sometimes are included in the formless element; sometimes are not included in the formless element.

Ten bases are not included in the formless element. Two bases sometimes are included in the formless element; sometimes are not included in the formless element. p. 526

Sixteen elements are not included in the formless element. Two elements sometimes are included in the formless element; sometimes are not included in the formless element.

Three truths are not included in the formless element. The truth of suffering sometimes is included in the formless element; sometimes is not included in the formless element.

Fourteen controlling faculties are not included in the formless element. Eight controlling faculties [411] sometimes are included in the formless element; sometimes are not included in the formless element.

Three bad roots are not included in the formless element. Six roots sometimes are included in the formless element; sometimes are not included in the formless element.

The nutrient factor of food is not included in the formless element. Three nutrients sometimes are included in the formless element; sometimes are not included in the formless element.

Six (types of) contact are not included in the formless element.

Mind-consciousness-element contact sometimes is included in the formless element; sometimes is not included in the formless element.

Six (types of) feeling, :P: six (types of) perception, :P: six (types of) volition, :P: six (types of) consciousness are not included in the formless element. Mind-consciousness-element sometimes is included in the formless element; sometimes is not included in the formless element.

P = Complete appropriately as para. 992.

#### **4. (States) Included and not Included (in the Mundane)**

1005. Of the five aggregates how many are included; how many are not included; :P: of the seven (types of) consciousness how many are included; how many are not included?

P = See para. 991.

1006. The aggregate of material quality is included. Four aggregates sometimes are included; sometimes are not included.

p. 527

Ten bases are included. Two bases sometimes are included; sometimes are not included.

Sixteen elements are included. Two elements sometimes are included; sometimes are not included.

Two truths are included. Two truths are not included.

Ten controlling faculties are included. Three controlling faculties are not included. Nine controlling faculties sometimes are included; sometimes are not included.

Three bad roots are included. Six roots sometimes are included; sometimes are not included.

The nutrient factor of food is included. Three nutrients sometimes are included; sometimes are not included.

Six (types of) contact are included. Mind-consciousness-element contact sometimes is included; sometimes is not included.

Six (types of) feeling, :P: six (types of) perception, :P: six (types of) volition, :P: six (types of) consciousness are included. Mind-consciousness-element sometimes is included; sometimes is not included.

P = Complete appropriately as para. 992.

## 4. Section Showing the States

### 1. The Element of (the Plane of) Desire

1007. At the moment of conception in the element of desire how many aggregates are apparent; :P: how many (types of) consciousness are apparent?

P = See para. 991.

At the moment of conception in the element of desire the five aggregates are apparent in all (beings). [412] In some, eleven bases are apparent; in some, ten bases are apparent; in some, another ten bases are apparent; in some, nine bases are apparent; in some, seven bases are apparent; in some, eleven elements are apparent; in some, ten elements are apparent; in some, another ten elements are apparent; in some, nine elements are apparent; in some, seven elements are apparent. In all (beings) one truth is apparent. In some, fourteen controlling faculties are apparent; in some, thirteen controlling faculties are apparent; in some, another thirteen | controlling faculties are apparent; p. 528

in some, twelve controlling faculties are apparent; in some, ten controlling faculties are apparent; in some, nine controlling faculties are apparent; in some, another nine controlling faculties are apparent; in some, eight controlling faculties are apparent; in some, another eight controlling faculties are apparent; in some, seven controlling faculties are apparent; in some, five controlling faculties are apparent; in some, four controlling faculties are apparent. In some, three roots are apparent; in some, two roots are apparent; in some, no roots are apparent. In all (beings) four nutrients are apparent. In all (beings) one (type of) contact is apparent. In all (beings) one (type of) feeling; one (type of) perception; one (type of) volition; one (type of) consciousness is apparent.

1008. At the moment of conception in the element of desire, which five aggregates are apparent in all (beings)? The aggregate of material quality; :P: the aggregate of consciousness. At the moment of conception in the element of desire these five aggregates are apparent in all (beings). (1)

P = Intermediate aggregates.

1009. At the moment of conception in the element of desire, in whom are eleven bases apparent? In devas of the plane of desire; in the human beings who are first in a world cycle; in spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in those having all bases at the moment of conception eleven bases are apparent, (viz.,) eye base, visible base, ear base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. At the moment of conception in the element of desire these eleven bases are apparent in these (beings).

At the moment of conception in the element of desire, in whom are ten bases apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in the congenitally blind at the moment of conception ten bases are apparent, (viz.,) visible base, ear base, nose base, odorous base, tongue base, [413] sapid base, body base, tangible base, mind base, ideational base. At the moment of conception in the element of desire these ten bases are apparent in these (beings).

At the moment of conception in the element of desire, in whom are another ten bases apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in the congenitally deaf at the moment of conception ten bases are apparent, (viz.,) eye base, visible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. At the moment of conception in the element of desire these ten bases are apparent in these (beings). p. 529

At the moment of conception in the element of desire, in whom are nine bases apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in the congenitally blind and deaf at the moment of conception nine bases are apparent, (viz.,) visible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base. At the moment of conception in the element of desire these nine bases are apparent in these (beings).

At the moment of conception in the element of desire, in whom are seven bases apparent? In womb gestated beings, at the moment of conception seven bases are apparent, (viz.,) visible base, odorous base, sapid base, body base, tangible base, mind base, ideational base. At the moment of conception in the element of desire these seven bases are apparent in these (beings). (2)

1010. At the moment of conception in the element of desire, in whom are eleven elements apparent? In devas of the plane of desire; in the human beings who are first in a world cycle; in spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in those having all bases at the moment of conception eleven elements are apparent, (viz.,) eye element, visible element, ear element, nose element, odorous element, tongue element, sapid element, body element, tangible element, mind-consciousness-element, ideational element. At the moment of conception in the element of desire these eleven elements are apparent in these (beings).

At the moment of conception in the element of desire, in whom are ten elements apparent? In spontaneously born ghosts; in sponta-

p. 530 neously born asuras; [414] in spontaneously born animals; in those who are in hell; in the congenitally blind at the moment of conception ten elements are apparent, (viz.,) visible element, ear element, nose element, odorous element, tongue element, sapid element, body element, tangible element, mind-consciousness-element, ideational element. At the moment of conception in the element of desire these ten elements are apparent in these (beings).

At the moment of conception in the element of desire, in whom are another ten elements apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in the congenitally deaf at the moment of conception ten elements are apparent, (viz.,) eye element, visible element, nose element, odorous element, tongue element, sapid element, body element, tangible element, mind-consciousness-element, ideational element. At the moment of conception in the element of desire these ten elements are apparent in these (beings.)

At the moment of conception in the element of desire, in whom are nine elements apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in the congenitally blind and deaf at the moment of conception nine elements are apparent, (viz.,) visible element, nose element, odorous element, tongue element, sapid element, body element, tangible element, mind-consciousness-element, ideational element. At the moment of conception in the element of desire these nine elements are apparent in these (beings).

At the moment of conception in the element of desire, in whom are seven elements apparent? In womb gestated beings, at the moment of conception seven elements are apparent, (viz.,) visible element, odorous element, sapid element, body element, tangible element, mind-consciousness-element, ideational element. At the moment of conception in the element of desire these seven elements are apparent in these (beings). (3)

1011. At the moment of conception in the element of desire, which single truth is apparent in all (beings)? The truth of suffering. At

the moment of conception in the element of desire this single truth is apparent in all (beings). (4)

1012. At the moment of conception in the element of desire, in whom are fourteen controlling faculties apparent? In devas of the plane of desire accompanied by roots associated with knowledge, at the moment of conception fourteen controlling faculties are apparent, (viz.,) controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, [415] | controlling faculty of body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of mental pleasure or controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom. At the moment of conception in the element of desire these fourteen controlling faculties are apparent in these (beings). p. 531

At the moment of conception in the element of desire, in whom are thirteen controlling faculties apparent? In devas of the plane of desire accompanied by roots not associated with knowledge, at the moment of conception thirteen controlling faculties are apparent, (viz.,) controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of mental pleasure or controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration. At the moment of conception in the element of desire these thirteen controlling faculties are apparent in these (beings).

At the moment of conception in the element of desire, in whom are another thirteen controlling faculties apparent? In the human beings who are first in a world cycle accompanied by roots associated with knowledge, at the moment of conception thirteen controlling faculties are apparent, (viz.,) controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, control-

ling faculty of body, controlling faculty of mind, controlling faculty of vital principle, controlling faculty of mental pleasure or controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom. At the moment of conception in the element of desire these thirteen controlling faculties are apparent in these (beings).

p. 532 At the moment of conception in the element of desire, in whom are twelve controlling faculties apparent? In the human beings who are first in a world cycle accompanied by roots not associated with knowledge, at the moment of conception twelve controlling | faculties are apparent, (viz.,) controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of vital principle, controlling faculty of mental pleasure or controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration. At the moment of conception in the element of desire these twelve controlling faculties are apparent in these (beings).

At the moment of conception in the element of desire, in whom are ten controlling faculties apparent? In womb gestated beings accompanied by roots associated with knowledge, at the moment of conception ten controlling faculties are apparent, (viz.,) controlling faculty of body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of mental pleasure or controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom. At the moment of conception in the element of desire these ten controlling faculties are apparent in these (beings).

[416] At the moment of conception in the element of desire, in whom are nine controlling faculties apparent? In womb gestated beings accompanied by roots not associated with knowledge, at the moment of conception nine controlling faculties are apparent, (viz.,) controlling faculty of body, controlling faculty of mind, controlling fac-

ulty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of mental pleasure or controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration. At the moment of conception in the element of desire these nine controlling faculties are apparent.

At the moment of conception in the element of desire, in whom are another nine controlling faculties apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in those having all bases at the moment of conception nine controlling faculties are apparent, (viz.,) controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of | body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of indifference. At the moment of conception in the element of desire these nine controlling faculties are apparent in these (beings). p. 533

At the moment of conception in the element of desire, in whom are eight controlling faculties apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in the congenitally blind at the moment of conception eight controlling faculties are apparent, (viz.,) controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of indifference. At the moment of conception in the element of desire these eight controlling faculties are apparent in these (beings).

At the moment of conception in the element of desire, in whom are another eight controlling faculties apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in the congenitally deaf at the moment of conception eight controlling faculties are apparent, (viz.,) controlling faculty of eye, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling

faculty of vital principle, controlling faculty of indifference. At the moment of conception in the element of desire these eight controlling faculties are apparent in these (beings).

At the moment of conception in the element of desire, in whom are seven controlling faculties apparent? In spontaneously born ghosts; in spontaneously born asuras; in spontaneously born animals; in those who are in hell; in those congenitally blind and deaf at the moment of conception seven controlling faculties are apparent, (viz.,) controlling faculty of nose, [417] controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of indifference. At the moment of conception in the element of desire these seven controlling faculties are apparent in these (beings).

p. 534 | At the moment of conception in the element of desire, in whom are five controlling faculties apparent? In womb gestated beings without roots excepting the sexless, at the moment of conception five controlling faculties are apparent, (viz.,) controlling faculty of body, controlling faculty of mind, controlling faculty of femininity or controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of indifference. At the moment of conception in the element of desire these five controlling faculties are apparent in these (beings).

At the moment of conception in the element of desire, in whom are four controlling faculties apparent? In womb gestated beings without roots and sexless, at the moment of conception four controlling faculties are apparent, (viz.,) controlling faculty of body, controlling faculty of mind, controlling faculty of vital principle, controlling faculty of indifference. At the moment of conception in the element of desire these four controlling faculties are apparent in these (beings). (5)

1013. At the moment of conception in the element of desire, in whom are three roots apparent? In devas of the plane of desire; in the human beings who are first in a world cycle; in womb gestated beings accompanied by roots associated with knowledge at the moment of conception three roots are apparent, (viz.,) the resultant root of ab-

sence of greed, the resultant root of absence of hatred, the resultant root of absence of dullness. At the moment of conception in the element of desire these three roots are apparent in these (beings).

At the moment of conception in the element of desire, in whom are two roots apparent? In devas of the plane of desire; in the human beings who are first in a world cycle; in womb gestated beings accompanied by roots not associated with knowledge at the moment of conception two roots are apparent, (viz.,) the resultant root of absence of greed, the resultant root of absence of hatred. At the moment of conception in the element of desire these two roots are apparent in these (beings). In the remaining beings no roots are apparent. (6)

1014. At the moment of conception in the element of desire, which four nutrients are apparent in all (beings)? The nutrient factor of food, the nutrient of contact, the nutrient of volition, the nutrient of | p. 535  
consciousness. At the moment of conception in the element of desire these four nutrients are apparent in all (beings). (7)

At the moment of conception in the element of desire, which single (type of) contact is apparent in all (beings)? Mind-consciousness-element contact. At the moment of conception in the element of desire this single (type of) contact is apparent in all (beings). (8)

At the moment of conception in the element of desire, which single (type of) feeling, [418] single (type of) perception, single (type of) volition, single (type of) consciousness is apparent in all (beings)? Mind-consciousness-element. At the moment of conception in the element of desire this single (type of) consciousness is apparent in all (beings). (12)

## 2. The Element of (the Plane of) Form

1015. At the moment of conception in the element of form, how many aggregates are apparent; :P: how many (types of) consciousness are apparent?

P = See para. 991.

At the moment of conception in the element of form, except for deva beings without perception, five aggregates are apparent; five bases are apparent; five elements are apparent; one truth is appar-

ent; ten controlling faculties are apparent; three roots are apparent; three nutrients are apparent; one (type of) contact is apparent; one (type of) feeling; one (type of) perception; one (type of) volition; one (type of) consciousness is apparent.

1016. At the moment of conception in the element of form, which five aggregates are apparent? The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. At the moment of conception in the plane of form these five aggregates are apparent. (1)

At the moment of conception in the element of form, which five bases are apparent? Eye base, visible base, ear base, mind base, ideational base. At the moment of conception in the element of form these five bases are apparent. (2)

p. 536 At the moment of conception in the element of form, which five elements are apparent? Eye element, visible element, ear element, mind-consciousness-element, ideational element. At the moment of conception in the element of form these five elements are apparent. (3)

At the moment of conception in the element of form, which single truth is apparent? The truth of suffering. At the moment of conception in the element of form this single truth is apparent. (4)

At the moment of conception in the element of form, which ten controlling faculties are apparent? The controlling faculty of eye, controlling faculty of ear, controlling faculty of mind, controlling faculty of vital principle, controlling faculty of mental pleasure or controlling faculty of indifference, controlling faculty of confidence, [419] controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom. At the moment of conception in the element of form these ten controlling faculties are apparent. (5)

At the moment of conception in the element of form, which three roots are apparent? The resultant root of absence of greed, the resultant root of absence of hatred, the resultant root of absence of dullness. At the moment of conception in the element of form these three roots are apparent. (6)

At the moment of conception in the element of form, which three nutrients are apparent? The nutrient of contact, the nutrient of volition, the nutrient of consciousness. At the moment of conception in the element of form these three nutrients are apparent. (7)

At the moment of conception in the element of form, which single (type of) contact is apparent? Mind-consciousness-element contact. At the moment of conception in the element of form this single (type of) contact is apparent. (8)

At the moment of conception in the element of form, which single (type of) feeling, single (type of) perception, single (type of) volition, single (type of) consciousness is apparent? Mind-consciousness-element. At the moment of conception in the element of form this single (type of) consciousness is apparent. (12)

### 3. Beings without Perception

1017. At the moment of conception of deva beings without perception, how many aggregates are apparent; :P: how many (types of) consciousness are apparent?

P = See para. 991.

At the moment of conception of deva beings without perception one aggregate is apparent, (viz.,) the aggregate of material quality. Two bases are apparent, (viz.,) visible base, ideational base. Two elements are apparent, (viz.,) visible element, ideational element. One truth is apparent, (viz.,) the truth of suffering. One controlling faculty is apparent, (viz.,) the controlling faculty of material vital principle. Deva beings without perception are apparent (as being) without roots, without nutrients, without contact, without feeling, without perception, without volition, without consciousness. p. 537

### 4. (The Plane of) the Formless Element

1018. At the moment of conception in the formless element, how many aggregates are apparent; :P: how many (types of) consciousness are apparent?

P = See para. 991.

At the moment of conception in the formless element four aggregates are apparent; two bases are apparent; two elements are apparent; one truth is apparent; eight controlling faculties are apparent; three roots are apparent; three nutrients are apparent; one (type of) contact is apparent; one (type of) feeling, one (type of) perception, [420] one (type of) volition, one (type of) consciousness is apparent.

1019. At the moment of conception in the formless element, which four aggregates are apparent? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. At the moment of conception in the formless element these four aggregates are apparent. (1)

At the moment of conception in the formless element, which two bases are apparent? Mind base, ideational base. At the moment of conception in the formless element these two bases are apparent. (2)

At the moment of conception in the formless element, which two elements are apparent? Mind-consciousness-element, ideational element. At the moment of conception in the formless element these two elements are apparent. (3)

At the moment of conception in the formless element, which single truth is apparent? The truth of suffering. At the moment of conception in the formless element this single truth is apparent. (4)

p. 538 At the moment of conception in the formless element, which eight controlling faculties are apparent? The controlling faculty of mind, controlling faculty of vital principle, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom. At the moment of conception in the formless element these eight controlling faculties are apparent. (5)

At the moment of conception in the formless element, which three roots are apparent? The resultant root of absence of greed, the resultant root of absence of hatred, the resultant root of absence of dullness. At the moment of conception in the formless element these three roots are apparent. (6)

At the moment of conception in the formless element, which three nutrients are apparent? The nutrient of contact, the nutrient of voli-

tion, the nutrient of consciousness. At the moment of conception in the formless element these three nutrients are apparent. (7)

At the moment of conception in the formless element, which single (type of) contact is apparent? Mind-consciousness-element contact. At the moment of conception in the formless element this single (type of) contact is apparent. (8)

At the moment of conception in the formless element, which single (type of) feeling, single (type of) perception, single (type of) volition, single (type of) consciousness is apparent? Mind-consciousness-element. At the moment of conception in the formless element this single (type of) consciousness is apparent. (12) [421]

## 5. Section Showing the Scope of the Planes

1020. States characteristic of the plane of desire; states not characteristic of the plane of desire. States characteristic of the plane of form; states not characteristic of the plane of form. States characteristic of the formless plane; states not characteristic of the formless plane. States included (in the mundane); states not included (in the mundane).

Which states are characteristic of the plane of desire? Making crowded hell the downward limit, making the devas of the Paranimmitavasavattī (plane) the upper limit inclusive, whatever there is in this inclusion, occurring therein, included therein, | aggregates, elements, bases, material qualities, feelings, perceptions, mental concomitants, consciousness. These states are characteristic of the plane of desire. p. 539

Which states are not characteristic of the plane of desire? (States) Characteristic of the plane of form, characteristic of the formless plane, not included (in the mundane). These states are not characteristic of the plane of desire.

Which states are characteristic of the plane of form? Making the Brahma plane the downward limit, making the devas of the Akaniṭṭha (plane) the upper limit inclusive, whatever there is in this inclusion, occurring therein, included therein, the consciousness and mental

concomitant states of one who has attained to or who is born in or who dwells in pleasure in this existence. These states are characteristic of the plane of form.

Which states are not characteristic of the plane of form? (States) Characteristic of the plane of desire, characteristic of the formless plane, not included (in the mundane). These states are not characteristic of the plane of form.

Which states are characteristic of the formless plane? Making devas who reach the state of infinity of space the downward limit, making devas who reach the state that is neither perception nor non-perception the upper limit inclusive, whatever there is in this inclusion, occurring therein, included therein, the consciousness and mental concomitant states of one who has attained to or who is born in or who dwells in pleasure in this existence. These states are characteristic of the formless plane.

Which states are not characteristic of the formless plane? (States) Characteristic of the plane of desire, characteristic of the plane of form, not included (in the mundane). These states are not characteristic of the formless plane.

Which states are included (in the mundane)? Good, bad and neither-good-nor-bad states which are objects of the defilements, which are characteristic of the plane of desire, characteristic of the plane of form, characteristic of the formless plane; the aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness. These states are included (in the mundane).

Which states are not included (in the mundane)? The paths, the fruits of the paths and the unconditioned element. These states are not included (in the mundane). [422]

## 6. Section Dealing with Productive Action and Age Limit

### 1. Productive Action

1021. Devas means three (types of) devas, (viz.,) conventional devas, p. 540 devas by birth, devas by purification.

Conventional devas means kings, queens (and their) children.

Devas by birth means, commencing with Cātumahārājika Devas, (all) devas from there upwards.

Devas by purification means Noble Ones.

Having given offerings, having practised morality, having made (eight constituent) preceptual observance, where are (beings) born? Having given offerings, having practised morality, having made (eight constituent) preceptual observance, some beings are born into the company of rulers of great wealth; some are born into the company of Brahmins of great wealth; some are born into the company of householders of great wealth; some are born into the company of Cātumahārājika devas; some are born into the company of Tāvatiṃsa devas; some are born into the company of Yāma devas; some are born into the company of Tusita devas; some are born into the company of Nimmānarati devas; some are born into the company of Paranimmitavasavattī devas.

### 2. Age Limit

1022. What is the **age limit of human beings**? One hundred years or less or more. (1)

1023. What is the **age limit of Cātumahārājika devas**? That which is fifty human years is one night and day of Cātumahārājika devas; of such a night thirty nights is a month; of such a month twelve months is a year; of such a year five hundred deva years is the age limit of Cātumahārājika devas; by human calculation how much is this? 9,000,000 years. (2)

What is the **age limit of Tāvatiṃsa devas**? That which is one hundred human years is one night and day of Tāvatiṃsa devas; of

such a night thirty nights is a month; of such a month twelve months is a year; of such a year one thousand deva years is the age limit of Tāvatiṃsa devas; by human calculation how much is this? 36,000,000 years. (3)

p. 541

What is the **age limit of Yāma devas**? That which is two hundred human years is one night and day of Yāma devas; [423] of such a night thirty nights is a month; of such a month twelve months is a year; of such a year two thousand deva years is the age limit of Yāma devas; by human calculation how much is this? 144,000,000 years. (4)

What is the **age limit of Tusita devas**? That which is four hundred human years is one night and day of Tusita devas; of such a night thirty nights is a month; of such a month twelve months is a year; of such a year four thousand deva years is the age limit of Tusita devas; by human calculation how much is this? 576,000,000 years. (5)

What is the **age limit of Nimmānarati devas**? That which is eight hundred human years is one night and day of Nimmānarati devas; of such a night thirty nights is a month; of such a month twelve months is a year; of such a year eight thousand deva years is the age limit of Nimmānarati devas; by human calculation how much is this? 2,304,000,000 years. (6)

What is the **age limit of Paranimmitavasavattī devas**? That which is sixteen hundred human years is one night and day of Paranimmitavasavattī devas; of such a night thirty nights is a month; of such a month twelve months is a year; of such a year sixteen thousand deva years is the age limit of Paranimmitavasavattī devas; by human calculation how much is this? 9,216,000,000 years. (7)

These six planes of desire are prosperous in all sense pleasures,

How much altogether is the age of all (these devas)?

Of these (devas) 1,200 koti (plus) 28 koti <sup>1</sup>

(Plus) 50 hundred thousand are shown as the total number of years. [424] (= 12,285,000,000 years).

---

<sup>1</sup>1 koti = 10,000,000 years.

1024. Having developed the first jhāna to a low degree, where are (beings) born? Having developed the first jhāna to a low degree they are born into the company of **Brahmapārisajja devas**. What is their age limit? A third part of a kappa. (8)

Having developed the first jhāna to an intermediate degree, where are (beings) born? Having developed the first jhāna to an intermediate degree they are born into the company of **Brahmapurohitadevas**. What is their age limit? Half a kappa. (9)

p. 542

Having developed the first jhāna to a superior degree, where are (beings) born? Having developed the first jhāna to a superior degree they are born into the company of **Mahābrahma devas**. What is their age limit? (One) Kappa. (10)

1025. Having developed the second jhāna to a low degree, where are (beings) born? Having developed the second jhāna to a low degree they are born into the company of **Parittābha devas**. What is their age limit? Two kappas. (11)

Having developed the second jhāna to an intermediate degree, where are (beings) born? Having developed the second jhāna to an intermediate degree they are born into the company of **Appamāṇābha devas**. What is their age limit? Four kappas. (12)

Having developed the second jhāna to a superior degree, where are (beings) born? Having developed the second jhāna to a superior degree they are born into the company of **Ābhassara devas**. What is their age limit? Eight kappas. (13)

1026. Having developed the third jhāna to a low degree, where are (beings) born? Having developed the third jhāna to a low degree they are born into the company of **Parittasubba devas**. What is their age limit? Sixteen kappas. (14)

Having developed the third jhāna to an intermediate degree, where are (beings) born? Having developed the third jhāna to an intermediate degree they are born into the company of **Appamāṇasubha devas**. [425] What is their age limit? Thirty-two kappas. (15)

Having developed the third jhāna to a superior degree, where are (beings) born? Having developed the third jhāna to a superior degree

they are born into the company of **Subhakiṇha** devas. What is their age limit? Sixty-four kappas. (16)

1027. Having developed the fourth jhāna, because of diversity of objects, because of diversity of attention, because of diversity of wish, because of diversity of aim, because of diversity of decision, because of diversity of aspiration, because of diversity of wisdom, some are born into the company of Asaññasatta devas, some are born into the company of Vehapphala devas, some are born into the | company of Aviha devas, some are born into the company of Atappa devas, some are born into the company of Sudassa devas, some are born into the company of Sudassi devas, some are born into the company of Akaniṭṭha devas. Some are born into the company of devas who reach the state of infinity of space, some are born into the company of devas who reach the state of infinity of consciousness, some are born into the company of devas who reach the state of nothingness, some are born into the company of devas who reach the state that is neither perception nor non-perception. (17)

What is the **age limit of Asaññasatta and Vehapphala devas**? Five hundred kappas. (18)

What is the **age limit of Aviha devas**? A thousand kappas. (19)

What is the **age limit of Atappa devas**? Two thousand kappas. (20)

What is the **age limit of Sudassa devas**? Four thousand kappas. (21)

What is the **age limit of Sudassi devas**? Eight thousand kappas. (22)

What is the **age limit of Akaniṭṭha devas**? Sixteen thousand kappas. (23)

1028. What is the **age limit of devas who reach the state of infinity of space**? Twenty thousand kappas. (24)

What is the **age limit of devas who reach the state of infinity of consciousness**? Forty thousand kappas. (25) [426]

What is the **age limit of devas who reach the state of nothingness**? Sixty thousand kappas. (26)

What is the **age limit of devas who reach the state that is neither perception nor non-perception?** Eighty-four thousand kappas. (27)

1029. (Beings) Thrown up by power of merit

Go to existence in the planes of desire and form,  
(Though) Reaching even the highest existence  
They come back again to unpleasant existence.

(Even) Beings having such long life  
Fall from exhaustion of life,  
No existence is permanent,  
Thus was said by the Great Sage.

Therefore indeed the wise who are prudent,  
Skilful, thinkers of betterment,  
To be free from old age and death  
Develop the highest path.

Having developed the pure path  
Merging into, leading to Nibbāna,  
Comprehending all the defilements  
Free from defilements they attain to final release.

p. 544

## 7. The Section “to be Known Fully”, etc.

1030. Of the five aggregates how many are to be known fully; how many are to be comprehended; how many are to be abandoned; how many are to be developed; how many are to be realized; how many are not to be abandoned, not to be developed, not to be realized. :P: of the seven (types of) consciousness how many are to be known fully; how many are to be comprehended; how many are to be abandoned; how many are to be developed; how many are to be realized; how many are not to be abandoned, not to be developed, not to be realized?

P = Intermediate items see para. 991.

1031. The aggregate of material quality is to be known fully, is to be comprehended; is not to be abandoned, not to be developed, not to

be realized. Four aggregates are to be known fully, are to be comprehended; sometimes are to be abandoned; sometimes are to be developed; sometimes are to be realized; sometimes are not to be abandoned, not to be developed, not to be realized. (1)

Ten bases are to be known fully, are to be comprehended; are not to be abandoned, not to be developed, not to be realized. Two bases are to be known fully, are to be comprehended; sometimes are to be abandoned; sometimes are to be developed; sometimes are to be realized; sometimes are not to be abandoned, not to be developed, not to be realized. (2)

p. 545 Sixteen elements are to be known fully, are to be comprehended; are not to be abandoned, not to be developed, not to be realized. Two elements are to be known fully, are to be comprehended; sometimes are to be abandoned; sometimes are to be developed; sometimes are to be realized; sometimes are not to be abandoned, not to be developed, not to be realized. (3)

The truth of the cause is to be known fully, is to be comprehended, is to be abandoned; is not to be developed, not to be realized. The truth of the path is to be known fully, is to be comprehended; is not to be abandoned; is to be developed; [427] is not to be realized. The truth of cessation is to be known fully, is to be comprehended; is not to be abandoned, not to be developed; is to be realized. The truth of suffering is to be known fully, is to be comprehended; sometimes is to be abandoned; is not to be developed, not to be realized; sometimes is not to be abandoned. (4)

Nine controlling faculties are to be known fully, are to be comprehended; are not to be abandoned, not to be developed, not to be realized. The controlling faculty of mental pain is to be known fully, is to be comprehended, is to be abandoned; is not to be developed, not to be realized. The controlling faculty of initial enlightenment is to be known fully, is to be comprehended; is not to be abandoned; is to be developed; is not to be realized. The controlling faculty of intermediate enlightenment is to be known fully, is to be comprehended; is not to be abandoned; sometimes is to be developed; sometimes is to be realized. The controlling faculty of final enlightenment is to be known fully, is to be comprehended; is not to be abandoned, not to

be developed; is to be realized. Three controlling faculties are to be known fully, are to be comprehended; are not to be abandoned; sometimes are to be developed; sometimes are to be realized; sometimes are not to be developed, not to be realized. Six controlling faculties are to be known fully, are to be comprehended; sometimes are to be abandoned; sometimes are to be developed; sometimes are to be realized; sometimes are not to be abandoned, not to be developed, not to be realized. (5)

The three bad roots are to be known fully, are to be comprehended, are to be abandoned; are not to be developed, not to be realized. The three good roots are to be known fully, are to be comprehended; are not to be abandoned; sometimes are to be developed; are not to be realized; sometimes are not to be developed. The three neither-good-nor-bad roots are to be known fully, are to be comprehended; are not to be abandoned, not to be developed; sometimes are to be realized; sometimes are not to be realized. (6)

The nutrient factor of food is to be known fully, is to be comprehended; is not to be abandoned, not to be developed, not to be realized. Three nutrients are to be known fully, are to be comprehended; sometimes are to be abandoned; sometimes are to be developed; sometimes are to be realized; sometimes are not to be abandoned, not to be developed, not to be realized. (7)

p. 546

Six (types of) contact are to be known fully, are to be comprehended; are not to be abandoned, not to be developed, not to be realized. Mind-consciousness-element contact is to be known fully, is to be comprehended; sometimes is to be abandoned; sometimes is to be developed; sometimes is to be realized; sometimes is not to be abandoned, not to be developed, not to be realized. (8)

Six (types of) feeling, six (types of) perception, six (types of) volition, six (types of) consciousness are to be known fully, are to be comprehended; are not to be abandoned, not to be developed, not to be realized. Mind-consciousness-element is to be known fully, is to be comprehended; sometimes is to be abandoned; sometimes is to be developed; sometimes [428] is to be realized; sometimes is not to be abandoned, not to be developed, not to be realized. (12)

## 8. Section Dealing with (States) that have Objects, have no Objects

1032. Of the five aggregates how many have objects; how many have no objects. :P: of the seven (types of) consciousness how many have objects; how many have no objects?

P = See para. 991.

1033. The aggregate of material quality has no object. Four aggregates have objects. (1)

Ten bases have no objects. Mind base has an object. Ideational base sometimes has an object; sometimes has no object. (2)

Ten elements have no objects. Seven elements have objects. Ideational element sometimes has an object; sometimes has no object. (3)

Two truths have objects. The truth of cessation has no object. The truth of suffering sometimes has an object; sometimes has no object. (4)

p. 547 Seven controlling faculties have no objects. Fourteen controlling faculties have objects. The controlling faculty of vital principle | sometimes has an object; sometimes has no object. Nine roots have objects. The nutrient factor of food has no object. Three nutrients have objects. Seven (types of) contact, seven (types of) feeling, seven (types of) perception, seven (types of) volition, seven (types of) consciousness have objects. (12)

1034. Of the five aggregates how many have object-taking objects; how many have non-object-taking objects. :P: of the seven (types of) consciousness how many have object-taking objects; how many have non-object-taking objects?

P = Intermediate items see para. 991.

1035. The aggregate of material quality has no object. Four aggregates sometimes have object-taking objects; sometimes have non-object-taking objects. (1)

Ten bases have no objects. Mind base sometimes has object-taking objects; sometimes has non-object-taking objects. Ideational

base sometimes has object-taking objects; sometimes has non-object-taking objects; sometimes has no object. (2)

Ten elements have no objects. Six elements have non-object-taking objects. Mind-consciousness-element sometimes has object-taking objects; sometimes has non-object-taking objects. Ideational element sometimes has object-taking objects; sometimes has non-object-taking objects; sometimes has no object. (3)

The truth of cessation has no object. The truth of the path has a non-object-taking object. The truth of the cause sometimes has an object-taking object; sometimes has a non-object-taking object. The truth of suffering sometimes has an object-taking object; sometimes has a non-object-taking object; sometimes has no object. (4) [429]

Seven controlling faculties have no objects. Five controlling faculties have non-object-taking objects. Nine controlling faculties sometimes have object-taking objects; sometimes have non-object-taking objects. The controlling faculty of vital principle sometimes has an object-taking object; sometimes has a non-object-taking object; sometimes has no object. (5)

Nine roots sometimes have object-taking objects; sometimes have non-object-taking objects. The nutrient factor of food has no object. Three nutrients sometimes have object-taking objects; sometimes have non-object-taking objects. Six (types of) contact | have non-object-taking objects. Mind-consciousness-element contact sometimes has an object-taking object; sometimes has a non-object-taking object. Six (types of) feeling, six (types of) perception, six (types of) volition, six (types of) consciousness have non-object-taking objects. Mind-consciousness-element sometimes has an object-taking object; sometimes has a non-object-taking object. (12)

p. 548

## 9. Section Showing (States) Seen, Heard, etc.

1036. Of the five aggregates how many are seen; how many are heard; how many are sensed otherwise; how many are cognized. How many are not seen, not heard, not sensed otherwise, not cognized. :P: Of the seven (types of) consciousness how many are seen; how many are

heard; how many are sensed otherwise; how many are cognized. How many are not seen, not heard, not sensed otherwise, not cognized?

P = Intermediate items see para. 991.

1037. The aggregate of material quality sometimes is seen; sometimes is heard; sometimes is sensed otherwise; sometimes is cognized. Sometimes is not seen, not heard, not sensed otherwise, is cognized. Four aggregates are not seen, not heard, not sensed otherwise, are cognized.

Visible base is seen, not heard, not sensed otherwise, is cognized. Audible base is not seen, is heard, is not sensed otherwise, is cognized. Odorous base, sapid base, tangible base, are not seen, not heard, are sensed otherwise, are cognized. Seven bases are not seen, not heard, not sensed otherwise, are cognized.

Visible element is seen, not heard, not sensed otherwise, is cognized. Audible element is not seen, is heard, is not sensed otherwise, is cognized. Odorous element, sapid element, tangible element, are not seen, not heard, are sensed otherwise, are cognized. Thirteen elements are not seen, not heard, not sensed otherwise, are cognized.

Three truths are not seen, not heard, not sensed otherwise, are cognized. The truth of suffering sometimes is seen; sometimes is heard; sometimes is sensed otherwise; sometimes is cognized; | sometimes is not seen, not heard, not sensed otherwise, is cognized.

p. 549

Twenty-two controlling faculties are not seen, not heard, not sensed otherwise, are cognized. Nine roots are not seen, not heard, not sensed otherwise, are cognized. Four nutrients are not seen, not heard, not sensed otherwise, are cognized. [430] Seven (types of) contact are not seen, not heard, not sensed otherwise, are cognized. Seven (types of) feeling, seven (types of) perception, seven (types of) volition, seven (types of) consciousness are not seen, not heard, not sensed otherwise, are cognized.

## 10. Section Showing the Triplets, etc.

### 1. The Good Triplet

1038. Of the five aggregates how many are good; how many bad; how many neither-good-nor-bad. :P: of the seven (types of) consciousness how many are good; how many bad; how many neither-good-nor-bad?

P = Intermediate items see para. 991.

The aggregate of material quality is neither-good-nor-bad. Four aggregates sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Ten bases are neither-good-nor-bad. Two bases sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Sixteen elements are neither-good-nor-bad. Two elements sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. The truth of the cause is bad. The truth of the path is good. The truth of cessation is neither-good-nor-bad. The truth of suffering sometimes is good; sometimes is bad; sometimes is neither-good-nor-bad.

Ten controlling faculties are neither-good-nor-bad. The controlling faculty of mental pain is bad. The controlling faculty of initial enlightenment is good. Four controlling faculties sometimes are good; sometimes are neither-good-nor-bad. Six controlling faculties sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad.

The three good roots are good. The three bad roots are bad. The three neither-good-nor-bad roots are neither-good-nor-bad. The nutrient factor of food is neither-good-nor-bad. Three nutrients | sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Six (types of) contact are neither-good-nor-bad. Mind-consciousness-element contact sometimes is good; sometimes is bad; sometimes is neither-good-nor-bad. Six (types of) feeling, six (types of) perception, six (types of) volition, six (types of) consciousness are neither-good-nor-bad. Mind-consciousness-element sometimes is good; sometimes is bad; sometimes is neither-good-nor-bad.

## 2. The Feeling Triplet

1039. Of the five aggregates how many are associated with pleasant feeling; how many associated with painful feeling; how many associated with neither-painful-nor-pleasant feeling. :P: of the seven (types of) consciousness how many are associated with pleasant feeling; how many associated with painful feeling; how many associated with neither-painful-nor-pleasant feeling?

P = Intermediate items see para. 991.

Two aggregates should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Three aggregates sometimes are associated with pleasant feeling; sometimes are associated with painful feeling; sometimes are associated with neither-painful-nor-pleasant feeling. (1) [431]

Ten bases should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Mind base sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. Ideational base sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. (2)

Ten elements should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Five elements are associated with neither-painful-nor-pleasant feeling. Body-consciousness-  
 p. 551 | element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling. Mind-consciousness-element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. Ideational element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling;

sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. (3)

Two truths sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. The truth of cessation should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. The truth of suffering sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. (4)

Twelve controlling faculties should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Six controlling faculties sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Three controlling faculties sometimes are associated with pleasant feeling; sometimes are associated with painful feeling; [432] sometimes are associated with neither-painful-nor-pleasant feeling. The controlling faculty of vital principle sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. (5)

The bad root of hatred is associated with painful feeling. Seven roots sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. The bad root of dullness sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. (6)

The nutrient factor of food should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Three nutrients sometimes are associated with pleasant feeling; sometimes are associated

with painful feeling; sometimes are associated with neither-painful-nor-pleasant feeling. (7)

Five (types of) contact are associated with neither-painful-nor-pleasant feeling. Body-consciousness-element contact sometimes is associated with pleasant feeling; sometimes is associated with painful feeling. Mind-consciousness-element contact sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. (8)

Seven (types of) feeling should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Five (types of) perception, five (types of) volition, five (types of) consciousness are associated with neither-painful-nor-pleasant feeling. Body-consciousness-element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling. Mind-consciousness-element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. (12)

### 3. The Resultant Triplet

1040. Of the five aggregates how many are resultants; how many productive of resultant; how many neither resultants nor productive of resultants. :P: of the seven (types of) consciousness how many are resultants; how many productive of resultants; how many neither resultants nor productive of resultants?

P = Intermediate items see para. 991.

The aggregate of material quality is neither resultant nor productive of resultant. Four aggregates sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. (1) [433]

Ten bases are neither resultants nor productive of resultants. Two bases sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. (2)

Ten elements are neither resultants nor productive of resultants. Five elements are resultants. Mind element sometimes is resultant; sometimes is neither resultant nor productive of resultant. Two elements sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. (3) p. 553

Two truths are productive of resultants. The truth of cessation is neither resultant nor productive of resultant. The truth of suffering sometimes is resultant; sometimes is productive of resultant; sometimes is neither resultant nor productive of resultant. (4)

Seven controlling faculties are neither resultants nor productive of resultants. Three controlling faculties are resultants. Two controlling faculties are productive of resultants. The controlling faculty of intermediate enlightenment sometimes is resultant; sometimes is productive of resultant. Nine controlling faculties sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. (5)

Six roots are productive of resultants. The three neither-good-nor-bad roots sometimes are resultants; sometimes are neither resultants nor productive of resultants. (6)

The nutrient factor of food is neither resultant nor productive of resultant. Three nutrients sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. Five (types of) contact are resultants. Mind-element-contact sometimes is resultant; sometimes is neither resultant nor productive of resultant. Mind-consciousness-element-contact sometimes is resultant; sometimes is productive of resultant; sometimes is neither resultant nor productive of resultant. Five (types of) feeling, five (types of) perception, five (types of) volition, five (types of) consciousness are resultants. Mind element sometimes is resultant; sometimes is neither resultant nor productive of resultant. Mind-consciousness-element sometimes is resultant; sometimes is productive of resultant; sometimes is neither resultant nor productive of resultant. (12)

#### 4. The Grasping Triplet

p. 554 1041. Of the five aggregates how many are grasped (by craving and false view), are objects of the attachments; how many are not grasped, are objects of the attachments; how many are not grasped, | are not objects of the attachments. :P: of the seven (types of) consciousness how many are grasped, are objects of the attachments; how many are not grasped, are objects of the attachments; how many are not grasped, are not objects of the attachments?

P = Intermediate items see para. 991.

The aggregate of material quality sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments. Four aggregates sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments.

(1) [434]

Five bases are grasped, are objects of the attachments. Audible base is not grasped, is the object of the attachments. Four bases sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments. Two bases sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. (2)

Ten elements are grasped, are objects of the attachments. Audible element is not grasped, is the object of the attachments. Five elements sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments. Two elements sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. (3)

The truth of the cause is not grasped, is the object of the attachments. Two truths are not grasped, are not objects of the attachments. The truth of suffering sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments. (4)

Nine controlling faculties are grasped, are objects of the attachments. The controlling faculty of mental pain is not grasped, is the

object of the attachments. Three controlling faculties are not grasped, are not objects of the attachments. Nine controlling faculties sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. The three bad roots are not grasped, are objects of the attachments. The three good roots sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. The three neither-good-nor-bad roots sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. (5)

p. 555

The nutrient factor of food sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments. Three nutrients sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. (6)

Five (types of) contact are grasped, are objects of the attachments. Mind-element-contact sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments. Mind-consciousness-element-contact sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments; sometimes is not grasped, is not the object of the attachments. Five (types of) feeling, five (types of) perception, five (types of) volition, five (types of) consciousness are grasped, are objects of the attachments. Mind element sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments. Mind-consciousness-element sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments; sometimes is not grasped, is not the object of the attachments. (12)

### 5. The Initial Application Triplet

1042. Of the five aggregates how many are accompanied by initial application, accompanied by sustained application; how many are without initial application, sustained application only; how many are

without initial application, without sustained application. :P: Of the seven (types of) consciousness how many are accompanied by initial application, accompanied by sustained application; how many are without initial application, sustained application only; how many are without initial application, without sustained application?

P = Intermediate items see para. 991.

p. 556 The aggregate of material quality is without initial application, without sustained application. Three aggregates sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. The aggregate of mental concomitants sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, [435] accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. (1)

Ten bases are without initial application, without sustained application. Mind base sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. Ideational base sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. (2)

Fifteen elements are without initial application, without sustained application. Mind element is accompanied by initial application, accompanied by sustained application. Mind-consciousness-element sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained

application only; sometimes is without initial application, without sustained application. Ideational element sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. (3)

The truth of the cause is accompanied by initial application, accompanied by sustained application. The truth of cessation is without initial application, without sustained application. The truth of the path sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. The truth of suffering sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. (4) p. 557

Nine controlling faculties are without initial application, without sustained application. The controlling faculty of mental pain is accompanied by initial application, accompanied by sustained application. The controlling faculty of indifference sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, without sustained application. Eleven controlling faculties sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. (5)

The three bad roots are accompanied by initial application, accompanied by sustained application. Six roots sometimes are accompanied by initial application, accompanied by sustained application;

sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. The nutrient factor of food is without initial application, without sustained application. Three nutrients sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application. Five (types of) contact are without initial application, without sustained application. Mind-element-contact is accompanied by initial application, accompanied by sustained application. Mind-consciousness-element-contact | sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. Five (types of) feeling, five (types of) perception, five (types of) volition, five (types of) consciousness are without initial application, without sustained application. Mind element is accompanied by initial application, accompanied by sustained application. Mind-consciousness-element sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. (12)

### 1. The Material Couplet

1043. Of the five aggregates how many are material; how many not material; :P: of the seven (types of) consciousness how many are material; how many not material?

P = Intermediate items see para. 991.

The aggregate of material quality is material. Four aggregates are not material. [436] Ten bases are material. Mind base is not material. Ideational base sometimes is material; sometimes is not material. Ten elements are material. Seven elements are not material. Ideational element sometimes is material; sometimes is not material. Three truths are not material. The truth of suffering sometimes is material; sometimes is not material. Seven controlling faculties are material. Four-

teen controlling faculties are not material. The controlling faculty of vital principle sometimes is material; sometimes is not material. The nine roots are not material. The nutrient factor of food is material. Three nutrients are not material. Seven (types of) contact are not material. Seven (types of) feeling, seven (types of) perception, seven (types of) volition, seven (types of) consciousness are not material.

## 2. The Mundane Couplet

1044. Of the five aggregates how many are mundane; how many supramundane. Of the twelve bases how many are mundane; how many supramundane. Of the eighteen elements | how many are mundane; how many supramundane. Of the four truths how many are mundane; how many supramundane. :P: Of the seven (types of) consciousness how many are mundane; how many supramundane? p. 559

P = Intermediate items see para. 991.

The aggregate of material quality is mundane. Four aggregates sometimes are mundane; sometimes are supramundane. Ten bases are mundane. Two bases sometimes are mundane; sometimes are supramundane. Sixteen elements are mundane. Two elements sometimes are mundane; sometimes are supramundane. Two truths are mundane; two truths are supramundane.

Ten controlling faculties are mundane. Three controlling faculties are supramundane. Nine controlling faculties sometimes are mundane; sometimes are supramundane. The three bad roots are mundane. Six roots sometimes are mundane; sometimes are supramundane. The nutrient factor of food is mundane. Three nutrients sometimes are mundane; sometimes are supramundane. Six (types of) contact are mundane. Mind-consciousness-element-contact sometimes is mundane; sometimes is supramundane. Six (types of) feeling are mundane. Feeling born of mind-consciousness-element-contact sometimes is mundane; sometimes is supramundane. Six (types of) perception are mundane. Perception born of mind-consciousness-element-contact sometimes is mundane; sometimes is supramundane. Six (types of) volition are mundane. Volition born of mind-consciousness-element-contact sometimes is mundane; sometimes is

supramundane. Six (types of) consciousness are mundane. Mind-consciousness-element sometimes is mundane; sometimes is supra-mundane.

Special knowledge, two (states) that have objects;  
Seen, good, feeling; resultant and grasped (states);  
Initial application, material quality, mundane.  
Thus (this is the summary of the section dealing with special knowledge, and so on).

ANALYSIS OF THE HEART OF THE TEACHING IS  
ENDED

THE BOOK OF ANALYSIS IS ENDED

# Index of Terms and Phrases Defined

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>	
Abode	Senāsana	527	
Abstaining from	Veramaṇī		
false speech	musāvāda-v.	706, 710	
intoxicating beers, wines and spirits causing heedlessness	surāmerayamajja- pamādaṭṭhana-v.	706, 707 710, 711	
killing beings	paṇātipāta-v.	704, 705, 709	
sexual misconduct	kāmesumicchācāra-v.	706, 710	
taking that which is not given	adinnādāna-v.	706, 710	
Accomplishment, Basis of (Chapter Heading)	Iddhipādavibhaṅga	431–465	
Accomplishment	Iddhi	434, 447	
Acridity (3 types)	Kasāva	924	
Action, bad bodily	Akusalakāyakamma	913	
(10) paths of bad	Akusalakammapatha	968	
wrong (3 types)	} Duccarita	{ 913	
wrong (4 types)			939
wrong (7 types)			950
wrong bodily			Kāyaduccarita
wrong mental	Mano-d.	913	
wrong verbal	Vacī-d.	913	
Activity	Saṅkhāra	226, 249, 307	
bodily	kāya-s.	226	
producing bad resultant	apuññābhi-s.	226	
producing good resultant	puññābhi-s.	226	
producing unshakable resultant	āneñjābhi-s.	226	
Adhesions (5)	Saṅga	940	
After meal drowsiness	Bhattasammada	859	
Ageing	Jarā	192, 236, 249	

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Age limit	Āyuppamaṇa	
Human Beings		1022
Kāmasugati Devas		1023
Rūpāvacara Devas		1024–1027
Suddhāvāsa Devas		1027
Arūpāvacara Devas		1028
Aggregates (Chapter Heading)	Khandhavibhaṅga	1–153
Aggregates (5)	Khandha	1, 979
Alms resort, suitable/unsuitable	Gocara/Agocara	514
Analytic Insight (Chapter Heading)	Paṭisambhidāvibhaṅga	718–750
Analytic Insight of origin	Dhammapaṭisambhidā	724
Anger	Kodha	891
Antipathy	Padosa	542
Apathy	Tandī	857
Ardour	Ātāpa	359
Arrows (5)	Salla	940
Attachment	Upādāna	233, 249
to desire	kāma-u.	938
to soul theory	attavāda-u.	938
to wrong habits and practices	silabbata-u.	938
to wrong view	ditṭhi-u.	938
Attachments (the)	Upādānāni	938
Attainment	Samāpatti	828
Attains	Upasampajja	570
Attention, improper	Ayonisomanasikāra	936
Awareness	Sampajañña	525
absence of	Asampajañña	906
Bases (Chapter Heading)	Āyatanavibhaṅga	154–171
Base(s)	Āyatana	980
audible	sadda-ā.	163
body	kāya-ā.	160
ear	sota-ā.	157
eye	cakkhu-ā.	156
ideational	dhamma-ā.	167
mind	mana-ā.	161
nose	ghāna-ā.	158
odorous	gandha-ā.	164
sapid	rasa-ā.	165
six	saḷa-ā.	229
sixth	chaṭṭha-ā.	249
tangible	phoṭṭhabba-ā.	166
tongue	jivhā-ā.	159

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
visible	rūpa-ā.	162
Becoming	Bhava	234, 249
action	kamma-b.	234
resultant	upapatti-b.	234
Behaviour, proper/improper	Ācāra/Anācāra	513
wrong	Adhammacariyā	926
Beings	Satta	
characteristic action of	s.-carita	817
disposition of	s.-adhimutti	818
fit	s.-bhabba	827
hard to instruct	s.-duvīññāpaya	825
inclination of thought	s.-āsaya	815
latent tendency of	s.-anusaya	816
not fit	s.-abhabba	826
with bad qualities	s.-dvākāra	823
with good qualities	s.-svākāra	824
with little dust in eyes	s.-apparajakkha	820
with much dust in eyes	s.-mahārajakkha	819
with sharp controlling faculties	s.-tikkhindriya	822
Bhikkhu	Bhikkhu	510
Birth	Jāti	191, 235, 249
Blame, absence of fear of	Anottappa	900
Body (of mental aggregates)	Kāya	587
Bondage (5 types of mental)	Vinibandha	941
Bonds (the) (Dhammasaṅgaṇī def. only)	Yoga	938
Compassion	Karuṇā	653, 686, 693
Conceit	Māna	878
excessive	ati-m.	879
false	micchā-m.	884
inordinate	mānāti-m.	880
ninefold		962
over-estimating	adhi-m.	882
self	asmi-m.	883
self-disrespect	omāna	881
7 types		950
Conceitedness (3 types)	Vidhā	920
Conceit thus :		
“I am better”	“Seyyohamasmi”	} 866-877
“I am equal”	“Sadisohamasmi”	
“I am inferior”	“Hīnohamasmi”	
Concentration	Samādhi	433, 446, 828
born of	Samādhija	577
Conditions (9 mental)	Saṅkhata	965

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Consciousness	Citta	643, 990
as basis of accomplishment	Cittiddhipāda	460
Consciousness	Viññāṇa	227, 249
consciousness, aggregate of	Viññāṇakkhandha	26, 121 ff.
distant/proximate	v.-dūra/v.-santika	31
external/internal	v.-bahiddhā/v.-ajjhata	28
future/past/present	v.-anāgata/v.-atīta/ v.-paccuppanna	27
gross/subtle	v.-oḷārika/sukkhuma	29
inferior/superior	v.-hīna/pañita	30
Contact	Phassa	230, 249
7 types		986
Contemplation	Anupassanā	357
Contention (6) roots	Vivādamūla	944
Controlled	Samvuta	511
Controlling Faculties (Chapter Heading)	Indriyavibhaṅga	219–224
Controlling faculties, 22	Indriya	983
concentration	samādhi-i.	} 220
confidence	saddhā-i.	
energy	viriya-i.	
eye, ear, nose, tongue, body		
femininity	itthi-i.	
“final enlightenment” (term for) one who has fully known	aññātāvī-i. upekkhā-i.	
indifference		
“initial enlightenment” (term for) “I am knowing the unknown”	anaññātāññassāmi-i.	
“intermediate enlighten- ment” (term for)		
knowing	añña-i.	
masculinity	purisa-i.	
mind	mana-i.	
mindfulness	satī-i.	
pain, bodily	dukkha-i.	
pain, mental	domanassa-i.	
pleasure, bodily	sukha-i.	
pleasure, mental	somanassa-i.	
vital principle	jīvita-i.	
wisdom	paññā-i.	
Corruption	Samkilesa	828
bases (8)	Kilesavatthu	952

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
bases (10)		966
Contumacy	Dovacassatā	901
Covetousness	Abhijjhā	362
Craving	Tañhā	232, 249
arising (4)	Tañhuppāda	939
for becoming	bhava-t.	895, 916
for cessation	nirodha-t.	918
for form	rūpa-t.	917
for the formless	arūpa-t.	917
for non-becoming	vibhava-t.	916
for sense pleasure	kāma-t.	916
groupings (6)	t.-kāya	944
occurrences (18 external)	t.-vicarita	975
occurrences (18 internal)		973
(9 states) rooted in	t.-mūlaka	963
3 types		916, 917, 918
Darkness (3 types)	Tama	922
Death	Maraṇa	193, 236, 249
Deceit	Māyā	894
Defamation	Nippesikatā	864
Defects of man (8)	Purisadosa	957
Defilements (the)	Āsava	} 937
of becoming	bhava-ā	
of desire	kāma-ā.	
of ignorance	avijjā-ā.	
of wrong view	diṭṭhi-ā.	
Deflection	Paṭighāta	954
(of consciousness)		
Dependent Origination	Paṭiccasamuppāda-	225–354
(Chapter Heading)	vibhaṅga	
Despair	Upāyāsa	198, 241
Detachment, born of	Vivekaja	566
Direction (one)	Disā	644
a second		647
Discontent	Asantuṭṭhitā	929
Discourteous living	Asabhāgavutti	855
Discrepancy (3 types)	Visama	924
Disparaging	Paḷāsa	892
Disregard	Anādariya	931
Disrespect (6 types)	Agārava	945
Distraction	Uddhacca	291, 552
Doubt	Vicikicchā	289, 557, 915
overcome	Tiṇṇa	558

<i>English</i>	<i>Pāḷi</i>	<i>Par. No.</i>
Dullness	Moha	909
absence of	Amoha	293
Dwell	Viharati	358
Effort	Vāyāma	393
Eightfold Path—see Noble Eight Constituent Path		
Elements (Chapter Heading)	Dhātuvibhaṅga	172–188
absence of cruelty	avihiṃsādhātu	182
absence of illwill	abyāpāda-d.	182
audible	sadda-d.	184
bad, 3		912
body	kāya-d.	184
body-consciousness	kāyaviññāṇa-d.	184
cohesion	āpo-d.	174
consciousness	viññāṇa-d.	178
cruelty	vihimsā-d.	182
desire	kāma-d.	182, 912
ear	sota-d.	184
ear-consciousness	sotaviññāṇa-d.	184
eighteen		981
extension	pathavī-d.	173
eye	cakkhu-d.	184
eye-consciousness	cakkhuviññāṇa-d.	184
heat	tejo-d.	175
ideational	dhamma-d.	184
ignorance	avijjā-d.	180
illwill	byāpāda-d.	182
indifference	upekkhā-d.	180
mind	mano-d.	184
mind-consciousness	manoviññāṇa-d.	184
motion	vāyo-d.	176
nose	ghāna-d.	184
nose-consciousness	ghānaviññāṇa-d.	184
odorous	gandha-d.	184
pain, mental	domanassa-d.	180
pain, bodily	dukkha-d.	180
Plane of Desire, Form and Formless (concerning):		
aggregates, bases, elements, truths, controlling		} 992, 994, 996
faculties, roots, nutrients, contact, feeling,		
perception, volition, consciousness		
pleasure, mental	somanassa-d.	180
pleasure, bodily	sukha-d.	180
renunciation	nekkhamma-d.	182

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
sapid	rasa-d.	184
space	ākāsa-d.	177
tangible	phoṭṭhabba-d.	184
tongue	jivhā-d.	184
tongue-consciousness	jivhāvīññāna-d.	184
unconditioned	asaṅkhata-d.	167
visible	rūpa-d.	184
Energy	Vīriya	394, 449
as basis of accomplishment	Vīriyiddhipāda	459
Enlightenment Factors (Chapter Heading)	Bojjhaṅgavibhaṅga	466–485
calmness	passaddhisam- bojjhaṅga	} 469, 474
energy	vīriya-s.	
equanimity	upekkhā-s.	
concentration	samādhi-s	
mindfulness	sati-s.	467, 469, 471, 474
truth-investigation	dhammavicaya-s.	469, 474
zest	pīti-s.	469, 474
Enlightenment states	Bodhipakkhika	
	-dhamma	522
Enmity, (6) bases	Virodhavatthu	944
Envy	Issā	893
Equanimity	Upekkhā	584, 673, 690, 695
Everywhere, identifying himself with all, the world of all (beings)		648
Evil bad states	Pāpaka akusala	
	dhamma	391
friends, having	Pāpamittatā	901
Evolvements (7)	Pariyuṭṭhāna	949
Exalted development of mind	Cetaso ekodibhāva	575
Examining (6 types, with pleasure, pain, indifference)	Upavicāra	946
Extensive	Vipula	650
Faith	Pasāda	293
Falseness	Micchatta	
8 types		956
10 types		970

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Fear	Bhaya	
of ageing	jarā-b	921
of birth	jāti-b.	921
of death	maraṇa-b.	921
3 types		921
4 types		939
5 types		942
Feeling	Vedanā	231
Feeling, aggregate of	Vedanākkhandha	8, 34 ff.
distant/proximate		13
external/internal		10
future/past/present		9
gross/subtle		11
inferior/superior		12
neither-painful-nor-pleasant		283
painful, bodily		325
painful, mental		287
pleasant, bodily		312
pleasant, mental		249
7 types		987
Fetters	Samyojana	
3		915
5		940
7		949
10		969
internal		908
Fire (3 types)	Aggi	924
First	Paṭhama	568
Five Constituent Path	Pañcaṅgikamagga	494
Floods (the)	Oghā	938
(Dhammasaṅgaṇī def. only)		
Foot of a tree	Rukkha mūla	530
Foppery	Siṅga	852
Forest	Arañña	529
Foundation of Mindfulness		
(Chapter Heading)	Satipaṭṭhānavibhaṅga	355, 389
Fourth	Catuttha	598
Fundamental precept	Pātimokkha	511
Greed	Lobha	909
absence of	Alobha	293
Grudging	Upanāha	891
Guarding (and not guarding)	Indriyesu	517
as to doors of controlling	guttadvāratā	

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
faculties		
Guile	Kuhanā	861
Habits and practices, adherence to	Silabbata- parāmāsa	915
Hatred	Dosa	909
absence of	Adosa	293
Having		
little noise	Appasadda	532
little tumult	Appanigghosa	533
neither perception nor- non-perception	Nevasaññināsaññi	619
passed the state of infinity of consciousness		614
passed the state of infinity of space		609
passed the state of nothingness		619
passed perception of form		602
Heart of the Teaching (Chapter Heading)	Dhammahadaya- vibhaṅga	978–1044
Heedlessness	Pamāda	846
Herein	Idha	509
Heresy, (3) bases	Titthāyatana	923
Hindrances (abandoning these 5)	Nivaraṇa	538–561
Holding the body erect	Ujjuṃ kāyaṃ paṇidhaya	536
Hostile action (5)	Vera	942
Hypocrisy	Saṭṭheyya	894
Ignoble speech (4 types) 8 types	Anariyavohārā	939 955
Ignorance	Avijjā	180, 226
Illimitables (Chapter Heading)	Appamaññāvibhaṅga	642–702
Illwill	Byāpāda	542
Imagination (9 types)	Maññita	965
Immoderation	Asoracca	903
Impediment (3 types)	Kiñcana	924
Impatience	Akkhanti	903
5 disadvantages of	a.-ādīnava	942
Impurities of man (9)	Purisamala	961
Impurity (3 types)	Mala	924

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Indolence	Kosajja	928
Infinite is consciousness		610
Infinite is space		605
Infinity of consciousness state of	Viññāṇañcāyatana	611
Infinity of space, state of	Ākāśañcāyatana	606
In food knowing (not knowing) the right amount	Bhojane mattaññutā	518
Inhospitality	Appaṭisantāra	904
Initial application	Vitakka	565
Insinuating talk	Lapanā	862
Intense effort	Sātacca	520
Internal	Ajjhatta	573
Inversions (4)	Vipariyāsa	939
Jhāna (Chapter Heading)	Jhānavibhaṅga	508–641
jhāna		569, 580, 591, 599
1st/4th		624, 628
inoperative		636
resultant		631, 634
Knowledge (Chapter Heading)	Ñānavibhaṅga	751–831
Knowledges (Tathāgata's 10)		
1. cause as cause, absence of cause as absence of cause		809
2. by way of cause, by way of root, of resultant of past, future and present actions performed		810
3. practice leading to all (destiny)		811
4. world that has many elements, different elements		812
5. different dispositions of beings		813
6. improvement or deterioration of controlling faculties of other beings		814
7. corruption, purification and emergence from jhāna		828
8. remembrance of previous existence		829
9. passing away and rebirth of beings		830
10. destruction of defilements		831

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Knowledge in conformity with truth	Saccānulomikañāṇa	793
Knowledge of activities	Śaṅkhāresu-ñ.	803
ageing and death	Jarāmaraṇe-ñ.	802
suffering	Dukkhe-ñ.	794
supramundane states	Dhamme-ñ.	796
Knowledge, penetrative	Pariye-ñ.	796
77 bases		806
that action is one's own possession	Kammassakata-ñ.	793
Lamentation	Parideva	195, 238
Latent Tendency (7)	Anusaya	949
Laziness (8) bases	Kusitavatthu	953
Loving kindness	Mettā	643, 684, 692
Lusting wish (6 types)	Chandarāga	944
Material Quality, aggregate of	Rūpakkkhandha	2, 33
distant/proximate		7
external/internal		4
future/past/present		3
gross/subtle		5
inferior / superior		6
Matter	Rūpa	228, 253
invisible non-impingent	r.-anidassana appaṭiḡha	167
Meanness (5 types)	Macchariya	893
Mental concomitants, aggregate of	Śaṅkhārakkhandha	20 ff., 92 ff.
distant/proximate		25
external/internal		22
future/past/present		21
gross/subtle		23
inferior/superior		24
Mental corruption	Cetasa upakkilesa	562
Mental wavering	Cetasa vikkhepa	935
Mind	Citta	395
Mind	Nāma	228, 249, 251
Mindfulness	Sati	361
Misfortune (5)	Byasana	942
Moral failure	Silavipatti	907
Morality, wrong	Dussilya	933

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Neither-pain-nor-pleasure	Adukkhamasukha	596
Neither perception nor non-perception	Nevasaññān- āsaññāyatana	620
8 theories of		959
Nibbana in present exis- tence, (5) theories of	Diṭṭhadhamma- nibbānavāda	943
Noble Eight Constituent Path	Ariya aṭṭhaṅgikamagga	486, 491
Noble Ones	Ariya	588
(Noble) Truth (Chapter Heading)	Saccavibhaṅga	189–218
(Noble) Truths (4)	Sacca	982
cause of suffering	dukkhasamudaya-s.	203, 206–214
cessation of suffering	dukkhanirodha-s.	204, 206–214
suffering	dukkha-s.	190–202, 206–214
way leading to cessation of suffering	dukkhanirodha- gāminīpaṭipadā-s	205–214
Non-confidence	Assaddhiya	932
Non-gentleness	Amaddava	902
Non-perception (8) theories	Asaññivāda	958
Non-straightness	Anajjava	902
Not knowing entreaty	Avadaññutā	932
Nothingness, state of	Ākiñcaññāyatana	616
Nothing whatever	Natthi kiñci	615
Nutrients (4)	Āhāra	985
Objects (4)	Ārammaṇa	802
Obsession (9 types)	Papañcita	965
Other than mere falling in	Abhinipātamattāti	766
Pain, bodily	Dukkha	196, 239
Pain, mental	Domanassa	197, 240
Path Constituents (Chapter Heading)	Maggaṅgavibhaṅga	486–507
Penetration	Nepakka	521
Perception	Saññā	549
Perception, aggregate of	Saññākkhandha	14, 62 ff.
distant/proximate		19
external/internal		16
future/past/present		15
gross/subtle		17
inferior/superior		18
Perception, bad	Akusala-saññā	911
diversity of	Nānatta-s.	604, 927

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
of form		602
of (sense) impingement	Paṭigha-s.	603
7 types		988
Personal vanity	Cāpalya	854
Perturbation (9 types)	Īñjita	964
Pleasure	Somanassa	595
Pleasure	Sukha	567, 594
Practices (4)	Paṭipadā	801
Precept	Sikkhā	516
Precepts (Chapter Heading)	Sikkhāpadavibhaṅga	703–717
Precepts—see under “abstaining from”		
Presumption	Tintiṇa	853
Pride	Mada	845
of birth	jāti-m.	843
of clan, etc.	gotta-m. etc.	844
Proficiency (in knowing) gain	Āyakosalla	771
Proficiency (in knowing) loss	Apāyakosalla	771
Quiet consciousness	Vūpasantacitta	555
Reason	Vīmaṃsā	442, 455
Reason as basis of accomplishment	Vīmaṃsiddhipāda	461
Refinement	Sampasādana	574
Release	Vimokkha	828
Remorse	Kukkucca	552
Remote forest	Vanapattha	531
Reproach	Upārambha	934
Repulsion	Paṭigha	287
Restlessness	Vijāmbhitā	858
Restraint	Samvara	511
Restraint, absence of	Asamvara	933
Retrospective states (6)	Parihāniya	945, 946
Right action	Sammākammanta	205, 206
concentration	s.-samādhi	205, 206
concentration that has 5 constituents		804
concentration that has 5 knowledges		804
effort	s.-vāyāma	205, 206
livelihood	s.-ājīva	205, 206
mindfulness	s.-sati	205, 206, 487
speech	s.-vācā	205, 206

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Right Striving (Chapter Heading)	Sammappadhāna- vibhaṅga	390–430 414
Right striving		414
Right thought	s.-saṅkappa	205, 206, 492
Right view	s.-ditṭhi	205, 206, 489
Rigidity (mental)	Thambha	847
Rivalry	Sārambha	848
Roots (9)	Hetu	984
bad, (3)	Akusalamūla	909
bad, (3)	Akusalahetu	984
good, (3)	Kusalamūla	293
good, (3)	Kusalahetu	984
neither-good-nor-bad (3)	Abyākatahetu	984
Secluded	Vivitta	526
Second	Dutiya	579
Seeking becoming	Bhavesanā	919
gain with gain		865
sense pleasure	Kāmesanā	919
supreme practice	Brahmacariyesanā	919
(3 types)	Esanā	919
Sense consciousness (detailed analysis)		761–766
Sense pleasure	Kāma	564
Sensuousness (6 types)	Gehasita	947
Setting up mindfulness in front	Parimukhaṃ satim upaṭṭhapetvā	537
Shame, absence of sense of	Ahirika	900
Signifying	Nemittikatā	863
Slightest fault	Aṇumatta vajja	515
Sloth	Thina	546
Sluggishness (mental)	Linatta	860
Small Items (Chapter Heading)	Khuddakavattu- vibhaṅga	832–977
Smirching	Makkha	892
Softness, absence of	Asākhalya	904
Sorrow	Soka	194, 237
Space	Ākāsa	605
Spikes (5 mental)	Khilā	941
Stabilizing	Thitiya	406
States, bad	Akusala dhamma	564
good	Kusala-d.	403
not included (in the mundane)		998
Striving	Padhāna	396

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
Striving-activity	Padhānasāṅkhāra	433, 446
Suffering—see Noble Truths		
association with the disliked		199
5 aggregates (as objects of)		
the attachments		202
not to get what one wishes		201
separation from the liked		200
Suffusing	Pharitvā	645
Sustained application	Vicāra	565
Sympathetic joy	Muditā	663, 688, 694
Taint (3 types)	Angaṇa	924
Tedium	Arati	856
Thinking about (how to) not die		
and/or eel wriggling	Amaravitakka	887
about one's district	Janapada-v.	886
about relatives	Ñāti-v.	885
associated with gain, being		
honoured, fame	Lābhasakkārasiloka- paṭisaṃyutta-v.	889
associated with not being		
despised	Anavaññattipaṭi- saṃyutta-v.	890
associated with sympathy		
for others	Parānuddayaṭāpaṭi- saṃyutta-v.	888
bad		910
connected with desire, illwill		912
and cruelty		
Third	Tatiya	590
Ties (the) (Dhammasaṅgaṇī def. only)	Gantha	938
Torpor	Middha	546
Troubling	Viheṣā	926
True Doctrine	Saddhamma	934
Truth(s)—see Noble Truths		
Unmindfulness	Muṭṭhassacca	906
Unsteadiness (9 types)	Phandita	965
Vexation (9) bases	Āghātavatthu	960
10 bases		967
View	Diṭṭhi	
annihilationistic	uccheda-d.	897
becoming	bhava-d.	896

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
eternalistic	sassata-d.	897
false	micchā-d.	925
false, 10 bases of		971
faulty	d.-vipatti	907
finite	antavā-d.	898
gratification	assāda-d.	925
individuality	sakkāya-d.	915
infinite	anantavā-d.	898
non-becoming	vibhava-d.	896
soul	attānu-d.	925
ultimate beginning	pubbantānu-d.	899
ultimate end	aparantānu-d.	899
wrong, 4 types		939
wrong, 6 types		948
wrong, 7 types		951
wrong, 62 types		977
Vitiated states (7)	Asadhamma	950
Volition (7 types)	Cetanā	989
Wisdom, attenuation of	Dubalīkaraṇa	563
by means of giving	Dānamayā paññā	769
by means of hearing	Sutamayā-p.	768
by means of morality	Sīlamayā-p.	769
by means of thinking	Cintāmayā-p.	768
for aversion, not for realization	p.-Nibbidāya no paṭivedhaya	798
for cumulation, not for dispersion	p.-Ācayāya no apacayāya	797
in the (6) higher knowledges	Abhiññāsu-p.	805
in the (4) paths and fruits	Maggesu phalesu-p.	807
in the (9) successive dwellings of attainments	Anupubbavahāra- samāpattisu-p.	808
limited, having limited object	Parittā parittā- rammaṇā-p.	802
limited, having unlimited object	Parittā appamaṇā- rammaṇā-p.	802
partaking of deterioration	Hānabhāginī-p.	799
that has both internal and external object	Ajjhattabahiddhā- rammaṇā-p.	792
that has external object	Bahiddhārammaṇā-p.	791
that has future object	Anāgatārammaṇā-p.	787
that has immeasurable object	Appamāṇārammaṇā-p.	781
that has internal object	Ajjhattārammaṇā-p.	786
that has low object	Parittārammaṇā-p.	779

<i>English</i>	<i>Pāli</i>	<i>Par. No.</i>
that has past object	Atitārammaṇā-p.	786
that has path as its dominating factor	Maggādhipatinī-p.	783
that has path as its object	Maggārammaṇā-p.	782
that has present object	Paccuppannā- rammaṇā-p.	788
that has sublime object	Mahaggatārammaṇā-p.	780
that is cause of resultant	Atthajāpikā-p.	767
that is easy practice and knowledge easily acquired	Sukhapaṭipadā- khippābhīññā-p.	801
that is easy practice and knowledge slowly acquired	Sukhapaṭipadā- dandhābhīññā-p.	801
that is hard practice and knowledge slowly acquired	Dukkapaṭipadā- khippābhīññā-p.	801
that is hard practice and knowledge slowly acquired	Dukkapaṭipadā- dandhābhīññā-p.	801
that is in higher consciousness	Adhicitte-p.	770
that is in higher morality	Adhisīle-p.	770
that is in higher wisdom	Adhipaññāya-p.	770
unlimited, having limited object	Appamāṇā parittā- rammaṇā-p.	802
unlimited, having unlimited object	Appamāṇā appamāṇā- rammaṇā-p.	802
Wish	Chanda	392
as basis of accomplishment	Chandiddhipāda	458
evil	Pāpicchatā	851
for the best	Atricchatā	849
for the most	Mahicchatā	850
Without distraction	Anuddhata	553
Without uncertainty	Akathaṃkathī	559
World	Loka	362, 538
Wrong course (4 practices)	Agatigamana	939
Wrong path	Kummagga	936
Zest	Pīti	567



# Bibliography

- [1] Tr. Nārada, Ven. *Conditional Relations, Vol. 1*. Translation of the first 5 Triplets of Patthana, the last book of the Abhidhamma. Bristol, 2010. Online e.g.: [http://www.abhidhamma.com/Conditional\\_Relations\\_1.pdf](http://www.abhidhamma.com/Conditional_Relations_1.pdf). Accessed August 2019.
- [2] Tr. Nārada, Ven. *Discourse on Elements*. Translation of Dhatukatha, third book of the Abhidhamma. Lancaster, 1962. Online e.g.: [http://www.abhidhamma.com/Dhatukatha\\_en.pdf](http://www.abhidhamma.com/Dhatukatha_en.pdf). Accessed August 2019.
- [3] Ed. Norman, H.C. *The Commentary on the Dhammapada, vol. III*. London, 1970. Online e.g.: <https://archive.org/details/in.ernet.dli.2015.343989/>. Accessed August 2019.
- [4] Tr. Nyanamoli, Ven. *Path of Purification*. Translation of Visuddhimagga. Kandy, Buddhist Publication Society, 2010. Online e.g.: [https://archive.org/details/Visuddhimagga\\_201602](https://archive.org/details/Visuddhimagga_201602). Accessed December 2018.
- [5] Tr. Tin, Pe Maung, ed. Rhys Davids, C.A.F. *The Expositor*. Translation of Atthasālinī, the commentary on Dhammasangani. London, 2 volumes, 1920, 1921. Online e.g., vol. i: <https://archive.org/details/in.ernet.dli.2015.92596/page/n7> and

- vol. ii: <https://archive.org/details/in.ernet.dli.2015.282115/page/n1>.  
Accessed November 2018.
- [6] Tr. Rhys Davids, C.A.F. *A Buddhist Manual of Psychological Ethics*. Translation of Dhammasangani, London, 1900. Online e.g.: <https://archive.org/details/buddhistmanualof00davidrich>.  
Accessed November 2018.
- [7] Ed. Rhys Davids, C.A.F. *The Vibhanga*. London, 1904. Online e.g.: <https://archive.org/details/in.ernet.dli.2015.56928/>.  
Accessed August 2019.
- [8] Ed. Vipassana Research Institute. *Chatthasangiti Text*. Sixth council's edition of Vibhanga. Yangon 1954. Online e.g.: <https://suttacentral.net/vb1/pli/ms>.  
Accessed August 2019.
- [9] Ed. Vipassana Research Institute. *Chatthasangiti Text*. Sixth council's edition of Dhammasangani. Yangon 1954. Online e.g.: <https://suttacentral.net/ds1.1/pli/ms>.  
Accessed August 2019.

