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THE PATH OF PURITY

BEING
A TRANSLATION OF
BUDDHAGHOSA'S VISUDDHIMAGGA

BY

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PART III
OF UNDERSTANDING

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THE PATH OF PURITY

PART III

PAÑÑĀKKHANDHĀ

CHAPTER XIV

[436] EXPOSITION OF THE AGGREGATES (*KHANDHĀ*)

Now since the monk, who has fulfilled satisfactorily the development of concentration and has enjoyed its benefits through higher knowledge, has fully developed that concentration which is shown under the head of mind (*citta*) in the expression :

*The man discreet, on virtue planted firm,
In mind and understanding trained,¹*

he should at once develop understanding. But it is not easy to define, much less develop, understanding, which has been stated too briefly. Therefore, in order to show it in detail and the manner of developing it, the following questions are asked:—

1. What is understanding ?
2. In what sense is it understanding ?
3. What are its characteristics, its essence, its manifestations, its proximate cause ?
4. How many kinds of understanding are there ?
5. How should it be developed ?
6. What are the advantages of developing understanding ?

And these are the answers:—

1. *What is understanding ?*

Understanding is manifold and of various kinds. In trying to explain² all that, the answer might not fulfil the intended

¹ See above, p. 1 of Part I.

² Read *vibhāvayitum*, as on p. 84 of text.

meaning, and moreover it might lead to wavering; therefore we say, with reference to what is intended here:—Understanding is insight-knowledge associated with moral thought.

2. *In what sense is it understanding?*

It is understanding in the sense of knowing in various ways. What is this understanding? It is the knowing in various ways as distinct from perceiving and cognizing (or being conscious). [437] Now although perception, consciousness¹ and understanding are the same as regards knowing, perception is the mere noting of objects such as blue-green, yellow; it cannot reach the penetration into characteristics as impermanent, ill, selfless. Consciousness knows objects to be blue-green, yellow, and reaches the penetration into characteristics. But it cannot endeavour to reach the manifestation of the Path. Understanding knows the object and reaches the penetration into characteristics as said above, and it reaches through endeavour the manifestation of the Path.

Suppose that three persons: one an undiscerning child, one a peasant, one a banker, see a heap of coins on a counter. The undiscerning child just knows that the coins are pretty and variegated, long, square, round; but does not know that they are held to be valuables for the use and employment² of men. The peasant knows that they are pretty and variegated, and that they are held to be valuables for the use and employment² of men; but does not know such distinctions as: This coin is genuine, that false, and that half genuine. The banker knows all the varieties; he knows that by looking at the coins, or by striking them and listening to the sound, or by finding out what smell or taste they have, or by holding them in the hand. He knows further that they were made by such and such a master in such and such a village, market town, city, or on such and such a hill, or by the banks of such and such a river. The application of this simile should be understood³ thus: Because it seizes just the appearance of an object as blue-green and so forth, perception is like the seeing of the

¹ *Viññānaṃ.*

² Read *upayogaparibhogam.*

³ See *Questions of Milinda* i, 132, n. 2.

coins by the undiscerning child. Because it seizes the appearance of the object as blue-green and so forth, and also leads to penetration of the characteristics, consciousness is like the seeing of the coins by the peasant. Because it seizes the appearance of the object as blue-green and so forth, leads to the penetration of the characteristics, and also leads to the manifestation of the Path, understanding is like the seeing of the coins by the banker. Therefore this understanding is to be understood as the knowing in various ways as distinct from perceiving and being conscious. With reference to this the statement was made: "It is understanding in the sense of knowing in various ways."

It is not certain to be found where there are perception and consciousness.¹ [438] But where it is present it is not to be distinguished from those two states, because it is not possible to make distinctions such as, "This is perception, this is consciousness, this understanding," so subtle and difficult to discern are they. Hence said the reverend Nāgasena: "*A difficult thing, sire, has been done by the Blessed One.*" "*What difficult thing, reverend Nāgasena, has been done by the Blessed One?*" "*A difficult thing, sire, has been done by the Blessed One when he declared the determination of these immaterial states, mind and its coefficients, which have arisen in one object, saying, this is contact, this is feeling, this is perception, this is volition, this is mind.*"²

3. *What are its characteristics, its essence, its manifestation, its proximate cause?*

Here understanding has the characteristic of penetrating into the true nature of states; it has the function of dispelling the darkness of bewilderment which covers the true nature of states; it has the manifestation of not being bewildered. Because of the statement: "*He who is concentrated knows, sees a thing as it really is,*"³ concentration is its proximate cause.

¹ It is not present in states of consciousness with two root-conditions, or with no root-conditions (*duhetuka, ahetuka*).—*Tīkā*.

² See *Expositor* 187; *Questions of Milinda* i, 133.

³ See above, p. 430, n. 1.

4. *How many kinds of understanding are there?*

It is of one kind through its characteristic of penetrating the true nature of states (*monad* 1). It is of two kinds as worldly and transcendental (*dyad* 1); likewise as being with the cankers, without the cankers¹ and so forth (*dyad* 2); by way of fixing mental and material qualities (*dyad* 3); of being accompanied by joy and by even-mindedness (*dyad* 4); and of being the plane of discernment and of culture (*dyad* 5). It is of three kinds as being made by imagination, by tradition, by culture (*triad* 1); likewise by way of the limited, sublime, infinite object (*triad* 2); of skill in profit, loss and means (*triad* 3); and of laying to heart as to the internal and so forth (*triad* 4). It is of four kinds by way of knowledge about the Four Truths (*tetrad* 1); and by way of the Four Analyses and so forth (*tetrad* 2).

Of these, the onefold portion (*monad* 1) is plain in meaning.

In the twofold portion (*dyad* 1), understanding which is associated with the Path in worldly (states of consciousness) is worldly; that which is associated with the transcendental Path is transcendental. Thus it is of two kinds as worldly and transcendental. In the second dyad, understanding which is affected by the cankers is with cankers; that which is not affected by them is without cankers. In meaning, this understanding which is with, or is without, the cankers, is understanding which is worldly, or is transcendental. And the same with such statements as "Understanding which is associated with cankers is with cankers; that which is dissociated from cankers is without cankers." Thus it is of two kinds, as with, or without, cankers, and so on.

In the third dyad, that understanding which exists in the fixing of the four immaterial aggregates of him who is striving for insight is understanding for the fixing of mental qualities.² [439] That which exists in the fixing of his material aggregates is understanding for the fixing of material qualities. Thus it is of two kinds by way of fixing mental and material qualities.

In the fourth dyad, understanding in the two classes of moral

¹ Read *sāsavānāsavā*°.

² Read *nāmavavathāpanapaññā*.

consciousness of the realm of sense and in the sixteen classes of path-consciousness of the four Jhānas according to the Fivefold System, is accompanied by joy. Understanding in the two classes of moral consciousness of the realm of sense, and in the four classes of path-consciousness of the Fifth Jhāna, is accompanied by even-mindedness. Thus it is of two kinds by way of being accompanied by joy or by even-mindedness.

In the fifth dyad, understanding of the First Path is the plane of discernment;¹ understanding of the remaining three Paths is the plane of culture. Thus it is of two kinds by being the plane of discernment and of culture.

In the first of the triads, understanding effected through one's own imagination without learning from another person, is made by imagination; that which is acquired by learning from another person and effected through tradition, is made by tradition; that which is effected through culture in whatsoever way, and has attained to ecstasy, is made by culture. And this has been said: "*Of these, which is understanding made by imagination? Such conformable patience, view, fancy, experience, consideration, delight in contemplating things as one acquires without learning from another to the effect that matter . . . feeling . . . perception . . . complexes . . . consciousness of which karma is their own property, or which are conformable to the truth, are impermanent in respect of vocational works, or of works of art or science directed by right application,—this is called understanding made by imagination. . . . Through learning from another it is understanding made by tradition. And all understanding of one who has acquired the attainments, is made by culture.*"² Thus it is of three kinds as being made by imagination, by tradition, or by culture.

In the second triad, understanding which proceeds in respect of states of the realm of sense, has a limited object; that which proceeds in respect of states of the realms of form and the formless, has a sublime object. This twofold understanding is worldly insight. Understanding which proceeds in respect of Nibbāna has an infinite object. It is transcendental

¹ Read °*paññā dassanabhūmi*.

² *Vibhaṅga* 324 f.

insight. Thus understanding is of three kinds by way of the object as limited, as sublime, and as infinite.

In the third triad, profit means increase. It is twofold as being due to destruction of disadvantages, and to production of advantages. Skill in it is skill in profit. As it has been said: "*Therein, which is skill in profit? As one attends to these states, immoral states which have not arisen do not arise; and immoral states which have arisen are put away. Or, as one attends to these states, [440] moral states which have ~~not~~ arisen, come to arise; and moral states which have arisen, lead to growth, increase and fulfilment of culture. The understanding, the knowing in various ways . . . the absence of bewilderment, the investigation of states, the right views therein,—this is called skill in profit.*"¹ And loss means decrease. It also is twofold as being due to destruction of advantages and production of disadvantages. Skill in it is skill in loss. As it has been said: "*Therein, which is skill in loss? As one attends to these states, moral states which have not arisen do not arise,*² *and so on.*" Everywhere, that skill which arises instantly, being equal to the occasion in matters of bringing about and effecting various states, is called skill in means. As it has been said: "*And all understanding in bringing about various actions, is skill in means.*"³ Thus it is of three kinds, by way of skill in profit, loss, and means.

In the fourth triad, insight-understanding which is exercised after one has grasped one's own aggregates, is the laying to heart as to the internal; that which is exercised after one has grasped another person's aggregates or the external form which is not bound by controlling faculties, is the laying to heart as to the external; that which is exercised after one has grasped both, is the laying to heart as to the internal and the external. Thus it is of three kinds by way of laying to heart as to the internal, and so on.

In the first of the tetrads, knowledge which proceeds with reference to the truth about Ill is knowledge about Ill; that which proceeds with reference to the origin of Ill is knowledge

¹ *Vibhāṅga* 324 f.

² Insert *na* before *uppajjantī*.

³ *Vibhāṅga* 326.

about the origin of Ill; that which proceeds with reference to the cessation of Ill is knowledge about the cessation of Ill; that which proceeds with reference to the path leading to the cessation of Ill, is knowledge about the path leading to the cessation of Ill. Thus it is of four kinds by way of knowledge about the four Truths.

In the second tetrad the four Analyses are the four kinds of knowledge making distinctions as to the meaning, and so on. And the Buddha has said: "*Knowledge in respect of the meaning is the analysis of meaning. Knowledge in respect of doctrine is the analysis of dhamma. Knowledge in respect of a true etymological interpretation therein (i.e. meaning, doctrine) is analysis of interpretation. Knowledge in respect of the foregoing threefold knowledge is analysis of ready wit.*"¹ Herein "meaning" briefly is a synonym for the result of a root-condition.

Because the result of a condition is got, obtained, attained in consequence of the conditions, therefore is it called the meaning. In detailed explanation: [441] Anything that is produced by causes, Nibbāna, the sense of what is spoken, result, action,—these five states should be understood as the meaning. Knowledge which makes distinctions in respect of that meaning on the part of one who reflects thereon, is the analysis of meaning. Briefly "dhamma" is another name for root-cause. Because a root-cause disposes, produces, or manages to attain this or that result, therefore is it called "dhamma." In detailed explanation: Whatever root-condition brings about a result, the Noble Path, whatever is spoken, morality, immorality,²—these five should be understood as "dhamma." Knowledge which makes distinctions in respect of that "dhamma" on the part of one who reflects thereon, is the analysis of "dhamma." And this interpretation has been shown specifically in Abhidhamma in this way: "*Knowledge in respect of ill is analysis of meaning. Knowledge in respect of the origin of ill is analysis of dhamma.*"

¹ *Vibhaṅga* 293, 331.

² Punctuate the text accordingly. And cf. *Points of Controversy*, Appendix, Note 4.

Knowledge in respect of the cessation of ill is analysis of meaning. Knowledge in respect of the path leading to the cessation of ill is analysis of dhamma.¹ Knowledge in respect of root-condition is analysis of dhamma. Knowledge in respect of the result of a condition is analysis of meaning. Knowledge in respect of those states which have been born, produced, have come to be, come to arise,² come to birth, manifested themselves, is analysis of meaning. Knowledge in respect of that state from which these states have been born, produced, have come to be, come to arise, come to birth, manifested themselves, is analysis of 'dhamma.' . . . Knowledge in respect of old age and death is analysis of meaning. Knowledge in respect of the origin of old age and death³ is analysis of dhamma. . . . Knowledge in respect of the cessation of compounded things is analysis of meaning. Knowledge in respect of the path leading to the cessation of compounded things is analysis of 'dhamma.' . . . Here in this world a monk knows 'dhamma' 'sutta,' mixed prose and verse . . . 'vedalla.' This is called analysis of 'dhamma.' He knows the meaning of everything that is spoken: 'This is the meaning of what is spoken.' This is called analysis of meaning. Which are the states that are moral? When a moral thought arises which is of the realm of sense . . . these are the moral states. Knowledge in respect of them is analysis of 'dhamma.' Knowledge in respect of their result is analysis of meaning."⁴ As regards "Knowledge in respect of a true etymological interpretation therein," in respect of that meaning and doctrine there is a true etymology, an imperishable usage of words, which being recited, spoken, uttered, the hearer knows: "This is the true etymology. That is not the true etymology." Knowledge which makes distinctions in respect of the Māgadhi language, of true and natural etymology, the root-speech of all beings [442] is analysis of interpretation. For he who has attained to analysis of etymological interpretation knows, upon hearing (the sequence): *phasso, vedamā*, that they are of true etymology. But when he hears (the sequence): *phassā, vedamā*,⁵

¹ This and the preceding sentence are omitted in the text.

² Supply *nibbatā* in the text. ³ Read *jarāmaraṇasamudaye nāṇaṃ*.

⁴ *Vibhaṅga* 293 f.

⁵ Read *phassā vedanā*.

he knows that they are not true in etymology. “ Knowledge in respect of the (threefold) knowledge ” is the knowledge with knowledge as object possessed by one who reflects upon knowledge of all three kinds as the object. Or, it is knowledge treated in detail by way of its spheres and functions, and so on, in respect of the aforesaid kinds of knowledge. Analysis of ready wit is the meaning.

And these four Analyses make distinctions in two places: the province of probationers and the province of non-probationers. The Analyses possessed by the Chief Disciples and the Great Disciples are of the province of non-probationers. Those possessed by Ānanda the Elder, Citta the householder, Dhammika the lay-brother, Upāli the householder, Khujjuttarā the lay-sister and others, are of the province of probationers.

Making distinctions in these two spheres, these Analyses are purified in five ways: through attainment, study, hearing, query, former application. Of these, “ attainment ” means the obtaining of Saintship. “ Study ” is the learning of the Buddha’s word. “ Hearing ” is listening to “ dhamma ” respectfully and profitably. “ Query ” is question for settlement as regards the literal meaning and the general sense.¹ “ Former application ” is effort for insight through constant devotion² to the religion of the Buddhas until one has approached the knowledge of Adaptation and of Adoption.

Others have said:

Wide knowledge, former application,
And study, mastery of languages,
Attainment, query, calling on the sage,
And friendship,—these comprise Analysis.

Therein “ former application ” is as said above. “ Wide knowledge ” is proficiency in book lore and the branches of

¹ *Yassa hi padassa attho dūvīññeyyo tam gaṇṭhipadam. Yassa adhippāyo dūvīññeyyo tam atthapadam.*—*Tīkā.*

² Constant, i.e. devotion to the subject of meditation even while walking to and from his dwelling-place and the village to which he resorts for alms.

arts and science. "Mastery of languages" means proficiency in the languages of the hundred and one countries, especially in the Māgadhi language. "Study" is the study of the Buddha's word, be it just the Chapter of Similes.¹ "Query" is questioning about the meaning and determination of even one verse. "Attainment" is Stream-winner'ship or . . . Saintship. "Calling on the sage" means to be near teachers who are learned and full of wit. "Friendship" is the getting of such friends.

[443] As to them, the Buddhas and Individualist Buddhas attain to their analytical knowledge through former application and attainment. Disciples depend on all of them. There is no such thing as special application to the development of a subject of meditation in order that analytical knowledge may be attained. But its attainment by probationers takes place at the conclusion of the emancipation known as the fruition of probationership. And its attainment by non-probationers takes place at the conclusion of the emancipation known as the fruition of non-probationership. Like the Ten Powers of the Tathāgatas, the analytical powers of the Elect are consummated by the fruition of the Elect. Thus, with reference to them was it said, "fourfold by way of the four Analyses."

5. *How should it be developed?*

Herein, because states such as the aggregates, sense-organs, elements, faculties, truths, dependent origination, are the "plane" of understanding, the two purities of morality and of mind are its "root"; and the five purities:—that in respect of views, the overcoming of doubt, the knowledge and discernment of the right Path and the wrong Path,² the knowledge and discernment of the Middle Way, knowledge and discernment—are its "body," therefore one should develop it, making his knowledge mature through study and query in those states³ which are its "plane," fulfilling the two purities which are its "roots," and the five which are its "body." Such is the abstract.

But this is the detailed account.

¹ I.e. The Mūlapaṇṇāsa of the Majjhima Nikāya.

² Read *maggāmaggañāna*°.

³ Read *dhamesu* for *maggesu*.

It has been said that such states as the aggregates, sense-organs, elements, faculties, truths, dependent origination, are its “plane.” Of them, “aggregates” are:—the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of activities, the aggregate of consciousness.

[*The aggregate of matter (rūpam).*]

Herein, whatever state has the characteristic of changing through cold and so forth,¹—all such states taken together are to be known as the aggregate of matter.² Though it is one in kind through its characteristic of changing, it is of two kinds as primary (principle of nature) and as derived. Of these, “primary matter” is fourfold: the earth-element, water-element, fire-element, air-element. Their characteristics, function, manifestation, have been stated in determining the four elements.³ And as to the proximate cause, each has the other three for its proximate cause.⁴ [444] “Derived material qualities” are twenty-four in number: eye, ear, nose, tongue, body, visible object, sound, odour, taste, femininity, masculinity, vitality-controlling faculty, heart-basis, body-intimation, speech-intimation, space-element, buoyancy of matter, plasticity of matter, wieldiness of matter, integration of matter, continuity of matter, decay of matter, impermanence of matter, solid food.

⁵Of these, the “eye” has the characteristic of sentience for natural phenomena⁶ fit for being directly impinged upon by the seen thing, or of sentience sprung from action caused by a desire to see the object. It has the function of drawing consciousness towards objects; it has the localizing of visual cognition as its manifestation; it has the being produced by action caused by a desire to see, as proximate cause. The ear has the characteristic of sentience for phenomena fit for

¹ I.e. heat, hunger, thirst, and so on.

² Or, “form” (*rūpa*). “Changing” is *rūpana*.

³ See above, p. 402 f.

⁴ See above, p. 421, where the four elements, considered as “powder,” are shown to be dependent each on the other.

⁵ This and the following paragraph are repeated in *Expositor* 408 f.

⁶ *Bhūta* = *mahābhūta*, according to the Commentary.

being directly impinged upon by sounds, or of sentience sprung from action caused by a desire to hear sounds; it has the function of drawing consciousness towards sounds; it has the localizing of auditory cognition as its manifestation; and it has a proximate cause as above. The nose and the tongue, and lastly, the body, may be analogously defined.

But some say that eye is a sentient surface for phenomena having excess of heat (fire); that ear, nose, tongue, are sentient surfaces for phenomena having excess of mobility (~~air~~), extension (earth), cohesion (water); that body is a sentient surface for all phenomena. Others again, in the case of the last four senses, assign sentience as follows: space-element, mobility, cohesion, extension.

Such persons should be asked: Adduce your Sutta! Surely they will never find such a Sutta. But some of these give as their reason that object-seizing is aided by visible objects which are qualities of heat,¹ and so for the other senses. They should be answered: "Who has said that visible objects are qualities of heat, and so on?" [445] Nay, it is not permissible to say of indivisible phenomena, this is a quality of that.

Should they say: "Just as you assigned the functions of sustaining and so forth, on the part of extension and the others, owing to the excess of this and that phenomenon among the various supports,² so should you agree to this expression: 'Visible objects and so on, are qualities of elements' from seeing the excess in visible and other sense-objects when in these supports there is preponderance of heat,³ and so on,"—they should be answered thus: "If the smell in cotton with a preponderance of extension is greater than that of fermented liquor with a preponderance of cohesion, and if the colour of cold water be inferior to that of

¹ For instance, light as a quality of lamp-fire aids in the seizing of the visible object by the eye; sound as a quality of mobility aids the seizing of the audible object by the ear; and so on.

² I.e. the material objects sprung from the four elements.

³ Such as the blazing and dazzling column of fire, audible sound of wind, good taste in earth, sweet taste in water.

hot water with an excess of heat,—if these were so, we should agree to your expression. But since neither of these two can happen, therefore you should give up the special reasoning in regard to those phenomena which are bases. As in one group, although there is no distinction of phenomena, the tastes of visible and other objects are unlike each other, so, even though there is no other special reason, the visual and other sentient organs are unlike each other.” What is that reason which is not mutually common? The reason of the distinction among the senses is just action. Therefore from the difference of action, and not from that of phenomena, the difference in these is to be understood.

Verily if phenomena were different [in kind], there would be no sentient organ. Hence the ancient thinkers said: “The sentient organ is [sentient] of phenomena similar [to itself], not of dissimilar.”¹ And so among these sentient organs, because they are distinct and because of the differences of action, eye and ear seize the object before they have come into physical contact with it. This is because consciousness arises in an object which does not adhere to its own basis.² Nose, tongue, and tactile sense seize their object while in physical contact with themselves. This is because consciousness arises in objects which adhere to their own basis.

And [of the five derived material substances] what, in the world, is called the eye is like a dark-blue lotus-petal, surrounded by dark eye-lashes and variegated by black and white discs. In³ the circle of vision where arise images of the bodies of men standing, right in front, in the middle of the black disc surrounded by white circles of the constituent organism of the eye, it [the sentient organ] permeates the ocular membranes as sprinkled oil permeates seven cotton wicks. And it is served by the four elements performing the functions of sustaining, binding, maturing and vibrating, just as a princely boy is tended by four nurses performing the functions

¹ Cf. the Greek theorem: Knowledge is of like by like, e.g., in Aristotle's *De Anima* i, 2, 5.

² Namely, one of the great essentials or primaries.

³ This paragraph is repeated in *Expositor* 403 f.

of holding, bathing, dressing and fanning him. And being upheld by the caloric order, by thought and nutriment, and guarded by vitality¹ and attended by colour, odour, taste, and so on, the organ, no bigger in size than the head of a louse, [446] stands duly fulfilling the nature of the basis and door of visual cognition, and so on. As it has been said by the Dhamma-Captain :

That organ of the visual sense by which
Objects are apprehended, is a small
And subtle thing, and like a louse's head.²

In³ the interior of the compound organ of the interior of the "ear," at a spot shaped like a finger-ring and fringed by tender, tawny hairs, tended by the elements of which the different kinds have been mentioned, sustained by the caloric order, by mind, by nutriment, guarded by vitality, attended by colour and so on, it stands duly fulfilling the nature of the basis and door of auditory cognition and so on.

In the interior of the compound organ of the "nose," at a spot shaped like a goat's hoof, tended, supported, guarded, attended [as aforesaid], it stands duly fulfilling the nature of the basis and door of olfactory cognition and so on.

Above the middle of the compound organ of the "tongue," at a spot shaped like the upper part of a torn lotus leaf, it stands duly fulfilling the nature of the basis and door of gustatory cognition and so on.

But in the "body," wherever there is derivative matter, the body as field of touch⁴ everywhere becomes [the object of] service, sustenance, protection, attendance, as said above. Like oil diffusing itself over a cotton-rag, it stands duly fulfilling the nature of basis and of door of bodily cognition and so on.

Just as snakes, crocodiles, birds, dogs, jackals⁵ incline their minds towards their pastures—i.e., the ant-hill, water,

¹ I.e. Life-controlling faculty.

² Untraced.

³ This and the next three paragraphs are repeated in *Expositor* 407 f.

⁴ *Kāya* (body) does duty also for "sense-organ of touch," or "skin-sensibility."

⁵ Delete the hyphen between *śingālā* and *rūpā*.

the sky, a village, a graveyard—so these sentient organs, the eye and so on, should be regarded as inclining towards visible objects and so on, their spheres.

Of visible objects and so on other than the sentient organs, “visible object” has the characteristic of impinging on the eye, the function of being the object of visual cognition, and the manifestation of being its sphere; it has the four great essentials [or primaries] as proximate cause. And so also with all derived material qualities. Wherever there is any distinction, we shall mention it. And this visible object is of various sorts as dark blue, yellow, and so forth.

“Sound” has the characteristic of impinging on the ear, the function of being the object of auditory cognition, and the manifestation of being its sphere; it is of various kinds such as the sound of the drum, the sound of the *mudinga*.

[447] “Odour” has the characteristic of impinging on the nose, the function of being the object of olfactory cognition, and the manifestation of being its sphere; it is of various kinds such as the odour of roots, the odour of essences.

“Taste” has the characteristic of impinging on the tongue, the function of being the object of gustatory cognition, and the manifestation of being its sphere; it is of various kinds, such as the taste of roots, the taste of trunks.

“Femininity” has the feminine nature as characteristic, the function of showing, “This is woman,” the manifestation of being the cause of the feminine sex, attribute, behaviour and feature. “Masculinity” has the masculine nature as characteristic, the function of showing, “This is man,” the manifestation of being the cause of the masculine sex, attribute, behaviour and feature. Both of them are diffused through the whole body, as is skin-sensibility. But it cannot be said that they are obtained where skin-sensibility is obtained, or where it is not obtained. There is no mutual mixing as there is none in material objects and taste, and so on.

“Vitality-controlling faculty” has the characteristic of watching over co-existent material objects, their procedure as function, their maintenance as manifestation, the primary element to be maintained as proximate cause. Such a plan

as to the characteristic of watching and so forth, may exist; but only when there are co-existent material objects to watch over, can the life-faculty watch over them, as water guards the lotus and so on. It guards them as the nurse a child, though they each have their own cause. Like the captain of a ship it itself proceeds through association with the states which have been made to proceed. It does not proceed beyond the moment of break-up, because of the non-existence of states which it is to cause to proceed. It does not maintain them at the moment of break-up because it itself is breaking up, as the wick with failing oil cannot sustain the lamp-light. But it is not devoid of the power to watch, prolong, maintain, since at the moment mentioned it has accomplished those functions. Thus should it be regarded.

“Heart-basis” has the seat of the elements of presentative and representative intellection for characteristic, the function of bearing these two elements,¹ the manifestation of carrying them. Inside the heart, depending on the blood which has already been described² in the discourse on mindfulness as to the body, served by the primary elements performing the functions of supporting and so on, sustained by the caloric order, by thought and by nutriment, guarded by vitality, it stands fulfilling the nature of the basis of the elements of presentative and representative intellection and associated states.

“Body-intimation” is the mode of change which gives aid to the sustaining, supporting, shaking of the co-existent physical body, undergone by the element of mobility sprung from thought giving rise to such acts as stepping forward. [448] It has the function of making one’s intentions known, the manifestation of being the condition for the agitating of the body, the element of mobility set up by the mind as the proximate cause. Because it gives intimation of its intentions through the agitating of the body, and because it itself is to be known through the body, called the body-agitation, it is

¹ Or, “the property of being the abode of these two elements.”

² See above, p. 293.

known as body-intimation. Such acts as stepping forward are due to the shaking of material qualities and so on, born of the caloric order and bound up with those which are born of mind, and which shake on account of body-intimation. Thus it is to be understood.

“Speech-intimation” is the mode of change which gives aid to the impact with the derived matter¹ in the earth-element sprung from thought giving rise to the different kinds of speech. It has the function of making one’s intentions known, the manifestation of being the condition for the sounds of speech, the element of extension set up by the mind as proximate cause. Because it gives intimation of its intentions through the sounds of speech, and because it itself is to be known through speech, called the physical and speech sounds, it is known as speech-intimation. Just as, on seeing a sign for water in a forest, such as the bone of a cow’s head raised high on a post, one knows, “Here is water,” so people, grasping the agitating of the body and the sounds of speech, know the intimations of body and of speech.

“Space-element”² has the characteristic of delimitating material objects, the function of showing their boundaries, the manifestation of showing their limits, or the state of being untouched by the four primaries and of being their holes and openings as manifestation, the separated objects as proximate cause. It is that of which in the separated groups we say, “This is above, this is below, this is across.”

“Buoyancy of matter” has non-sluggishness as its characteristic, removing the heaviness of material objects as its function, quickness of change as its manifestation, buoyant matter as its proximate cause. “Plasticity of matter” has non-rigidity as characteristic, removing the rigidity of material objects as function, absence of opposition in all acts [due to its own plasticity] as manifestation, plastic matter as proximate cause. “Wieldiness of matter” has workableness suitable or favourable to bodily actions as characteristic, removal of

¹ I.e. the earthy element of the speech-organs such as the throat, palate.

² Cf. *Expositor* 425 f.

non-workableness as function, non-weakness as manifestation, workable matter as proximate cause. These three do not abandon one another. Yet though this be so [they are mutually distinguishable]. That change of matter which is buoyancy of matter is buoyancy of material objects, non-sluggishness and the special kind of change which is as the quick movement of one free from ailment, and is produced from the opposite cause to that perturbation of the elements which makes the sluggishness of matter. [449] That change of matter which is plasticity of matter is plasticity of objects like that of well-pounded leather, is distinguished by tractableness, suavity in all special works, and is produced from the opposite cause to that perturbation of the elements which makes the rigidity of matter. That change of matter which is wieldiness of matter is wieldiness of material objects like that of well-polished gold, is distinguished by suitability for all bodily works, and is produced from the opposite cause to the perturbation of the elements which makes unsuitableness. Thus should their difference be understood.

“Integration of matter” has the characteristic of accumulation, the function of making material things rise at the beginning, leading them, or the fullness of matter as manifestation, integrated matter as proximate cause. “Continuity of matter” has the characteristic of continuous procedure, the function of linking or building without a break, unbroken series as manifestation, matter bound without a break as proximate cause. Both integration and continuity are synonyms of the production of matter. Yet, so as to make clear the difference in the mode of production, [the Blessed One] has taught us the Outline¹ as [distinguishing between] integration and continuity. But because there is, in a real sense, no difference in meaning, therefore in the exposition of these two terms he said, “*That which is accumulation of sense-organs is integration of matter,*” “*That which is integration of matter is continuity of matter.*”² And in the Commentary accumulation should be understood as genesis, as when water

¹ Cf. *Dhammasaṅgani*, § 596.

² *Ibid.*, §§§ 642, 732, 865.

issues from a hole dug in the river bank; integration as growth, as when the hole is full of water; continuity as continuous procedure, as when the water overflows. What does this comparison signify? By sense-organ is implied accumulating; and by accumulation, sense-organ. Therefore the initial production of material objects is accumulation; the production of others over and above those, is integration because they appear with the mode of growth;¹ the repeated production of still others over and above those, is continuity because they appear with the mode of binding without a break. Thus should it be understood.

“Decay” has the characteristic of maturity of matter; leading (to disruption) as function; want of a fresh state, though not devoid of its intrinsic nature, as manifestation, like rotten paddy; the maturing matter as proximate cause. Change coming over teeth, and so on, is shown by² their broken state, and so on. This refers to evident change, which is absent from immaterial objects, where decay is hidden. It is also absent in earth, water, mountains, the moon and the sun, and so on, where change is uninterrupted.³

[450] “Impermanence of matter” has the characteristic of complete dissolution, the merging of matter as function, destruction and evanescence as manifestation, matter undergoing dissolution as proximate cause.

“Solid food” has the characteristic of nutritive essence, the function of fetching matter [to the eater], the sustaining [of the body] as its manifestation, substance to be swallowed as its proximate cause.

These are the material qualities that are mentioned in the Text. But in the Commentary other material qualities are brought together, to wit: the material quality of strength, of origin, of production, of ill-health and, in the opinion of some, of torpor. But the material quality of torpor is rejected from one with this statement: “Surely thou art a sage, the perfectly Enlightened One! There are no Hindrances in thee.” Of

¹ Read *vaḍḍhi ākārena*.

² Reading *vikārā dassitā* for *vikāradassanato*.

³ See *Expositor* 427 f. for a fuller explanation.

the others, the material quality of ill-health is implied in decay and impermanence; that of production, in integration and continuity; that of origin, in the element of water; that of strength, in the element of air. Therefore has it been decided that not one of them has a separate existence. Thus these twenty-four kinds of derived matter, and the aforesaid four kinds of primary matter make twenty-eight kinds, neither more nor less.

And all of them are one in kind as not being a condition, unconditioned, dissociated from condition, causally related, worldly, cankerous;¹ of two kinds, as internal and external, gross and subtle, distant and near, determined and undetermined, sentient organ and non-sentient organ, controlling faculty and non-controlling faculty, derivative and underivative.

Of them, five beginning with the eye are "internal" because they proceed in dependence upon the personality. The rest, being outside, are "external." Twelve: e.g., nine beginning with the eye, and the three elements other than the water-element, are "gross" as they are to be seized through impact. The rest, being contrary thereto, are "subtle." That which is subtle, being of a nature difficult to penetrate, is "distant." The other, being of a nature easy to penetrate, is "near." Eighteen:—e.g., the four elements, thirteen beginning with the eye, and solid food, are "determined" as they transcend limits, change, and characteristics, and are to be seized in their intrinsic nature. The rest, being contrary thereto, are "undetermined." Five, beginning with the eye, by being clear like the surface of a mirror as the condition of grasping the material objects, and so on, are "sentient organs." The rest, being contrary thereto, are "not [451] sentient organs." Sentient organ, together with the three beginning with femininity, is "controlling faculty" in the sense of governance. The rest, as being contrary thereto, are "not controlling faculty." That of which we shall say further that it is born of action, is "derivative"² from being seized-as-effect by an action. The rest, as being contrary thereto, are "underivative."

¹ *Dhammasaṅgaṇī*, § 584 f.

² "*Upādinna*," see *Expositor* 55.

Again, all the material qualities are of three kinds by way of the triplets, such as visible, born of action, and so on. Of them, material sense-organ in the gross material qualities is visible and re-acting; the rest is invisible and re-acting. All that is subtle is invisible and non-re-acting. Thus matter is of three kinds by way of the triplet of the visible. By way of the triplet beginning with "born of action" matter that is produced by action is "born of action"; that produced by some other cause is "not action-born"; that not produced by any cause is neither action-born nor not-action-born. That which is produced from consciousness is "born of consciousness"; that produced by some other cause is "not born of consciousness"; that not produced by any cause is neither born of consciousness nor not born of consciousness. That which is produced from nutriment is "born of nutriment"; that produced from some other cause is "not born of nutriment"; that not produced by any cause is neither born of nutriment nor not born of nutriment. That which is produced by the caloric order is "born of caloric order"; that produced by some other cause is "not born of caloric order"; that not produced from any cause is neither born of caloric order nor not born of caloric order. Thus it is of three kinds by way of the triplet born of action, and so on.

Again, it is of four kinds by way of the tetrads, such as things seen and so on, material form and so on, physical basis and so on. Of these, matter as sense-object is said to be "seen" from being the object of sight. Sound as sense-object is said to be "heard" from being the object of hearing. The three: odour, taste, touch, are said to be "considered" from being the objects of the controlling faculties which seize objects in contact. The rest is said to be "cognized" from being the object of cognition. Thus it is of four kinds by way of the tetrads of what is seen, and so on.

And herein, matter that is determined is material form. The space-element is defined matter. Material qualities beginning with bodily intimation and ending in wieldiness¹

¹ Read *°pariyantaṃ vikārarūpaṃ*.

are matter undergoing change. Birth, decay and disruption are material qualities showing characteristics. Thus is it of four kinds by way of the tetrads of material form, and so on.

And herein, what is known as the material quality of the heart is a physical basis, not door. The two intimations are door, not basis. The sentient organ of matter is both basis and door. The rest is neither basis nor door. Thus it is of four kinds by way of the tetrad of the physical basis, and so on.

Again it is of five kinds as born of from one, two, three, four, or from nothing whatever. Of these, that which is produced by action and by consciousness is produced from one [cause]. Of these, matter as controlling faculty together with the heart-basis, is produced by action. The two intimations are produced by consciousness. That which is produced by consciousness and caloric order is produced by two [causes], that is sound as sense-object. That which is produced by caloric order, consciousness, nutriment [452] are produced by three [causes], that is the three beginning with buoyancy. That which is produced by the four [causes] beginning with action, are produced by four [causes], that is everything other than the material quality of characteristic. This material quality of characteristic is not produced by any [cause]. Why? For there is no origin of origin itself. In anything that has been originated there appear the two, just maturing and breaking up. What has been allowed as the birth from something of birth itself in such statements as: "Matter as sense-object, sound as sense-object, odour as sense-object, taste as sense-object, touch as sense-object, space-element, water-element, buoyancy of matter, pliancy of matter, wieldiness of matter, integration of matter, continuity of matter, solid food: these states spring from consciousness" is because birth is seen at the moment when causes which produce the material qualities display their power in their functions. Thus is it to be understood.

This is the substance of the detailed discourse on the aggregate of matter.

[*The aggregate of Consciousness.*]

Now as to the other aggregates, everything taken together that has the characteristic of enjoying is to be known as the aggregate of feeling. Everything taken together that has the characteristic of perceiving is to be known as the aggregate of perception. Everything taken together that has the characteristic of bringing about (composing) is to be known as the aggregate of mental activities. Everything taken together that has the characteristic of cognizing is to be known as the aggregate of consciousness. Of them, because it is very easy to know the others when the aggregate of consciousness is understood, therefore we will begin our exposition with the aggregate of consciousness.

“Everything taken together that has the characteristic of cognizing is to be known as the aggregate of consciousness,”—thus has it been said. What is this consciousness with the characteristic of cognizing? As has been said: “*Friend, it is because he cognizes, that we speak of consciousness.*”¹ Consciousness, thought, mind, are the same in meaning.² Consciousness with its characteristic of being conscious is one in intrinsic nature. It is threefold in kind: moral, immoral, indeterminate. Of these, the moral is fourfold by way of plane: the realm of sense, the realm of form, the realm of the formless, the transcendental.

Of these the realm of sense is of eight kinds owing to the divisions into joy and equanimity, understanding, and external prompting (instigation), to wit: (*A*) accompanied by joy, (*B*) associated with understanding, (*c*) unprompted (or instigated), (*C*) prompted; likewise (*b*) dissociated from understanding; (*D*) accompanied by equanimity, (*B*) associated with understanding, (*c*) unprompted, (*C*) prompted; [453] likewise (*b*) dissociated from understanding.³ (*ABC*) As when one derives

¹ *Majjhima* i, 292.

² *Vīñānaṃ cittaṃ mano.* Cf. *Samyutta* ii, 94.

³ Expanded: ABe =1. DBe =5.
 ABC =2. DBC =6.
 Abc =3. Dbc =7.
 AbC =4. DbC =8.

joy and gladness from the merits of a thing given or of the recipient, and so on, or from some other cause of joy; and in consequence of right views operating in suchwise as, "There is charity to be made" does meritorious deeds such as giving gifts unhesitatingly and unurged by others, the consciousness then is accompanied by joy, associated with understanding and unprompted. (*ABC*) But when, being joyful and glad in the aforesaid manner, he follows right views and does them hesitatingly through lack of unimpeded charity, and so on, or on being urged by others, the consciousness is the same but prompted. In this sense the prompting is equivalent to the former effort which arises in oneself or in others. (*Abc*) When immature children who are in the habit of behaving as they see the moral attainments of their relatives, see the monks, they become joyful, and at once give them what is in their hands or salute them, then the third class of consciousness arises. (*AbC*) When they behave so on being urged by their relatives, saying: "Give! Salute the monks!" then the fourth class of consciousness arises. (*DBc, etc.*) When, owing to the absence of merits in things to be given or the recipient, and so on, or any other cause for joy, there is a lack of joy in the four-statements, then the remaining four classes accompanied by equanimity arise. Thus should be understood the eightfold moral consciousness in the realm of sense according to the divisions into joy and equanimity, understanding and prompting.¹

The realm of Form is of five kinds as being conjoined with jhāna-factors, to wit: the first conjoined with inception of thought, sustained thinking, zest,² ease, concentration, the second with excessive applied thinking, then the third with excessive sustained thinking, then the fourth with detached zest, the fifth with ease set at rest and conjoined with equanimity and concentration.

The realm of the Formless is of four kinds as being conjoined with the four formless jhānas: the first conjoined with jhāna of the infinitude of space as has been already described; the

¹ *Dhammasaṅgārī*, §§ 1-159.

² *Pīṭi*, rendered above by "joy."

second, third, and fourth, with the infinitude of consciousness, and so on.

The transcendental is of four kinds as being conjoined with the four Paths; thus, moral consciousness is of twenty-one kinds.

[454] The immoral is single in plane: of the realm of sense. It is of three kinds as to the root: greed, hate and delusion are the roots. Of them, that which has its root in greed is of eight kinds owing to the divisions of joy and equanimity, wrong views and external promptings, to wit: accompanied by joy, associated with wrong views, unprompted, and prompted; the same with the dissociated from wrong views; accompanied by equanimity, associated with wrong views, unprompted, and prompted; the same with the dissociated from wrong views. As when in joy and gladness one follows wrong views in such wise as: "There is no evil in sensual pleasures" and enjoys sensual pleasures or believes in the good things of this world in their essence, with a mind keen in its nature and unurged by others, then the first immoral consciousness arises. When one does thus with a weak consciousness, urged by others, then it is the second. But when one does not follow wrong views but merely in joy and gladness follows sensual pleasures or covets others' wealth or steals others' property, with a consciousness keen in its nature and unurged, then it is the third. When one does thus with a weak and urged consciousness, then it is the fourth. When, from a lack of sensual pleasures or absence of some other cause for joy, there is joy wanting in the above statements, then the remaining four accompanied by equanimity arise. Thus the root in greed is to be understood as eightfold according to the divisions into joy and equanimity, wrong views, external promptings. That which has its root in hate is twofold as accompanied by grief, associated with hatred, and unprompted, and prompted. It should be understood as proceeding in a strong or weak form in times of taking life, and so on. That which has its root in delusion is twofold as accompanied by equanimity, associated with doubt and associated with flurry. It should be understood as proceeding

in times of indecision¹ and wavering. Thus the immoral consciousness is of twelve kinds.

The indeterminate is twofold in kind: resultant and inoperative. Of these the resultant is of four kinds as to plane: of the realm of sense, of the realm of form, of the realm of the formless, and transcendental. Of these, the realm of sense is of two kinds: moral resultant and immoral resultant. And the moral result is twofold: unconditioned and conditioned. Of them the unconditioned is devoid of conditions for results such as non-greed. It is of eight kinds: eye-consciousness, ear-, nose-, tongue-, body-consciousness, the mind-element (presentative) with the function of receiving, the two elements of mind-consciousness² (representative) with the function of deciding [and registering].

[455] Of them, eye-consciousness has the characteristic of cognizing a material object dependent on the eye, the function of making just matter its object, the manifestation of facing towards matter, the absence of the inoperative mind-element with a material object as proximate cause. Ear-, nose-, tongue-, body-consciousnesses have the characteristic of cognizing sounds, and so on, dependent on the ear, and so on, the function of making just the sound, and so on, their object, the absence of the inoperative mind-element with sound, and so on, for object as proximate cause. The mind-element has the characteristic of cognizing material objects, and so on, immediately after eye-consciousness, and so on, the function of receiving material objects, and so on, the manifestation of that capacity, the absence of eye-consciousness, and so on, as proximate cause. The twofold mind-consciousness-element with an unconditioned resultant and the function of receiving, has the characteristic of cognizing the six objects, the function of receiving and so forth, the manifestation of that capacity, the heart-basis as proximate cause. It is divided because it is conjoined with joy and equanimity, and has two and five localities. For one of them is associated with joy because it clearly proceeds in a decidedly desirable object, and has two

¹ Read *asan*°.

² Delete comma after *dve*.

localities because it proceeds at the five doors, and at the conclusion of apperception by way of receiving and registering. The other is associated with equanimity because it clearly proceeds in a neutral object, and has five localities because it proceeds by way of examining, registering, reconception, life-continuum and decease. And this eightfold consciousness with an unconditioned resultant is divided into two kinds: with a constant object, and with an inconstant object. It is of three kinds as being indifferent, easeful, joyful in feeling. For the fivefold consciousness has a constant object as it proceeds in the material objects, and so on, in due order; the remainder has an inconstant object.¹ The mind-element proceeds in the five objects, material and so on, the twofold mind-consciousness-element in the six. Body-consciousness is conjoined with ease. The mind-consciousness-element with the two localities is conjoined with joy; the rest with indifference. Thus should be known the eightfold moral, resultant unconditioned consciousness.²

The conditioned consciousness is associated with such resultant conditions as non-greed. Like the moral of the realm of sense, it is of eight kinds through joy, and so on. But it does not, as does the moral, proceed in six objects by way of almsgiving, and so on. It proceeds in six objects included among the limited states by way of reconception, life-continuum, decease and registration. It should be understood as prompted and unprompted by way of [the causal relation of] arrival. [456] Though there is no distinction among the associated states, the resultant is without potentiality³ like the reflection of the face on the surface of a mirror, and so on. The moral should be understood to be possessed of potentiality like the face. It is just the immoral result that is unconditioned. It is of seven kinds: eye-consciousness, ear-, nose-, tongue-, body-consciousness, mind-element with the function of receiving, mind-consciousness-element. Its characteristics and so on, should be understood by what has been said about

¹ Read *aniyatā* for *saniyatā*. ² Cf. *Dhammasaṅgani*, §§ 431-98.

³ “*Ussāha*” is explained in the *Tikā* as “potentiality for producing a result in a continuity not free from ignorance, craving and conceit.”

the moral unconditioned result. It is only the moral results that take desirable and neutral objects; these (the immoral) take undesirable and neutral objects. Those are of three kinds through indifference, ease, joy; these of two kinds through pain and indifference. And of these, body-consciousness is accompanied by pain, the rest by indifference. And the indifference in them is of low order and not so very sharp as the pain. In the others (the moral), the indifference is of high order, and is not so very sharp as the ease. Thus the resultant consciousness of the realm of sense is to be understood as of twenty-three kinds, these namely: seven immoral results and the foregoing sixteen moral results.

The resultant of the realm of form is fivefold like the moral. That, however, proceeds in a process of apperception by way of right attainment, this in birth by way of reconception, life-continuum and decease. Similarly the resultant of the realm of the formless is fourfold like the moral. And the different ways in which it proceeds are as said above concerning the resultant of the realm of form.

The transcendental resultant, being the fruition of consciousness joined to the four Paths, is of four kinds. It proceeds in two ways, by way of the process of the Path and by way of attainment.¹

Thus in the four planes the entire resultant consciousness is of thirty-six kinds.

The inoperative consciousness as to the division into "plane" is of three kinds: of the realm of sense, of the realm of form, and of the realm of the formless. Of these the realm of sense is of two kinds: unconditioned and conditioned. Of these the "unconditioned" is bereft of conditions, an operative where is absence of greed, etc. It is of two kinds, as divided into mind-element and ideational, or representative element.² Of these, mind-element has the characteristic of cognizing material objects, and so on, which precede eye-consciousness, and so on, the function of adverting, the manifestation of facing towards material objects, and so on,

¹ Follow the v.l. in the text.

² Lit. mind-consciousness-element.

the cutting-off of life-continuum, as proximate cause. It is yoked to indifference. The ideational-element is of two kinds: common and special. •

[457] Of these, the common unconditioned inoperative accompanied by indifference, has the characteristic of cognizing the six objects; as to work, it has the function of determining, at the five doors and the mind-door; the manifestation of that state; it has the absence of either the unconditioned resultant mind-door-consciousness, or the life-continuum as proximate cause. The special unconditioned inoperative, accompanied by joy, has the characteristic of cognizing the six objects. As to work, it has the function of producing laughter at objects¹ not held in respect by the saints, the manifestation of such a state, and assuredly the heart-basis for proximate cause. Thus the unconditioned inoperative of the realm of sense is of three kinds. And the conditioned inoperative is, like the moral inoperative, of eight kinds through the divisions into joy, and so on. But only the moral arises in the case of probationers and the many-folk, and this (conditioned) only in the case of saints. This is the difference.

Thus consciousness of the realm of sense is of eleven kinds; those of the realm of form and the formless, are of five kinds and four kinds like their respective moral [consciousness]. The difference between this (inoperative) and the moral is to be known through their arising in the case of saints. Thus in the three planes the entire inoperative consciousness is of twenty kinds. And thus there are eighty-nine classes of consciousness in all, namely: moral, twenty-one; immoral, twelve; resultant, thirty-six; inoperative, twenty.

And how about those that proceed in fourteen ways through conception, life-continuum, adverting, seeing, hearing, smelling, tasting, touching, receiving, examining, deciding, apperceiving, registering, death? When through the power of the eight moral consciousnesses of the realm of sense, beings are re-born among devas and men, then, making as object² one or other among actions and attributes of actions, attributes

¹ Such as beauty, colour of skin, and so forth.

² Cf. *Compendium of Philosophy*, 149 f.

of destinies which appear to them at the time of death, there proceed by way of reconception, nine resultant consciousnesses, to wit: eight conditioned results of the realm of sense and the unconditioned resultant ideational element, accompanied by indifference, and the resultant of the weak, twice-conditioned moral [consciousness] which arises in eunuchs, and so on, among men. When through the power of the moral consciousness of the realms of form and the formless, beings are re-born among existences of form and the formless, then, making as object the actions and attributes of actions which appear to them at the time of death, there proceed, by way of reconception, nine resultants of the realms of form and the formless. And when through the power of the immoral, beings are re-born in a state of woe, then, making as object one or other among actions, attributes of actions, attributes of destinies which appear to them at the time of death, there proceeds, by way of reconception, one immoral unconditioned resulting ideational element.

[458] Thus, here nineteen kinds of resultant consciousness are to be known as proceeding by way of re-birth. And when reconception-consciousness ceases, immediately following it there proceeds, in that very object, (one or other of the actions, and so on) a similar subconsciousness¹ which is the result of this or that action. Again a similar subconsciousness proceeds.

When thus there is no² other uprising of consciousness which submerges the continuity, the subconsciousness proceeds, like the stream of a river, an infinite number of times during such times as when one is asleep without seeing dreams. And those (flashes of) reconception-consciousness also should be understood to proceed by way of subconsciousness.

And when, the subconscious continuity proceeding, the controlling faculties of beings are able to seize objects, then, as a visible object enters the path of the eye there is impact of the sentient eye-organism with the object. Then there is a vibrating of the subconsciousness by the power of the impact. Next, the subconsciousness ceasing, there arises the inoperative

¹ Being associated with the reconception-consciousness in root-cause.

² Punctuate the text accordingly.

mind-element¹ dwelling on that very object and effecting the function of adverting as though cutting off the subconsciousness. And the same with the ear-door and the others. And when the sixfold object enters the avenue at the mind-door, immediately after the vibrating of the subconsciousness, there arises the unconditioned, inoperative ideational element accompanied by indifference, effecting the function of adverting as though cutting off the subconsciousness.²

Thus should be understood the proceeding of the two classes of inoperative consciousness by way of adverting. And immediately after the adverting, there arise at the eye-door eye-consciousness with the sentient eye for physical basis and effecting the function of seeing; at the ear-door and the others, ear-, nose-, tongue-, body-consciousness, effecting the functions of hearing, and so on.

They are moral resultant in respect of desirable and neutral objects, immoral resultant in respect of undesirable and neutral objects. Thus should be understood the proceeding of the ten kinds of resultant consciousness by way of seeing, hearing, smelling, tasting, touching.

In accordance with such a statement as:³ “*Immediately after the eye-consciousness-element has arisen and ceased, there arises the appropriate mind-element which is mind, thought, thinking. . .*” there arises immediately after eye-consciousness, and so on, [459] the mind-element which receives their very object and which, immediately after a moral result, is moral resultant and, immediately after an immoral result, is immoral resultant. Thus should be understood the proceeding of two kinds of resultant consciousness by way of receiving.

In accordance with such a statement as: “*Immediately after the mind-element has arisen and ceased, there arises the appropriate ideational element which is mind, thought, thinking . . .*”⁴ there arises, examining the object received by the mind-element, the resultant conditioned mind-consciousness-element which is immoral resultant after an immoral resultant

¹ Or, the five-door-adverting.

² See text, p. 458, n. 1.

³ *Vibhanga* 88.

⁴ *Ibid.* 89 f.

mind-element, accompanied, by joy in a desirable object after a moral result, accompanied by indifference in a neutral object. Thus should be understood the proceeding of three kinds of resultant consciousness by way of examining.

Immediately after the examination there arises, determining that very object, the inoperative, unconditioned ideational element, accompanied by indifference. Thus is to be understood the procedure of one inoperative consciousness by way of determining.

Then, immediately after the determination, if the object such as visible form, and so on, be large, there come into play in the object as has been determined, six or seven apperceptions by way of some one among the eight moral of the realm of sense, or the twelve immoral, or the nine remaining inoperative of the realm of sense. This is the manner at the five doors. But at the mind-door immediately after the mind-door-adverting, there arise those (twenty-nine classes of apperceptual consciousness just mentioned).¹

Above the Adoption, that apperception comes into play which obtains a cause (such as wise attention), from among these, to wit: five moral and five inoperative of the realm of form, four moral and four inoperative of the realm of the formless, four classes of Path-consciousness and four of Fruition-consciousness of the transcendental. Thus is to be understood the procedure of the fifty-five classes of moral, immoral, inoperative, resultant consciousness by way of apperception.

But if at the conclusion of apperception, a very large object at the five doors is manifested at the mind-door also, then by means of that cause, which is obtained by way of desirable objects, and so on, and of apperceptual consciousness with a previous action by beings of the realm of sense, at the conclusion of apperception of the realm of sense, there arises once or twice one resultant consciousness or another of the eight conditioned resultants of the realm of sense, or of the three resultant, unconditioned ideational elements which follows the apperception which has come into play, at

¹ *Tāni yevā ti apphannaṃ vā ti ādinā vuttāni ekūnatimsa kāmāvacara javanāni yeva.—Tīkā.*

an object other than that of the life-continuum, just as the water follows for a little while the boat which is going up the stream. [460] That consciousness, being worthy of proceeding in an object of the life-continuum, at the conclusion of apperception is known as "registration"¹ because it proceeds making the object of apperception its own object. Thus is to be understood the procedure of eleven classes of resultant consciousness by way of the registered object.

At the conclusion of registration the life-continuum again proceeds. When the life-continuum is cut off, the advertent and so on, again proceed. Thus the continuity of consciousness which has obtained a cause proceeds as advertent immediately after the life-continuum, as seeing, and so on,² immediately after the advertent. Thus it proceeds again and again according to the system of consciousness, until the life-continuum in an existence is exhausted. And the last subconscious life-continuum in an existence is called *decease*, because it passes away from that existence. Therefore it also is of nineteen kinds. Thus is to be understood the procedure of the nineteen kinds of resultant consciousness by way of decease. And after decease re-birth again proceeds; after re-birth, life-continuum again proceeds. Thus unbroken, proceeds the continuity of consciousness of beings passing to and fro the [three] sources of life, [five] destinies, [seven] conscious durations, [nine] sentient abodes. But whoso among them attains to saintship, his consciousness ceases on the cessation of his decease-consciousness.

This is the substance of the detailed discourse on the aggregate of consciousness.

[*The Aggregate of Feeling.*]

Now in what also has been stated as: "Everything taken together that has the characteristic of enjoying is to be known as the aggregate of feeling,"³ the characteristic of feeling itself is feeling. As it has been said: "*Friend, a man feels and therefore it is called feeling.*"⁴ From its intrinsic nature of the

¹ Lit. "That-object."

² I.e. hearing, smelling, tasting, touching.

³ Above, p. 527.

⁴ *Further Dialogues* i, 208.

characteristic of enjoying, it is single. As good, bad,¹ indeterminate, it is of three kinds. Of these, that which is associated with moral consciousness described as "Of the realm of sense, of eight kinds owing to the divisions of joy, indifference, insight, complex," is good feeling. That which is associated with the immoral is bad feeling. That which is associated with the indeterminate is indeterminate feeling.

[461] It is of five kinds owing to the difference due to intrinsic nature: pleasant, painful, joyful, sad, indifferent. Of these, that which is associated with body-consciousness, of the moral result, is pleasant. That which is associated with the immoral result is painful. And joyful is the feeling which is associated with sixty-two classes of consciousness, namely, from the realm of sense with four moral, four conditioned resultants, one unconditioned resultant, four conditioned inoperatives, one unconditioned inoperative, four immoral; and from the realm of form, excepting the consciousness of the fifth jhāna, with four moral, four resultant, four inoperative; and from the transcendental, excepting the eight which are of the fifth jhāna, with the remaining thirty-two moral results, for the eight transcendental classes of consciousness make forty by virtue of the five jhānas, since there is no transcendental consciousness which is without a jhāna. That which is associated with the two immoral is sad feeling. That which is associated with the remaining fifty-five classes of consciousness is indifferent feeling.

Of these five kinds, pleasant feeling has the enjoying of a desirable tangible object as characteristic, the waxing of associated states as function, physical satisfaction as manifestation, the controlling faculty of the body as proximate cause. Painful feeling has the enjoying of an undesirable tangible object as characteristic, the waning of associated states as function, physical affliction as manifestation, the controlling faculty of the body as proximate cause. Joyful feeling has the enjoying of a desirable object as characteristic, the making use of an object anyhow with the mode of desire as function,

¹ Or moral, immoral.

mental satisfaction as manifestation, tranquillity as proximate cause. Sad feeling has the enjoying of an undesirable object as characteristic, the making use of an object anyhow with the mode of no desire as function, mental affliction as manifestation, and verily the heart-basis as proximate cause. Indifferent feeling has neutral enjoyment as characteristic, the not waxing or waning of associated states as function, peaceful state as manifestation, consciousness void of zest as proximate cause.

This is the substance of the detailed discourse on the aggregate of feeling.

[*The Aggregate of Perception.*]

Now in what also has been stated as: "Everything taken together that has the characteristic of perceiving is to be known as the aggregate of perception,"¹ the characteristic of perceiving itself is perception. As it has been said: "*Friends, he perceives and therefore it is called perception.*"² From its intrinsic nature of the characteristic of perceiving, it is single. As moral, immoral, indeterminate, it is of three kinds. Of these, [462] that which is associated with moral consciousness is moral perception. That which is associated with the immoral is immoral perception. That which is associated with the indeterminate is indeterminate perception. Verily there is no consciousness which is dissociated from perception. Therefore the divisions of perception are as many as those of consciousness. Though it is equally differentiated as consciousness, all perception as regards characteristic and so on, has the characteristic of perceiving. It has the function of giving hint as to the cause of recognition saying, "That is the very same thing!" as do hewers of logs, and so on, with logs, and so on. It has the manifestation of producing the laying to heart by virtue of the hint taken, as a blind man *sees* the elephant.³ It has the object conceived in the mind as the

¹ Above, p. 527

² *Further Dialogues* i, 208.

³ I.e. in his mind's eye, forming an idea of the elephant from the particular part of the elephant which he happens to touch.

proximate cause, like the perception which arises to young deer on seeing scarecrows, thinking they are men.

This is the substance of the detailed discourse on the aggregate of perception.

[*The Aggregate of Mental Activities.*]¹

And in what has been stated as: "Everything taken together that has the characteristic of bringing about is to be known as the aggregate of mental activities,"² the characteristic of bringing about (composing) is the characteristic of forming a group. Which is that? The mental activities themselves. As it has been said: "*Because they compose a compound. That is why, brethren, the word 'activities-compound' is used.*"³ They have the characteristic of composing, the function of combining,⁴ the manifestation of being busy,⁵ the remaining three aggregates [of mind] as proximate cause. Though of one kind in characteristic and so on, they are of three kinds as moral, immoral, indeterminate. Of these, those which are associated with moral consciousness are moral, those associated with the immoral are immoral, and those associated with the indeterminate are indeterminate.

Of these, those that are associated with the first moral consciousness of the realm of sense are thirty-six, namely: twenty-seven which are constant, and which appear in their true nature, the four or-whatever states,⁶ the five which are not constant.⁷

¹ *Sanñhārā*, also rendered "complexes," "mental coefficients": "synergies" is the latest term suggested by Mrs. Rhys Davids, *Buddh. Psych. Ethics*, second edition, xi.

² Above, p. 527.

³ *Kindred Sayings* iii, p. 73.

⁴ *āyūhana*. This meaning is not registered in P.T.S. Dictionary (s.v.). *Rāsikaraṇalakkhaṇan ti sampiṇḍanalakkhaṇam, tato sanñhārā āyūhana rasā ti vuccanti.*—*Ṭīkā*.

⁵ *Vipphāra*, explained as *vyāpāra* by the *Ṭīkā*.

⁶ Cf. *Expositor* 174.

⁷ *Niyata*, constant, i.e. immutable by nature. Cf. *Points of Controversy* 355. The reference cannot be to *Dhammasaṅgāṇī*, §§ 1028-30, which deal with the five acts that have immediate results, and are *niyata*, in the sense that they are "fixed as to their consequences."

Of these,—

Contact	Absence of Hate
Volition	Absence of Dullness
Applied Thinking	Repose of Mental Factors ¹
Sustained Thinking	Repose (serenity) of Mind
Zest	Buoyancy of Mental Factors
Energy	Buoyancy of Mind
Life	Pliancy of Mental Factors
Concentration	Pliancy of Mind
Faith	Wieldiness of Mental Factors
Mindfulness	Wieldiness of Mind
[463] Sense of Shame (conscientiousness)	Fitness of Mental Factors
	Fitness of Mind
Dread of Blame	Rectitude of Mental Factors
Absence of Greed (disinterestedness)	Rectitude of Mind

—these are the twenty-seven which appear in their true nature.

Desire-to-do	Attention
Resolve	Equanimity

—these are the four “or-whatever” states.

Pity	Abstinence from Misconduct of Speech
Sympathy	
Abstinence from Misconduct of Body	Abstinence from Wrong Livelihood

—these are the five inconstant states. For they arise occasionally, and when they do, they do not arise together.² Of these, *contact* means “it touches.” It has touching as characteristic, impact as function, “coinciding” (of the physical basis, object and consciousness) as manifestation, and the object which has entered the avenue [of awareness] as proximate cause. Though it is an immaterial state, it proceeds with respect to objects after the mode of “touching.” There is no impinging on one side of the object [as in physical contact],

¹ *Kāyo*. See *Expositor* 199. It may mean (1) the body (*Samyutta* i, 156); (2) the tactile sense; (3) bodily action; (4) any group as here.

² From here, cf. *Expositor* 143 f.

nevertheless it causes consciousness and object to be in collision, as visible objects and the eye, sound and the ear. It has coinciding as manifestation, because it is revealed through its own cause, known as the coinciding of three (basis, object, and consciousness). Because it arises by means of suitable "adverting," and through some faculty (i.e., eye, and so on), and immediately in the object that has been prepared by consciousness, therefore it has as its proximate cause an object that has entered the avenue of thought. And because it is the source of feeling, it is to be regarded as a hideless cow.¹

Volition is that which co-ordinates, that is, it binds closely [to itself associated states as objects].² This is its characteristic; its function is conation.³ It has directing as manifestation, like the chief discipline, the head carpenter, and so on, who fulfil their own and others' duties.⁴ It is also evident that it proceeds by causing associated states to be energetic in such things as recollecting an urgent work, and so on.

[464] Whatever should be said concerning applied and sustained thinking and zest, has been said in the elucidation of the first Jhāna in the exposition of the earth-device.⁵

Energy is the state of an energetic man. It has strengthening as its characteristic, supporting the co-existent states as function, opposition to giving way as manifestation. It has been said: "*He, being agitated, makes a rational effort*"⁶; hence it has agitation, or the basic condition of making energy, as proximate cause. Right effort should be regarded as the root of all attainments.

Life is that by which [associated states] live, or it itself lives, or just the living. Its characteristics, and so on, should be understood as in the case of the life of matter.⁷ What is different is that there it is the life of material things, here it is that of immaterial states.

¹ Just as a hideless cow suffers pain whatever place it comes in contact with, so contact gives rise to feeling.

² *Abhisandahati*, see *Expositor* i, appendix.

³ *Āyūhana*.

⁴ *Expositor* 148.

⁵ Above, p. 164 f.

⁶ *Milinda* i, 57.

⁷ See *The Aggregate of Matter* above, p. 515.

Concentration is that which places the mind fittingly or well in an object ; or it is just the placing well of the mind. It has not-scattering, or not-wavering¹ as characteristic; the welding together of the co-existent states as function, as water kneads bath-powder into a paste ; and peace of mind as manifestation. It is distinguished by having ease as proximate cause. Like the steadiness of the flame of a lamp² in the absence of wind, so should steadfastness of mind be understood.

By it [persons or associated states] believe, or it itself believes, or the mere believing—this is faith. It has believing or confiding as characteristic; purifying as function, like the water-purifying gem, or aspiring faith as function, like the crossing of the floods ; freedom from pollution, or decision, as manifestation ; an object worthy of faith, or factors of stream-winning such as hearing the Good Law and so on,³ as proximate cause. It should be regarded as at once hand, property, and seed.⁴

By it associated states remember the object, or it itself remembers the object, or the mere remembering—this is mindfulness. It has “not floating away”⁵ as characteristic; the fighting of forgetfulness⁶ as function; guarding, or the state of facing the object, as manifestation; firm perception or application in mindfulness as regards the body, and so on, as proximate cause. It should be regarded as a door-post from being firmly established in the object, and as a door-keeper from guarding the door of the senses.

Conscientiousness is that which abominates misconduct in body, and so on. It is a synonym for shame. Dread of blame is that which dreads misconduct in body, and so on.

¹ The *Ṭīkā* says the not-scattering refers to itself, and the not-wavering to associated states.

² Read *ḍipaccīnam* for *ḍīpacchīnam*.

³ Association with good folk, wise attention, conduct in conformity with the Law. *Samyutta* v, 347.

⁴ I.e. as emblems of agency, fulfilment, and condition of good thoughts.

⁵ Not allowing any floating away, as of a pumpkin in a stream. It does not suffer the object to slip, but keeps it steady as a rock.—*Ṭīkā*.

⁶ Read *asammosa*, which the *Ṭīkā* defines as the opposition of *sammosu*, not its absence. Read accordingly in *Expositor* 161.

It is a synonym for agitation at evil. Of the two, conscientiousness has the abominating of evil as characteristic, dread of blame has fear as characteristic. Conscientiousness has as its function the non-doing of evil deeds owing to the mode of shame, dread of blame owing to fear. From their modes which have just been described they have the shrinking from evil as manifestation, respect for self and others [465] as proximate cause. Out of self-respect one abandons, like a daughter of noble family, evil-doing by means of conscientiousness. Out of respect for the world one abandons, like the courtesan, evil-doing by means of dread of blame. These two states should be regarded as guardians of the world.

By this they do not lust, or it itself does not lust, or the mere act of not lusting—this is the absence of greed (or disinterestedness). And the same for absence of hate and absence of dullness. Of these three, absence of greed has the characteristic of the mind being free from cupidity for an object of thought, or of its being detached, like a drop of water on a lotus leaf. It has the function of not appropriating, like an emancipated monk; and the manifestation of detachment, like a man falling into a foul place. Absence of hate has the characteristic of freedom from churlishness or from resentment, like an agreeable friend; the function of destroying vexation or dispelling distress, like the sandal wood; the manifestation of being pleasing, like the full moon. Absence of dullness has the penetration of intrinsic nature, unfaltering penetration, as its characteristic, like the penetration of an arrow shot by a skilled archer; illumination of the object as its function, as it were a lamp; non-perplexity as its proximate cause, as it were a good guide in the forest. And the three should be regarded as the roots of all moral states.

Rest of *kāya* is the calming of the three groups of mental factors. Rest of *citta* is the calming of mind. *Kāya* here refers to the three aggregates—feeling, perception, and mental activities. These two states, being taken together, have the characteristic of pacifying the suffering of both mental factors and consciousness; the function of crushing the suffering of both; the manifestation of an unwavering and

cool state of both ; and have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as distraction, which cause the disturbance of mental factors and consciousness. *

Buoyancy of *kāya* is the buoyant state of mental factors ; buoyancy of *citta* is the buoyant state of mind. They have the characteristic of suppressing the heaviness of the one and the other ; the function of crushing heaviness in both ; the manifestation of opposition to sluggishness in both ; and have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as sloth and torpor, which cause heaviness in mental factors and consciousness.

Pliancy of *kāya* is the pliant state of mental factors ; pliancy of *citta* is the pliant state of mind. They have the characteristic of suppressing the rigidity of mental factors and of consciousness ; the function of crushing the same in both ; the manifestation of setting up no resistance ; and have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as opinionativeness and conceit, which cause rigidity in mental factors and consciousness.

Wieldiness of *kāya* is wieldiness of mental factors ; *citta*-wieldiness is wieldiness of mind. They have the characteristic [466] of suppressing unwieldiness¹ in both ; the function of crushing the same in both ; the manifestation of success of both in making objects of thought ; and they have mental factors and consciousness as proximate cause. They should be regarded as the opponents of the remaining hindrances which cause unwieldiness in mental factors and consciousness ; as bringing faith in objects of faith, and patient application in works of advantage, and as being like the purity of gold.

Kāya-fitness is fitness of mental factors ; *citta*-fitness is that of mind. They have the characteristic of the freedom of mental factors and of consciousness from illness ; the function of crushing illness in both ; the manifestation of freedom from

¹ Read *kāyacittākam*°.

evil; they have the mental factors and consciousness as proximate cause. They should be regarded as the opponents of the corruptions, such as diffidence, which cause illness in both.

Kāya-rectitude is rectitude of mental factors; *citta*-rectitude is that of mind. They have the characteristic of straightness in both; the function of crushing crookedness in both; the manifestation of non-deflection; they have mental factors and mind as proximate cause. They should be regarded as the opponents of the corruptions, such as deception and craftiness, which cause crookedness in mental factors and consciousness.

Desire is synonymous with wish to act. Hence its characteristic is wish-to-act, its function is searching for an object, its manifestation, having the object at its disposal, which object is its proximate cause. In the taking of an object by the mind, desire should be regarded as the stretching forth of the hand.¹

Resolve as to an object is choice of the same. Its characteristic is determination, its function, opposition to slinking along,² its manifestation is judging,³ its proximate cause is an object fit to be decided. Owing to its unshakable nature as to the object, it should be regarded as a stone pillar.

Attention is a mode of work, working in the mind. It makes mind, so to speak, different from the previous mind. It is of three kinds: attention which regulates the object, attention which regulates process-consciousness, attention which regulates apperception. Of these, that which regulates the object is called attention because it makes [the object] in the mind. It has the characteristic of driving associated states towards the object, the function of joining associated states to the object, the manifestation of facing the object, which object is its proximate cause. It is included in the aggregate of mental coefficients, and should be regarded as

¹ As by thieves to grasp an object in the dark.

² *Asamsappana*, as of an irresolute child, thinking: Shall I do it? shall I not do it?—*Tīkā*. Cf. *Āṅguttara* v, 288, 291.

³ *Atthasālinī* reads *niccala*, "unshakableness."

the charioteer of associated states because it regulates the object. Attention which regulates process-consciousness is a synonym for the adverting of mind at the five doors (presentative consciousness); and attention which regulates apperception is a synonym for mind-door-adverting (representative consciousness). The latter two kinds of attention are not intended here.

Equanimity¹ is neutrality regarding various states. It has the characteristic of carrying on consciousness and mental properties equally, the function of checking deficiency and excess [467], or of cutting off partisanship; it has the manifestation of neutrality. By virtue of its indifference regarding consciousness and mental properties, it should be regarded as a charioteer who treats with impartiality the well-trained horses he is driving.

Pity and sympathy are to be understood as described in the exposition of the divine states.² There is only this difference—there they have attained to ecstasy and are experienced in the realm of form; here they are experienced in the realm of sense.

Kāya-misconduct-abstinence means abstinence from misconduct in bodily action. And the same with the remaining two sentences. As regards characteristic, and so on, it has been said that none of these three trespasses or treads on objects of the other two. They have the function of shrinking from the same, the manifestation of not committing any of these evil acts, and they have faith, sense of shame, fear of blame, contentment and more as proximate causes. They should be regarded as produced by the state of mind averted from evil action.

Thus these thirty-six mental activities should be understood as being united with the first moral consciousness of the realm of sense,³ and so also with the Second Consciousness.⁴ What is distinctive is that in the latter they arise by instigation. Excepting absence of dullness, the remaining states

¹ Lit. "There-middleness."

³ *Dhammasaṅgani*, § 1.

² Ch. IX.

⁴ *Ibid.*, § 146.

are to be understood as being united with the Third Consciousness,¹ and so also with the Fourth. What is distinctive is that in the latter they arise by instigation. Excepting zest from among those states mentioned in the First Consciousness, the remaining states are united with the Fifth, and so also with the Sixth. What is distinctive is that in the latter they arise by instigation. Excepting absence of dullness, the remaining states are to be understood as being united with the Seventh, and so also with the Eighth. What is distinctive is that in the latter they arise by instigation. Excepting the three states of abstinence mentioned in the First, the remaining [thirty-three] states are united with the First Consciousness of the moral of the realm of form. Leaving out applied thought from these, the remaining [thirty-two] states are united with the Second. Leaving out sustained thought from these, the remaining [thirty-one] states are united with the Third. Leaving out zest from these, the remaining [thirty] states are united with the Fourth. Leaving out from these pity and sympathy from among the inconstant states, the remaining [twenty-eight] states are united with the Fifth. The very same are united in the Formless moral. The only distinction is their being in the realm of the Formless. As regards the transcendental, what has been said about the First Consciousness of the realm of form is to be understood as applicable to the Path-consciousness of the first Jhāna; what has been said about the Second Consciousness, and so on, of the realm of form, is to be understood as applicable to the different kinds of Path-consciousness of the Second Jhāna, and so on. The absence of pity and sympathy, the constancy of the abstinenes, the transcendality are [468] the distinctive features in them. Thus should be understood the mental

* activities which are moral.

Among the immoral, there are seventeen mental activities in the consciousness rooted in greed, namely, the thirteen which appear in their true nature, and which are constant and associated with the First immoral, and the four "or-what-

¹ *Dhammasaṅgani*, § 147 f.

evers.” Of these, the thirteen appearing in their true nature as:—

Contact	Concentration
Volition	Unconscientiousness
Applied Thought	Fearlessness of Blame
Sustained Thought	Greed
Zest	Dullness
Energy	Wrong Views
Life	

The four “or-whatevers” are:—

Desire-to-act	Distraction
Resolve	Attention

Of these, unconscientiousness means that it is not modest (or, does not abominate); the state of immodesty (or of not abominating) is unconscientiousness. Non-fear of blame is fearlessness of blame. Of them, unconscientiousness has the characteristic of not abominating misconduct of the body, and so on, or of the absence of shame. Fearlessness of blame has the characteristic of not being diffident on account of misconduct of the body, and so on, or of absence of confusion.¹ This is the short account. The detailed account is to be understood as the opposite of what has been said about conscientiousness and fear of blame.²

By it associated states lust, or itself lusts, or the mere act of lusting—such is greed. By it associated states are deluded, or itself is deluded, or just the being deluded—this is delusion (or dullness). Of them, greed has the characteristic of grasping the object like sticky lime; the function of clinging like a piece of flesh thrown into a hot pan; the manifestation of not letting go like a taint of lamp-black; the proximate cause of viewing the fetter-like states as enjoyment. Growing into a river of craving, it takes away beings to a state of woe, as a river of swift current carries away any object fallen into it to the great ocean. Thus should it be regarded.

¹ *Anuttāsa = asambhāmo.—Tīkā.*

² Above, p. 544.

Delusion has the characteristic of blindness or opposition to knowledge; the essence of non-penetration, or the function of covering the intrinsic nature of the object, the manifestation of being opposed to right conduct, or causing blindness; the proximate cause of unwise attention; and should be regarded as the root of all immoralities.¹

By its associated states see wrongly, or itself sees wrongly, [469] or as just the act of wrong seeing,—thus is its wrong view. It has unwise conviction as characteristic; perversion as function; wrong conviction as manifestation; the desire not to see the Elect as proximate cause, and should be regarded as supreme fault.²

Distraction is the state of an excited mind. Absence of calmness is its characteristic, like water agitated by the wind. Unsteadiness is its function, like a flag or banner struck by the wind. Trembling is its manifestation, like ashes scattered by impacts with a stone. Unwise attention due to the unsettled state of mind is its proximate cause. It should be regarded as wavering of the mind.

The rest of the immoral mental activities should be understood as said above. Their being immoral and their being vile owing to immorality, are what distinguishes them from [moral] activities.

Thus these seventeen mental activities should be understood as being united with the First immoral consciousness, and so also with the Second. What is distinctive is that in the latter they arise by instigation, and sloth-torpor is inconstant.

Of these, sloth is the unworkableness of mind. Torpor is stiffness of mind. The meaning is: Shrinkage due to lack of effort, and oppression due to lack of courage.³ Sloth and torpor, thus sloth-torpor. Of these, sloth has the characteristic of opposition to effort,⁴ the function of destroying

¹ For this and the two preceding paragraphs, cf. *Expositor* 331-2.

² *Expositor* 331.

³ Read *anussāhanasamphanatū asatti°*.

⁴ *Anussāha* = *ussāhapāṭṭhakkha*.—*Ṭīkā*.

energy,¹ the manifestation of sinking [the associated states]. Torpor has the characteristic of unwieldiness, the function of binding² the associated states, the manifestation of tardiness (in seizing an object) or drowsiness with blinking of the eyes.³ Both sloth and torpor have the proximate cause of unwise attention with discontent and yawning, and so on.

Excepting wrong views mentioned in the First consciousness, the remaining [sixteen] states should be understood (as being united) with the Third. What is distinctive is that in the latter, conceit is not constant. This conceit has the characteristic of haughtiness, the function of praising, the manifestation of desire for the banner (*i.e.*, self-advertisement); and it has greed dissociated from opinion as proximate cause, and should be regarded as madness. Excepting wrong views mentioned in the Second consciousness, the remaining states should be understood as being united with the Fourth, where also conceit and [sloth-torpor] are among the inconstant states. Excepting zest from those mentioned in the First Consciousness, the remaining states are united with the Fifth, and so also with the Sixth. The arising by instigation, and the inconstancy of sloth-torpor, are what is distinctive in the latter. Excepting views from those mentioned in the Fifth Consciousness, the rest are to be understood with the Seventh, where also conceit is not constant. Excepting views from among those mentioned in the Sixth Consciousness, the rest are to be understood with the Eighth, where also conceit and [sloth-torpor] are among the inconstant states.

[470] Of the two classes of consciousness rooted in hate, there are eighteen mental activities, to wit: eleven which appear in their true nature and which are constant, and are associated with the First Consciousness, four “or-whatever” states; three inconstant states.

* ¹ *Tīkā* reads *viriyāvanodanam* as *viriyassa avanodanam*, defining *avanodanam* (not in P.T.S. Dictionary) as *khīpanam*.

² Another reading is *odahanarasam*, the function of shutting (the door of consciousness).

³ Read *capalāyikā*°, which is not in the P.T.S. Dictionary.

Of these, the eleven appearing in their true nature are:—

Contact	Concentration
Volition	Unconscientiousness
Applied Thought	Fearlessness of Blame
Sustained Thought	Hate
Energy	Delusion
Life	

The four “or-whatever” states are:—

Desire	Distraction
Resolve	Attention

The three inconstant states are:—

Envy	Worry
Meanness	

Of these, by it [associated states] offend [the object], or itself is offensive, or the mere act of offending—this is hate. It has flying into anger (or churlishness) as characteristic, like a smitten snake; spreading of itself (or writhing), as when poison takes effect, as function; or, burning that on which it depends¹ as function, like a jungle fire; offending (or injuring) as manifestation, like a foe who has got his chance; the grounds of vexation as proximate cause, like urine mixed with poison.

Envy is that which envies, and has the characteristic of envying the prosperity of others, the function of taking no delight in such prosperity, the manifestation of turning one’s face from such prosperity, the proximate cause being such prosperity; and it should be regarded as a fetter.

Meanness is the state of being mean. It has, as characteristic, the concealing of one’s property, either attained or about to be attained; the not enduring the sharing of one’s property in common with others, as function; the shrinking from such sharing, or niggardliness or sour feeling² as manifestation; one’s own property as proximate cause; and it should be regarded as mental ugliness.

A contemptible act is *kukata*; the state of [a displeased mind, produced by making] such an act [its object] is worry

¹ I.e. the body or heart-basis.

² *Kaṭukañcukatā*, see *Expositor*, Index.

(*kuḅkrucca*). It has repentance as characteristic, sorrow at deeds of commission and omission as function, regret as manifestation, deeds of commission and omission as proximate cause; and it should be regarded as a state of bondage.¹

The remaining states are of the kinds described. Thus these seventeen mental activities should be understood as being united with the First Consciousness rooted in hate, as also with the Second. What is distinctive is the arising by instigation, and the inclusion of sloth-torpor among the inconstant states.

Of the two classes of consciousness rooted in delusion [471] there are thirteen mental activities which are united with the consciousness associated with perplexity, to wit: eleven appearing in their true nature as:—

Contact	Conscious Duration
Volition	Unconscientiousness
Applied Thought	Fearlessness of Blame
Sustained Thought	Delusion
Energy	Perplexity
Life	

Of these, conscious duration is weak concentration lasting just a moment.²

That which is devoid of the cure of thought is perplexity. It has shifting of the mind as characteristic, trembling as function,³ indecision or uncertain grasp as manifestation, unwise attention as proximate cause; and it should be regarded as doing harm to the attainments.

The remaining states are of the kinds described. Excepting perplexity from those mentioned in the consciousness associated with perplexity, the remaining twelve states are united

¹ See also *Expositor* 342-343 for the definitions of hate, envy, meanness, and worry.

² *Pavattithiti* is explained by the *Ṭikā* as *khanatthiti*, like the duration of the flame of a lamp in the wind. The *Abhidhammāvatāraṭṭhikā*, on the other hand, explains it as the duration of a process of consciousness which does not attain to factors of the Path and so on, and which therefore is void of decision (*pavattithiti matto ti cetaso pavatti saṅkhāto thiti matto, na maggaṅgādābhāvaṃ gacchati, adhimokkHAVirahato ti attho*).

³ The *Ṭikā* points out that whereas distraction proceeds, causing the mind to tremble over one object, perplexity causes the mind to tremble over many objects.

with that associated with distraction, wherein decision arises owing to the absence of perplexity. Together with this [decision] there remain thirteen mental activities. And owing to the production of decision, concentration becomes stronger. And whatever distraction there is, appears in its true nature; decision and attention come by way of the "or-whatever" states. Thus should the immoral mental activities be understood.

Of the indeterminate, the resultant indeterminate mental activities are of two kinds as unconditioned and conditioned. Of them, those that are associated with the unconditioned resultant consciousness are unconditioned. Of these, there are five which are associated with moral and immoral resultant eye-consciousness, to wit: four appearing in their true nature as:—

Contact	Life
Volition	Conscious Duration

and the "or-whatever" state, attention. And the same five are those that are associated with ear-, nose-, tongue-, body-consciousness. And eight are those that are [associated] with the double (i.e., moral, immoral) resultant mind-element, namely, the same five, applied thought, sustained thought, and decision. And the same eight are those that are associated with the threefold unconditioned mind-consciousness-element. Here in these three kinds, zest is excessive together with that [examining consciousness] which is accompanied by joy and which is present there. Thus should it be understood.

Those mental activities that are associated with the conditioned resultant consciousness are conditioned. Of these, those that are associated with the eight results in the realm of sense resemble those that are associated with the eight moral of the realm of sense. But pity and sympathy, which are among the inconstant states, are not among the results since they have beings for object; for the results of the realm of sense have certainly¹ limited objects. Not merely pity and sympathy, but also the abstinences are not present among the results [472]; for it has been said that the five Precepts are

¹ Read *ekanta*°.

moral. Those associated with the transcendental resultant consciousness of the realms of form, and of the formless, are the same as those associated with the moral consciousness. The inoperative, indeterminate mental activities also are divided into the unconditioned and the conditioned. Of them, those associated with the unconditioned, inoperative consciousness are unconditioned; and they are the same as those associated¹ with the twofold moral resultant mind-element and unconditioned mind-consciousness-element. But in the twofold mind-consciousness-element, energy is excessive. Owing to the presence of energy, concentration gains in strength. Such is the distinction here. Those associated with the conditioned, inoperative consciousness are conditioned. Of these, those associated with the eight classes of inoperative consciousness of the realm of sense resemble those associated with the eight moral of the realm of sense. But those associated with the inoperative of the realms of form and the formless, resemble in all respects the moral consciousness of the same. Thus should the indeterminate mental activities be understood.

This is the substance of the detailed discourse on the aggregate of mental activities.

[*The Classification of the Aggregate of Feeling as past, and so on.*]

This is the substance of the detailed discourse on the aggregates by the word-classifying method in Abhidhamma. The Blessed One has treated the aggregates in detail thus: “*Whatever matter there is, that is past, future, or present, subjective or objective, gross or refined, inferior or superior, distant or near, being grouped together, put together, as one, is called the aggregate of matter. Whatever feeling . . . whatever perception . . . whatever mental activities . . . whatever consciousness there is . . . is called the aggregate of consciousness.*”² In this passage “whatever” includes everything without remainder. “Matter” prohibits too wide a signification.³ In these two terms is implied everything that is intended of matter. Then

¹ Read *sampayutthi*°.

² *Vibhaṅga*, pp. 1, 3, 5, 7, 9.

³ I.e. beyond the actual meaning borne by the word “matter.”

begins its classification as past, and so on; for some matter is past, some is future, and so on. The same with feeling, and so on.

Of these, matter of the four kinds by way of time, continuity, occasion, moment, is known as "past" matter. Likewise "the future and the present." Of these, first, as regards *time*, matter which is prior to the reconception of a being in one becoming, is past; that which is subsequent to decess is future; that which is between these two stages is present. As to *continuity*, that which is set up by an equable season, and which is set up by agreeable food [473] is present matter, though it may arise earlier or later. That which is set up previous to that by unequable season or food, is past matter; that which is later is future matter. That which is born of consciousness and set up by a single process, single apperception,¹ single attainment, is present matter. That which is previous to that is past matter, later is future matter. There is no separate division of matter set up by Karma, such as past, and so on, by way of continuity. But such a division is to be understood as giving support to matter set up by the caloric order, by nutriment, by consciousness. As to *occasion*, whatever occasional [matter]² proceeds by way of continuity on such occasions as a single instant, the morning or the evening, night or day, is known as present matter. That which is previous to that is past matter; later is future matter. As to *moment*, that which is included in the three moments of genesis [stability, disruption] is present matter. That which is previous to that is future matter;³ that which is later is past matter.⁴ Further, that which has the functions of past root-condition and causal relation⁵ is past matter. That which has the functions of concluded root-condition and of causal relation not yet concluded, is present matter. That which has not arrived at the functions of either is future

¹ Single process and single apperception are explained by the *Tīkā* as the fifth door process and the sixth door process.

² *Tam tam samayan ti . . . tam tam samayavantam ti attho.—Tīkā.*

³ Because it has not yet arisen, or arrived at the three moments.

⁴ Because it has passed through the three moments.

⁵ I.e. *hetu* and *paccaya*. The former, according to the *Tīkā* is generative (*janaka*), the latter is supporting (*upatthambhaka*).

matter. Or, at the moment of performing its own functions¹ is present matter. Previous to that is future matter, subsequent to that is past matter. And here (in this triad of the past) the discourse on moment [and on function] is a literal discourse. The remaining discourses (on time, continuity, occasion) are figurative.²

The distinction as to the “subjective and objective” is as already stated. And, here also the subjective should be understood as the personal, the objective is what belongs to another person.³

The distinction as to the “gross and refined” is as already stated. The distinction as to the “inferior and superior” is twofold: figuratively and literally. Inferior to the form (*rūpa*) of the Akanīṭṭha⁴ Brahmās is the form of the Sudassī Brahmās. Superior to the last is the form of the Sudassā Brahmās. Thus is the inferiority or superiority to be understood figuratively as far as the form (*rūpa*) of the denizens of hell. Literally, where an immoral resultant consciousness arises, there matter is inferior [being undesirable]. Where a moral resultant consciousness arises, there matter is superior [being desirable].

The “distant and near” are as already explained. And here also they are to be understood with reference to the context.⁵

“Being grouped together, put together, as one”—the meaning here is, all matter which has been severally described as past, and so on, is through understanding grouped into one class, possessing the characteristic of change and is called the aggregate of matter. It is shown by this statement that all matter by being grouped into one class, having the characteristic of change is the aggregate of matter. There is nothing besides matter which is known as the aggregate of matter.

¹ E.g. the function of the earth is holding, that of contact is touching, and so on.

² By way of these three, states may be past, present, or future. But such distinctions, in the case of moment and its function, are due, not to the states, but to the moment itself.—*Tikā*.

³ See p. 179 above.

⁴ Read *Akanīṭṭhānaṃ*.

⁵ One's own *rūpa* is near; that of another who has entered the mother's womb is distant. If the latter is near, then one who has been born is distant. And so on as far as the limits of the world-system.—*Tikā*.

[474] As with matter, so with feeling, and so on, which are grouped into classes having the characteristics of feeling, and so on. There is nothing besides feeling, and so on, which is known as aggregate of feeling, and so on.

And here under this classification into the past, and so on, feeling should be understood as past, future, present by way of continuity, moment, and so on. Now as regards *continuity*, feeling which is included in a single process, single apperception, single attainment, and which proceeds in conjunction with [faith in] a single object¹ is present. That which is previous to that is past feeling, that which is subsequent is future feeling. As to *moment*, and so forth, feeling which is included in the three moments, which falls midway between what goes before and what comes after, and which is performing its own functions, is present feeling. Past feeling is previous, and future feeling is subsequent, to it.

The distinction² as to the subjective and objective is to be understood by way of the personal, the internal.

The distinction² as to the gross and the refined is to be understood by way of kind, intrinsic nature, person, the worldly and transcendental, as stated in the Vibhaṅga³ thus: *Immoral feelings are gross; moral and indeterminate feelings are refined, and so forth.*

By way of *kind*, as being the condition of doing blameworthy acts, and as burning with the heat of the vices, immoral feeling is habitually not cool, and is gross in comparison with moral feeling. As being actively engaged [in deeds of the body, and so on], as making effort [for the production of results], as being productive of results, as burning with the heat of the vices, and as being blameworthy, it is gross in comparison with the resultant and the indeterminate. As being productive of results, as burning with the heat of the vices, as being troubled [with Ill], and as being blameworthy, it is gross

¹ Read *ekavidhavisaya° = divasam pi Buddharūpaṃ passantassa dhammaṃ sunantassa parattasaddhādisahitavedanā*, feeling which is connected with faith, and so on, proceeding in one who by day sees the form of the Buddha and listens to the Law.—*Tīkā*.

² Read °*bhedo*.

³ Pages 3, 13.

in comparison with the inoperative and the indeterminate. Contrariwise, moral, and indeterminate feelings are refined in comparison with the immoral. The two feelings, moral and immoral, in so far as they are yoked together being actively engaged [in deeds of the body, and so on], making effort [for the production of results], and being productive of results, are gross in comparison with the twofold indeterminate feeling [the resultant and the inoperative]. The twofold indeterminate is refined in comparison with them [moral and immoral]. Thus, by way of kind, should grossness and fineness be understood.

By way of *intrinsic nature*, painful feeling as being free from enjoyment, being attended with trembling, causing perturbation, producing agitation and overpowering others, is gross in comparison with the other two [pleasant, indifferent]. These two, in so far as they are yoked together,¹ are refined in comparison with painful feeling because of their enjoyableness, calmness, exaltedness, lovableness, and neutrality. Both the pleasant and the painful feelings are grosser than the feeling which is neither painful nor pleasant, because they are attended with trembling, produce perturbation, and are self-evident. Contrariwise, this last feeling is more refined than those two. Thus by way of intrinsic nature should grossness and refinement be understood.

By way of the *person*, the feeling of one who has not attained [to trance] is, through wavering over various objects, grosser than that of one who has attained to it. Contrariwise, the feeling of one who has attained to trance is more refined than the other. Thus, by way of the person, should grossness and refinement be understood.

[475] By way of the *worldly* and the *transcendental*, feeling which is the object of the cankers is worldly. Because it is the condition of the arising of the cankers, is overwhelmed by the floods, bound by the bonds, tied by the knots, obstructed by the hindrances, clung to by the attachments, oppressed by the vices, and is in common with the average man, it is grosser

¹ Neutrality is not obtainable in pleasant feeling, nor enjoyableness in indifferent feeling. Hence the phrase "in so far as they are yoked together."

than feeling which is not the object of the cankers. Contrariwise, feeling which is not the object of the cankers is more refined than the other.

Here, in the matter of grossness and refineness, intermixing by way of kind and the rest, is to be avoided. For although the feeling which is associated with immoral, resultant body-consciousness is refined because it is indeterminate, it is gross in intrinsic nature. And this has been spoken:¹ “*Indeterminate feeling is refined, painful feeling is gross. The feeling of one who has attained to trance is refined; the feeling of one who has not attained to trance is gross. Feeling which is not the object of the cankers is refined; feeling which is the object of the cankers is gross.*” And as in the case of painful feeling,² so, pleasant feeling and so on, though gross in kind, are refined in nature. Therefore grossness or refineness of feelings is to be understood according as there is no intermixing in kind and so on. For instance: Indeterminate feeling is more refined in kind than the moral and the immoral.³ In this statement, which is the indeterminate? Is it the painful? Is it the pleasant? Is it the feeling of one who has attained to trance? Is it the feeling of one who has not attained to trance? Is it the feeling which is the object of the cankers? Is it the feeling which is not the object of the cankers? Thus the classification by intrinsic nature is not to be taken up. And the same everywhere. Further, owing to the statement: “*With reference to this or that feeling, feelings should be regarded as gross or refined,*”⁴ among the feelings, immoral and so on, that which is accompanied by hate is grosser than that which is accompanied by greed, because like fire it burns up its own [heart]-basis. That accompanied by greed is more refined than the other [accompanied by hate]. And that accompanied by hate, if constant, is gross; if not constant, is refined. And the constant, if lasting a world-cycle, is gross; if not, it is refined. And among the feelings lasting for a world-cycle, that which does not

¹ *Vibhaṅga*, p. 3 f.

² Which, though refined in kind, is gross in nature.

³ Read °*kusalāhi*.

⁴ *Vibhaṅga*, p. 4.

arise by instigation is gross, that which arises by instigation is refined.¹ And that accompanied by greed, if associated with wrong views, is gross; if not, it is refined. And if it is constant, or lasts for a world-cycle, or does not arise by instigation, it is gross; if not, it is refined. Generally, the immoral feeling, if productive of many results, is gross; if not, it is refined. But the moral is gross if it is not productive of many results; refined, if productive of many results.

Further: Moral feeling of the realm of sense is gross, that of the realm of form is refined. More refined than the last is that of the realm of the formless. More refined still is the transcendental feeling. [Moral feeling] of the realm of sense, if made of almsgiving, is gross; if made of virtues, is refined. More refined than that is the feeling which is made of mind-developing. This last, if it has two root-conditions, is gross; if it has three root-conditions, is refined. And that which has three root-conditions, if it arises by instigation, is gross; if not, it is refined. Feeling which is of the First Jhāna of the realm of form is gross . . . that which is of the Fifth Jhāna is refined. Feeling of the realm of the formless, if associated with the sphere of infinite space, is gross; [476] . . . if associated with the sphere of neither perception nor non-perception, it is refined. The transcendental, if associated with the Path of Stream-winning, is gross . . . if associated with the Path of Saintship, it is refined. And the same with the resultant and inoperative feelings in the various planes, and with the said feelings by way of pain and so on, of the non-attainment of trance and so on, of being the object of the cankers and so on.

As to the range, painful feelings is gross in hell, refined in birth as a lower animal . . . refined among the Paranimmitavasavattī abodes. And as with painful feeling, so with pleasant feeling. It is to be construed everywhere in its right place.

¹ For these two sentences the P.T.S. edition reads: *Niyatā pi kappathitīkāsu pi asankhārikā olārikā, itarā sukhumā*. But the Burmese edition, which the translation follows, reads: *Niyatā pi kappathitīkā olārikā, itarā sukhumā. Kappathitīkāsu pi asankhārikā olārikā, itarā sukhumā*.

As to the physical basis, whatever feeling is produced from an inferior basis is gross; whatever feeling is produced from a superior basis is refined.¹ In the division of inferior and superior, that which is gross should be known as inferior; that which is refined should be known as superior.

The words "distant and near" have been defined in the *Vibhaṅga* thus: "*Immoral feeling is distant from the moral and the indeterminate feelings. Immoral feeling is near immoral feeling.*" Therefore because of dissimilarity,² non-association, unlikeness, immoral feeling is distant from the moral and the indeterminate. In the same way, these are distant from it. And the same in all sections. But the immoral feeling is near the immoral owing to similarity and likeness.

This is the substance of the detailed discourse on the classification of the aggregate of feeling as past and so on.

[*The Classification of Insight into the Aggregates.*]

This detailed discourse³ is to be understood in the same way in perception and so forth, which are associated with the various feelings. This being understood,

By series, number accurate,
Distinction, and the twofold view,
Example—who thus sees⁴ the five-
Fold aggregate in order to
His insight classify, fulfils
His wishes all. The wise should know
This method of deciding well.

Of these, "series" here is of many kinds, namely, the serial order of arising, the order of putting away, the order of practice, the order of plane, the order of instruction. Of them,

"*At first the kalala takes birth, and thence
The abbuda,*"⁵

—and so forth: this is the order of arising.

¹ *Ṭīkā* says that the feeling which arises in a man as he eats a dish of rough millet is gross. If he is eating rice and a curry of meat, the feeling is refined.

² Read *visabhāgato* for *pi sabhāgato*.

³ Supply *etam* before *evam eva*.

⁴ Read *passantass*'.

⁵ *Kindred Sayings* i, 263.

“*States to be put away by discernment, states to be put away by developing*”¹ and so on: this is the order of putting away. “*The purity of virtues [477] . . . the purity of mind*”² and so forth: this is the order of practice. “*The realm of sense, the realm of form*”³ and so forth: this is the order of plane. “*The four bases of mindfulness, the fourfold supreme effort*,”⁴ or “*Discourse on almsgiving, discourse on virtue*,”⁵ and so forth: this is the order of instruction. Of these, the order of arising is not suitable here, because the aggregates do not arise, as do the *kalala* embryo and so forth, by way of sequence. The order of putting away is not suitable, for the moral and the indeterminate are not to be put away. Neither is the order of practice suitable, for the immoral should not be practised. Nor is the order of plane suitable, for the feelings and so forth are included in the four planes. But the order of instruction is suitable. Wishing to save tractable men who, not having classified the five aggregates, have fallen into the heresy of the self, from that heresy, by showing forth the division of the group and the mass, the Blessed One, desiring to work their benefit, first shows, in order that it may be easily grasped, the gross aggregate of matter, which is the object of sight and so forth. Then [he shows] feeling which feels desirable and undesirable objects. Then perception which seizes the mode of the object of feeling, as said thus: “What one feels, that one perceives.” Then the complexes brought together by perception. Then consciousness, which is the basis of feeling and the rest, and is their dominant influence. Thus “by series” should the method of decision be understood.

“By distinction” means, by way of distinction between the aggregates and clinging aggregates. What is the distinction between them? “Aggregates”—this is said in a general way. “Clinging aggregates”—this is said distinctively, as they are the objects of the cankers and of clinging. As it has been said: “*Monks, I will explain to you the five aggregates, the five clinging aggregates. Listen. Monks, which are the*

¹ *Dhammasaṅgārā*, p. 1.

² *Dīgha* iii, 288.

³ *Dhammasaṅgārā*, § 1292. ⁴ *Dīgha* ii, 120.

⁵ *Aṅguttara* iv, 186.

five aggregates? Monks, whatever matter is past, future, present . . . or near; this, monks, is called the aggregate of matter. Whatever feeling . . . whatever consciousness . . . is near; this, monks, is called the aggregate of consciousness. Monks, these are called the five aggregates. Monks, which are the five clinging aggregates? Monks, whatever matter . . . is near, or is the object of the cankers, of clinging; this, monks, is called the clinging aggregate of matter. Whatever feeling . . . whatever consciousness is near or is the object of the cankers, of clinging; this, monks, is called the clinging aggregate of consciousness. Monks, these are called the five [478] clinging aggregates.”¹

In this text, there is no matter which is not the object of the cankers, as there are feeling and the rest which are not the object of the cankers. But because it is fitting that matter should be aggregate in the sense of a heap, therefore it is mentioned among the aggregates. Because it is fitting that matter should be a clinging aggregate in the sense of heap and of being the object of the cankers, therefore it is mentioned among the clinging aggregates. But feeling and so forth are mentioned among aggregates when they are not the object of the cankers; among clinging aggregates, when they are the object of the cankers. And here in the expression, “clinging aggregates,” aggregates which are the sphere of clinging are clinging aggregates. Thus should the meaning be understood. But here [in the Path of Purity] all aggregates are grouped together. This is the intention.

“By the number accurate”: Why has the Blessed One spoken the five aggregates, neither more nor less? Because all similar conditioned states are grouped together, because the five are the measure of the hankering after the self, after what belongs to the self, and because in them are included² the other states. For when the various kinds of conditioned states which are alike, are grouped together, matter being grouped according to likeness forms an aggregate, feeling being grouped according to likeness forms an aggregate. The same with perception and so on. Therefore they are stated as

¹ *Āṅguttara* iv, 47 f.

² *Avarodha*, not in P.T.S. Dictionary.

the five, because all conditioned states are taken together into similar groups. And these five aggregates are the measure and basis of hankering after the self, after what belongs to the self. For this has been said:¹ “*Monks, in the existence of matter a wrong view arises, through clinging to matter, through laying matter to heart, namely: ‘It is mine, I am it, it is my own self.’ In the existence of feeling . . . perception . . . complexes . . . consciousness, a wrong view arises, through clinging to consciousness, through laying consciousness to heart, namely: ‘It is mine, I am it, it is my own self.’*”

Therefore they are stated as the five as being the basis and measure of grasping after the self, after what belongs to the self. And those other five aggregates of states such as the virtues and so on, which have been mentioned, are also included, as they are comprised under the aggregate of complexes. Therefore are the five spoken because others are included therein. Thus should the method of decision be understood from the exact number.

As for the “example,” the clinging aggregate of matter is like an hospital, because it is the dwelling-place, by way of basis, door and object, of the clinging aggregate of consciousness, which is like the sick man. The clinging aggregate of feeling is like the disease from being oppressed [by pain]. The clinging aggregate of perception is like the immediate cause of the disease, because of its producing feeling associated with lust, and so on, through perception of sense-desire and so on.² The clinging aggregate of the activities [or complexes] is like having recourse to unsuitable things, from being the root-cause of the disease of feeling.³ [479] It has been said, “*They bring about feeling for the purpose of feeling.*”⁴ Like

¹ *Aṅguttara* iv, 181 f.

² Just as the disorders of phlegm, bile, wind, and so on, are the immediate cause of disease, so the perception which seizes the fascinating features of a man or a woman, and such other things, is the immediate cause of pain associated with lust.—*Ṭīkā*.

³ As phlegm, bile, and so on, are the immediate cause (*samutthāna* = *āsanakāraṇa*) of disease, so the distempers of the season and food are its root-cause (*nīdāna* = *mūlakāraṇa*).—*Ṭīkā*.

⁴ See text p. 479, n. 1.

wise: "As the result of immoral karma having been wrought, having been stored up, consciousness of body has arisen accompanied by pain."¹ The clinging aggregate of consciousness is like the sick man from being not freed from the sickness of feeling. Further, there are the similes of the setting in motion, functioning (of the thirty-two parts of the body); offending, the agent and the guilty; and those of the vessel, food, curry, service and the eater. Thus should the method of decision be known from the similes.

"The twofold view" means concisely and in detail. Thus here should the method of decision be known. For *concisely*, the five clinging aggregates are to be regarded as a sword-uplifting foe, as stated in Asivisūpama Sutta;² as a burden, as stated in the Bhāra Sutta;³ as a devouring monster, as stated in Khajjanīyapariyāya Sutta;⁴ as the conditioned states of impermanence, ill, selflessness and a murderer, as stated in the Yamaka Sutta.⁵ *In detail*, matter is to be regarded as a mass of foam because it cannot be kneaded; feeling as a water-bubble,⁶ because it is to be enjoyed only for a moment; perception, as the mirage, because of illusion; the complexes as a plantain trunk because of essencelessness; consciousness as a magic show because of deception. And specifically, the subjective matter, though highly refined, is to be regarded as the foul; ill as ill, because it is not freed from the threefold ill;⁷ perception and the complexes as the selfless, because they cannot be brought to order; consciousness as impermanent, from its liability to rise and fall.

"Who thus sees⁸ . . . fulfils his wishes all" means: Whoso sees (the aggregates) thus by the twofold view, concisely and in detail, has all his wishes fulfilled. Hence the method of decision should thus be understood. For example: *Concisely*, he who sees the five clinging aggregates as a foe with uplifted sword and so on, is not harassed by them. *In detail*, he who sees matter and the others as a mass of foam

¹ *Dhammasaṅgahī* 556. ² Read *asvīsupame*. *Samyutta* iv, p. 172 f.

³ *Ibid.* iii, p. 25 f.

⁴ *Ibid.* 87 f.

⁵ *Ibid.* 114 f.

⁶ Some Burmese texts read *puṅṅphulaṃ*.

⁷ I.e. *dukkha*°, *vipariṇāma*°, *saṅkhāra-dukkha*, ill as such, ill due to change, ill of the complexes.

⁸ Read *passantass*'.

and so forth, does not see essence in essenceless things. And specifically, [480] he who sees personal material quality as the usual, fully understands material nutriment, abandons the perverted view that there is something pleasant in the foul, crosses the flood of sense-desire, is dissociated from the bond of sense-desire, is freed from the canker of sense-desire, cuts the physical knot of covetousness, does not cling to the attachment of sense-desire.

He who sees feeling as ill fully understands contact as nutriment,¹ abandons the perverted view that pleasure is in becoming, crosses the flood of becoming, is dissociated from the bond of becoming, is freed from the canker of becoming, cuts the physical knot of active engagements, does not cling to the attachment of mere rite and ritual.

He who sees perception and the complexes as selfless, fully understands volition as nutriment, abandons the perverted view that there is self in the selfless, crosses the flood of wrong views, is dissociated from the bond of wrong views, is freed from the canker of wrong views, cuts the physical knot of the conviction that "this is truth," does not cling to the attachment of the theory of the self.

He who sees consciousness as impermanent, fully understands consciousness as nutriment, abandons the perverted view that permanence is in the impermanent, crosses the flood of ignorance, is dissociated from the bond of ignorance, is freed from the canker of ignorance, cuts the physical knot of the perversion of mere rite and ritual, does not cling to the attachment of wrong views.

Because discernment of the aggregates
By way of murder and of other things
Brings great advantages, therefore the wise
Should look upon the aggregates as such.

Thus is ended the fourteenth chapter called the exposition of the aggregates in the section of the development of understanding in the Path of Purity, composed for the purpose of adding good folk.

¹ Or cause (*paccaya*), the figurative meaning of *āhāra*.

[481] EXPOSITION OF SENSE-ORGANS AND ELEMENTS

[*The Sense-organs.*]

THE sense-organs are twelve in number: the eye-organ, form-organ, ear-organ, sound-organ, nose-organ, odour-organ, tongue-organ, taste-organ, body-organ, touch-organ, mind-organ, mental-state organ.

Herein,

The meaning, characteristic, relative
Extent,¹ series, account abridged and full,
Thus for our judgment must we apprehend
And into [due] consideration take.

Of these, as to the distinctive, that which enjoys² is the eye. It enjoys, reveals, the visible object, is the meaning. That which manifests (itself) is shape.³ It manifests the desire of the heart in one whose colour is changed.⁴ That which listens is the ear. That which is uttered⁵ is sound. It speaks, is the meaning. That which smells is the nose. That which discovers (or betrays itself) is odour. It discovers⁶ (or betrays) its own physical basis, is the meaning. That which summons

¹ *Tāvata*. P.T.S. Dictionary has *tāvata*.

² *Cakkhati*, not in P.T.S. Dictionary. It also means "announces what is even and uneven," "reveals," as explained immediately after in the text. The meaning of "announcing what is even and uneven" seems to be due to the connection between the verb *ācikkhati* and *cakkhati*.

³ *Rūpa*, matter, material quality, as well as shape or form. *Rūpayati* is not registered in P.T.S. Dictionary, though it is quoted under *Rūpa*.

⁴ In paroxysms of lust, anger, and so on, as the chameleon or the otter changes its colour,—adds the *Ṭikā*. [*Rattadutṭhādīkālesu kakanṭakam rūpaṃ viya uddarūpaṃ viya ca.*]

⁵ *Sappati*. This meaning is not given in P.T.S. Dictionary, nor is *udāharīyati* registered.

⁶ *Gandhayati*, *sūcayati*—not in P.T.S. Dictionary. The simile of a flower betraying itself by its scent, is the simile given in the *Ṭikā*.

(the taste of food which sustains)¹ life is the tongue. That which creatures relish² is taste; they enjoy it, is the meaning. That which is the course of despicable states associated with the cankers, is the body. "Course" denotes arising.³ That which is in contact is the tangible. That which thinks is the mind. That which bears its own characteristic is mental state.

And generally, sense-organ (*āyatana*) is so called because of putting forth effort, of the "stretching" of (mind and mental properties which are putting forth) effort, of bearing the ill of the round of rebirths. It has been said that the various states of mind and mental properties as doors and objects among the doors of eye and objects of sight and so on, stretch forth,⁴ stand, strive, exert each in its own function of sensing (or experiencing); that the eye and so forth stretch, extend those states which are door and object; and that as long as the long-extended ill which proceeds in the beginning-less round of rebirths does not recede, so long they carry on, proceed. Thus all [482] these states are called sense-organ because they put forth, stretch the states of mind and mental properties, bear the ill of the round of rebirths. Further, *āyatana* (sense-organ) is to be understood in the sense of abode, mine, meeting-place, place of birth and reason. Thus, among mankind in such passages⁵ as "*The āyatana of the lord,*⁶ *the āyatana of Vasudeva,*"⁷ *āyatana* means "abode." In such passages as "*An āyatana of gold, or of silver,*" it means "mine." In such religious passages as,

*"In fair āyatana the passengers of air attend,"*⁸

it means "meeting-place." And in such passages as: "*The Deccan is the āyatana of cattle,*" it means "birth-place."⁹ And in such passages as: "*If there be any āyatana, then he*

¹ *Āhāra-rasa* is thus taken here to connect *life* with *the tongue*.

² *Rasati*, not given with this meaning in P.T.S. Dictionary.

³ Or, "Course" is the place of arising.

⁴ *Āyatati*, not in P.T.S. Dictionary.

⁵ The remainder of the paragraph is reproduced in *Expositor* 186 f.

⁶ *Īçvara*.

⁷ Cf. *Jāt.* iv, 82.

⁸ *Āṅguttara* iii, 43.

⁹ This sentence has been inadvertently omitted in *Expositor*, p. 186.

attains the ability of testifying . . .”¹ it means “reason” (or ground for). And those states, mind and mental properties, being connected with the eye and so on, dwell in them, so to speak.² Thus the latter are the *abode* of the former. And they (eye and so on) constitute a *mine* for them, since in them the states occur abundantly, on them they are dependent, and of them they make the object. And they are the *meeting-place* for the states, which meet therein as physical basis, door and object. And they are the *birth-place* for the states, since the states arise in them as sufficing condition and object. And they constitute a *reason* for the states, since these do not exist in their absence. Thus in the sense of abode, of mine, of meeting-place, of birth-place, of reason, owing to these reasons these states, i.e., eye and so on, are called *āyatana*. Therefore in the aforesaid meanings, eye as *āyatana* is eye-*āyatana* (eye-organ). . . . Mental states as *āyatana* are mental-state-organ. So far is decision to be understood as to the meaning.

Characteristic. Decision here should also be understood from the characteristics of the eye and so on. The characteristics should be understood as stated in the Exposition of the Aggregates.³

By *Relative Extent* is meant such extent. The eye and so on, are indeed states. This being so, why are they spoken of as the twelve sense-organs, and not state-organs ?

They are stated as twelve from the determining of the arising of the six consciousness-groups by way of door-object, that is, the determining [483] of the six consciousness-groups by way of door and by way of object. For of the consciousness-group which is included in the field of eye-consciousness, the eye-organ is the door of arising, and the form-organ is the object. The same with the others. But of the sixth [consciousness-group, included in the field of mind-consciousness], only a portion of the mind-organ is the door of arising, the [mental] state-organ which has nothing in common [with the eye-consciousness and so on] is the object. Thus are the

¹ See *Majjhima* i, 494.

² *Tīkā* explains *nivasanti* by *nivasantā viya*.

³ Page 515 f.

twelve stated by determining the arising of the six consciousness-groups by way of door and of object. Thus far should decision be understood from the relative extent.

Serially. Here also out of the series of arising and so on mentioned above [in the Discourse on Aggregates] the serial order of teaching is suitable. For among the internal sense-organs, the eye-organ is shown first as being evident through having a visible and re-acting object. Then are shown the ear-organ and so on which have invisible and re-acting objects. Or, among the internal sense-organs the sense-organs of eye and of ear are shown first because of their great serviceableness through pre-eminence in seeing and in hearing. Then are shown the other three, beginning with nose-organ. And last is shown mind-organ which has for object the sphere of the five organs. As being the spheres of eye-organ and so on, successively after them¹ are shown the form-organ and so on, among the external organs. Further, the serial order is to be understood by determining the reason for the rising of consciousness. And this has been said: “*Depending on the eye and visible forms there arises eye-consciousness. . . . Depending on the mind and ideas there arises mind-consciousness.*”² Thus decision here is also to be understood by the serial order.

Account abridged and full—that is, by the abridged account, the twelve sense-organs are just name and form, since the mind-organ and a portion of idea-organ are counted as name, and the remaining organs as form. By the full account, among the internal organs, the eye-organ in kind is just visual sensory organism, but is of infinite variety by the divisions of relative cause, course, group, person. The same with the other four organs. By the divisions of moral, immoral, resultant, inoperative consciousness, the mind-organ is of eighty-nine kinds and one hundred and twenty-one kinds. It is of infinite variety by the divisions of physical basis,³ the way,⁴ and so on.⁵ Form-sound-odour-and-taste-organs are of infinite variety owing to the divisions of dissimilarity,

¹ Some read *anantarūni*, “immediately after them.”

² *Majjhima* i, III.

³ E.g. the eye.

⁴ E.g. Ill.

⁵ Such as Jhāna, dominant influence, plane, object.—*Tīkā*.

cause, and so on. Touch-organ is of three kinds by way of earth-element, fire-element, air-element, [484] and is of various kinds owing to the division of cause and so on. Mental state-organ is of various kinds owing to the divisions through intrinsic nature and difference of the aggregates of feeling, perception, activities, and of refined matter and Nirvana.¹ Thus by the abridged and full account is decision to be understood.

*Into [due] consideration take :—*Here also all the conditioned sense-organs should be regarded as not arriving and not going forth. For they do not arrive [here] from anywhere previous to their coming to birth; nor do they go [hence] anywhere subsequent to their disintegration. Indeed, previous to their coming to birth they do not possess intrinsic nature; after their disintegration their intrinsic nature is broken up. During the period between these two moments they proceed, subject to no one's will, being bound with causal relations. Therefore are they to be regarded as not arriving and not going forth. They should be regarded also as inactive, unoccupied.² For the eye and the visible object and so on, do not think thus: "Good would it be were consciousness to arise out of our concord!" Nor do they act, occupy themselves by being door, physical basis or object, so that consciousness may arise. But it is natural that out of the concord between eye and visible object and so on, there should arise eye-consciousness and so on. Therefore are they to be regarded as inactive, unoccupied. Further, the internal organs are to be regarded as an empty village, because they are devoid of permanence, pleasantness, bliss, and personality. The external organs are to be regarded as the village-robbers, since they impinge on the internal organs. And this has been said: "*Monks, the eye is struck by visible objects, lovely and unlovely.*"³ And the internal organs should also be regarded as the six

¹ Their being blissful, painful, neither blissful nor painful, is intrinsic nature. Their being born of visual contact, auditory contact, and so on, is the difference.—*Tīkā*.

² The being active, is striving with nervous excitement. The being occupied, is being engaged with a definite purpose.—*Tīkā*. [*Sapari-phandakriyāvasena ihanam ihā; cintanāvasena byāpāra karaṇam byāpāro.*]

³ *Samyutta* IV, 175.

creatures,¹ and the external organs as the places they frequent. Thus should decision be understood from considerations.

This is the substance of the detailed discourse on sense-organs.

[*The Elements.*]

Then come immediately after these the elements which are eighteen in number: namely:—eye-element, form-element, eye-consciousness-element; ear-element, sound-element, ear-consciousness-element; nose-element, odour-element, nose-consciousness-element; tongue-element, taste-element, tongue-consciousness-element; body-element, touch-element, body-consciousness-element; mind-element, idea-element, mind-consciousness-element. Herein,

From meaning, characteristics and the rest,²
 Series, and also relative extent,
 Enumeration, causes and withal³
 Considerations—hence we judgment frame.

Of these, as regards the meaning, that which enjoys is the eye; that which manifests itself is the shape; consciousness of the eye is eye-consciousness. In this way [485] should decision be understood from the distinctive sense. Generally, it is called element because it disposes, it carries, it is the disposing, by it the disposing is made, or in it something is kept.⁴ For among mankind, the elements, being severally fixed as reasons, dispose of the ill of the round of rebirths which is of various kinds, just as the elements of gold and of silver and so on, give rise to the gold and silver and so on. And the meaning is: sentient beings carry it, bear it along, as porters carry the burden. And it⁵ is just the disposing of ill, since it obeys no man's will. And by means of these elements as reasons, beings dispose of the ill of the round of re-births. And the meaning is: the ill thus disposed of is placed, put in

¹ The snake, crocodile, bird, dog, fox, monkey. *Ibid.* 198.

² Viz. the other three modes of definition, as on p. 515.

³ Read *attha* for *attha*.

⁴ These are the root-meanings of *dhātu*, element.

⁵ Read *esā* for *etā*.

them (elements, e.g., in eye, and so on) Thus each state among the eye and so on, as it arises disposes, carries. By virtue of such meaning it is called an element. Further, it is not with these worldly elements as with what is known as the self of the sectarians which intrinsically does not exist. They do [exist and] carry their own intrinsic nature; thus are they called elements. And as in the world the constituents of stones such as the variegated yellow orpiment, red arsenic, are called elements, so are these (the eye and so on) like the elements; they are elements for they are variegated and are constituents of knowledge and of the knowable. Or, the name "element" is to be understood in regard to those constituents of a personality called the five aggregates, just as the name "element" is used concerning the fatty substances, blood and so on, which are the constituents, mutually distinguished by dissimilar characteristics, of the group known as the body. And these states, the eye and so on, are also distinguished from one another by dissimilar characteristics. Moreover, "element" is a synonym just for absence of the soul.¹ Accordingly the Blessed One, with intent to eradicate the idea of the soul, has taught the lesson of the elements in such passages as, "*Monk, this person is made up of the six elements.*"² Hence, according to the meaning given, decision should be understood as to the sense thus: the eye, that is the element, thus the eye-element . . . mind-consciousness, that is the element, thus mind-consciousness-element.

By way of "characteristics and the rest"—Here decision should also be made by way of the characteristics and so on of the eye and so forth. And their characteristics and so on should be understood in the way mentioned in the Exposition of the Aggregates.³

"By series"—here also the serial order of instruction from among the order of arising and so on mentioned previously⁴ is in place. It is stated by way of determining the sequence of cause and effect. For the element of eye and the element

¹ *Jīva*.

³ See above, p. 515 f.

² *Majjhima* iii, 239.

⁴ Page 562, above.

of visible object together form the cause, and the element of eye-consciousness is the effect. The same everywhere.

“By relative extent” means to that extent. [486] In the various passages of the Sutta and Abhidhammā there are mentioned other elements (than these eighteen) such as: the radiance-element, the beauty-element, the space-infinity-element, the consciousness-infinity-element, the nothingness-sphere-element, the neither-perception-nor-non-perception-sphere-element, the perception-and-feeling-cessation-element, the element of sense-desire, the element of ill-will, the element of cruelty, the element of renunciation, the element of benevolence, the element of kindness,¹ the element of ease, the element of ill, the element of joy, the element of grief, the element of indifference,² the element of ignorance,³ the element of effort, the element of exertion, the element of endeavour,² the low element, the average element, the excellent element,⁴ the earth-element, the water-element, the fire-element, the air-element, the space-element, the consciousness-element,⁵ the conditioned element, the unconditioned element,⁶ the world of various elements and of diverse elements.⁷

If some one should ask: “This being so, why is the limit fixed at eighteen, and not by virtue of all these (thirty-five) elements?” the reply would be that it is because all the elements which exist in their true nature are included in the eighteen. For the element of matter is just the radiance-element. And the beauty-element is bound up with matter (or visible object). Why? Because it is a mark of beauty. The mark of beauty is indeed the element of beauty; it is never freed from matter and so on. Or, matter and so on which are the objects of moral resultant consciousness being the element of beauty, the element of beauty is just matter and so on. In the elements of space-infinity and so on, thought (*cittam*) is the element of mind-consciousness, the remaining (associated states) are the element of state. The perception-and-feeling-cessation-element does not exist in its

¹ *Samyutta* ii, 150-152.

² *Vibhaṅga* 85.

³ *Samyutta* ii, 153.

⁴ *Samyutta* ii, 154.

⁵ *Ibid.* 248.

⁶ *Dhammasaṅgani* 1085-1086.

⁷ *Aṅguttara* i, 22.

intrinsic nature; it is just the cessation of the twofold element (of mind-consciousness and of state). The element of sense-desire is just the element of state.¹ As it has been said: "*What, therein, is the element of sense-desire? . . . Thought, applied thinking, wrong imaginings, which are connected with sense-desire.*"² Or the eighteen elements (are the element of sense-desire). As it has been said: "*From the waveless deep of woe beneath up to the heaven above of the Paranimitta Vasavatti devas inclusive . . . whatever has there its range, and is therein included, whether it be aggregate, element or sphere . . . matter, feeling, perception, activities, cognition: this is called the element of sense-desire.*"² [487] The element of renunciation is the element of state. So also is the element of mind-consciousness from the saying, "*All moral states are the element of renunciation.*"²

The elements of ill-will, of cruelty, of benevolence, of kindness, of ease and ill, of joy and grief, of indifference, of ignorance, of effort, of exertion, of endeavour, are elements of state.

The low, average, excellent elements are just the eighteen elements. For the eye and so on which are inferior, medium, superior, are the low, average, and excellent elements respectively. Directly speaking, the immoral element of state and the element of mind-consciousness are low element; both these kinds of element and the eye-element and so on which are worldly, moral, indeterminate, are average element; the element of state and the elements of mind-consciousness which are transcendental, are excellent element.

The elements of earth, of fire, of air, are the tangible element. The elements of water and of space are elements of state. The element of consciousness is an abstract of the seven consciousness-elements beginning with eye-consciousness.

The seventeen elements and a portion of the state-element are the conditioned element. A portion of the state-element is the unconditioned element. The world of various elements and of diverse elements is just the different kinds of the

¹ Re-punctuate the text accordingly.

² *Vibhanga* 86.

eighteen elements. Thus only the eighteen are mentioned since all elements existing in their intrinsic natures are included therein. The eighteen are also stated*for the purpose of removing the error of those people who imagine a soul in consciousness which has the intrinsic nature of cognizing the object. For there are people who imagine a soul in such consciousness. To them has the Blessed One pointed out its variety through the divisions of the mind-element and mind-consciousness-element of the eye, ear, nose, tongue and body, and its impermanence on account of its dependence on the cause of the eye and visible form and so on, and desirous of eradicating the long-latent idea of the soul he has declared the eighteen elements. Furthermore, he has declared them in accordance with the wishes of beings who are ready to receive instruction. And the eighteen have been declared in accordance with the wishes of those beings who are ready to receive instruction as a result of this discourse, which is neither too abridged nor too detailed.

For he has taught the Law by methods short
 And long, so that the darkness in the hearts
 Of creatures tamable is in a trice
 Destroyed, when struck by the Good Dhamma heat.

“Enumeration”—first, the element of eye by virtue of the sensitive organism of the eye¹ is considered as one state by origin. [488] And the same with the elements of ear, nose, tongue, body, form, sound, smell, taste by virtue of the sensitive organisms of the ear, and so on. The element of touch is considered as three states by way of earth, fire and air; the element of eye-consciousness as two states by way of moral and immoral resultant. And the same with the elements of ear-, nose-, tongue-, body-consciousness. Mind-element is considered as three states by way of five-door-advorting, moral and immoral resultant, and receiving. The element of state is considered as twenty states by way of three non-material aggregates, sixteen subtle material qualities and the unconditioned element. Mind-consciousness-

¹ For *cakkhupasādasena* the *Ṭīkā* reads *cakkhupasādo*.

element is considered as seventy-six states by way of the remaining classes of moral, immoral, indeterminate consciousness. Thus decision also should be understood here by way of enumeration.

“Causes”—here the element of eye renders service to the element of eye-consciousness by six causes by way of the relations of dissociation, pre-existence, presence, non-absence, dependence, controlling faculties. The element of visible form renders service to it by four causes by way of the relations of pre-existence, presence, non-absence, object. Likewise the elements of ear and of sound and so on render service to the elements of ear-consciousness and so forth. And to these five classes of consciousness the element of adverting mind renders service by five causes by way of the five relations of immediacy, direct immediacy, non-presence, absence, immediate sufficing condition. And by way of these five relations the elements of this fivefold consciousness render service to the receiving mind-element, which in turn renders service to the examining mind-consciousness-element, which in turn renders service to the deciding mind-consciousness-element, which in turn renders service to the apperceptual mind-consciousness-element. And the apperceptual mind-consciousness-element renders service to the immediately succeeding¹ apperceptual mind-consciousness-element by six causes, namely, those five mentioned above and repetition. This is the manner at the five doors. And at the mind-door by the five relations mentioned above, the element of subliminal consciousness renders service to the element of adverting-mind-consciousness, which in turn renders service to the apperceptual mind-consciousness. The element of states renders service to the seven elements of consciousness by many relations, such as co-existence, reciprocity, dependence, association, presence, non-absence, and so on.² The eye-element and so on, and some of the elements of state render service to some of the mind-consciousness-elements by means

¹ Read *anantarāya*. Some texts repeat it twice.

² “And so on” include root-condition, predominant principles, karma, result, nutriment, controlling faculties, Jhāna, means.—*Tīkā*.

of the relations of object and so forth. To eye-consciousness-element and so on, not only do the eye and visible form and so forth render service, but also the light of the sun and so on. Hence said the teachers of old: "*Eye-consciousness arises depending on the eye, visible form, light, wise attention.* [489] *Ear-consciousness arises depending on the ear, sound, ear-hole, wise attention.* *Nose-consciousness arises depending on the nose, smell, air, wise attention.* *Tongue-consciousness arises depending on the tongue, taste, water[y element], wise attention.* *Body-consciousness arises depending on the body, touch, earth[y element], wise attention.* *Mind-consciousness arises depending on the life-continuum, mind, idea, wise attention.*" This herein is the abridged account. The detailed account of the different kinds of causal relations will be made clear in the exposition of the Causal Genesis.¹ Thus herein is decision to be understood by way of causes.

"Considerations":—here decision is to be understood by viewing the elements, is the meaning. For all the conditioned elements are to be regarded as devoid of intrinsic nature² either in the past or in the future; as being empty of eternity, pleasantness, happiness, individuality; and as being connected with causes. But distinctively, of them the element of eye is to be regarded as the surface of a drum, the element of visible form as the drum-stick, the element of eye-consciousness as the sound. Further, the element of eye is to be regarded as the surface of a mirror, the element of visible form as a man's face, the element of eye-consciousness as the image of the face. Or, the element of eye is to be regarded as sugar-cane and sesame, the element of visible form as the rod of the pressing machine, the element of eye-consciousness as the sugar-cane juice and sesame oil. Again, the element of eye is to be regarded as the fire-kindling plank,³ the element of visible form as the fire-kindling sticks,³ the element of eye-consciousness as the fire. And the same with the elements of ear and so on. The element of mind is to be regarded as

¹ Below, Ch. XVII.

² *Vivitta*.

³ *Adharāranī, uttarāranī*—the base and top of the fire-kindling apparatus; not registered as such compounds in the P.T.S. Dictionary.

the forerunner and follower of the elements of eye-consciousness and so on, as they arise. The aggregate of feeling in the element of states should be regarded as a dart and a stake; the aggregates of perception and activities, from being connected with the dart and stake of feeling,¹ should be regarded as disease. Or the perception of average men, as producing the pain of (unfulfilled) desire should be regarded as the empty closed fist, or from seizing the general characteristics of unreality, as the forest deer.² The activities, from throwing one into rebirth, should be regarded as men who throw one into a fire-pit, or from being followed by the pain of birth, as thieves pursued by the king's men, or, from being the root-condition of the continuity of aggregates, carrying disadvantages of all kinds, as the seeds of a poisonous tree.³ Matter (or visible form) should be regarded as a razor-wheel because it is a sign for danger of various kinds.⁴

The unconditioned element should be regarded as deathlessness, peace and security. Why? Because of its opposition to that which carries disadvantage of all kinds. [490] The element of mind-consciousness, from its not determining as to the objects, should be regarded as a forest-monkey; from the difficulty of bringing it under control, as a wild horse; from its falling on any object it pleases, as a stick thrown into the sky; and from its connection with the assumed appearance of the various kinds of vice such as greed, hate, it should be regarded as a nautch girl.

Thus is ended the fifteenth chapter called the Exposition of sense-organs and elements in the section of the development of understanding in the Path of Purity, composed for the purpose of gladdening good folk.

¹ Some read *sallasūlarogā*, "as being the disease of the dart and stake" (of feeling).

² Which is apt to mistake a scarecrow in the fields for a human being.

³ Re-punctuate the text accordingly.

⁴ As in the case of the forms of men and women.

CHAPTER XVI

[491] EXPOSITION OF THE CONTROLLING FACULTIES AND THE TRUTHS

[*Controlling Faculties.*]

THE controlling faculties, pointed out immediately after the elements are the twenty-two controlling faculties, namely: eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty, mind-faculty, woman-faculty, man-faculty, life-faculty, bliss-faculty, ill-faculty, joy-faculty, grief-faculty, indifference-faculty, faith-faculty, energy-faculty, mindfulness-faculty, concentration-faculty, understanding-faculty, I-shall-come-to-know-the-unknown-faculty, perfected-knowledge-faculty, one-who-has-come-to-know-faculty. Therein:

From meaning, characteristic and so forth,
And series, whether there division be,
And function, plane: thus knowing we decide.

“Meaning”—the meaning of eye and so on has been set forth as: it takes delight or reveals itself, thus is it eye and so on. Of the last three terms, the first is called the faculty of I-shall-come-to-know-the-unknown because it has the sense of controlling faculty, and it arises in one who practises to the end that “I shall come to know the path of deathlessness or the law of the Four Truths, not known previously.” The second is called the Perfected-Knowledge-Faculty because it keeps on knowing (the Four Truths) and it has the sense of controlling faculty. The third is called the One-who-has-come-to-know-faculty because it has the sense of controlling faculty, and it arises in one who has destroyed the cankers and who has come to know the Four Truths, wherein he has accomplished the function of knowledge.

What then is this sense of controlling faculty? It means

the indication of control (*inda*),¹ what is taught by the Lord (*inda*),² what is seen by the Lord (*inda*),² what is brought about³ by action (*inda*), what is used⁴ by the Lord (*inda*).² All these meanings are proper, each in its place. For the Blessed One, the fully Enlightened One is *inda* because he is the supreme overlord; and moral and immoral acts are *inda* because no one can be overlord among actions. Therefore here [492] the controlling faculties which are produced by action indicate moral and immoral action, and are brought about by such action. Thus they are controlling faculties in the sense of indicating action (*inda*) and of being brought about by action (*inda*). And all of them have been explained and fully understood according as they really are by the Blessed One. Thus are they controlling faculties in the sense of being taught and seen by the Lord (*inda*). And some of them have been used⁵ by the Blessed One, the Lord of sages, for the needs of life,⁵ some as means of development. Thus are they controlling faculties in the sense of being used by the Lord (*inda*). They are also controlling faculties in the sense of sovereignty, which is called the dominant influence. For the dominant influence of the eye and so on is effected at the proceeding of eye-consciousness and so on; these being sharp or mild according as those are sharp or mild. This is the decision here by the meaning.

“Characteristic and so forth”—decision as to the eye and so on is to be understood also by means of their characteristics, properties, manifestation and proximate cause, is the meaning. And their characteristics and so on have been stated in the exposition of the Aggregates.⁶ The four beginning with understanding are non-delusion in meaning. The remaining faculties are mentioned there in their true form.

¹ Of moral and immoral acts, and not of Indra, as explained in P.T.S. Dictionary, *s.v.* *inda*.

² I.e. the Omniscient One.

³ *Sippa*, not in this sense in P.T.S. Dictionary. Explained by *Ṭīkā* as *sajjitaṃ, uppāditam*.

⁴ *Juttha*, not in P.T.S. Dictionary. Explained by *Ṭīkā* as *sevitam*.

⁵ *Gocara-sevanāya*. This is the nearest to our “usage,” “use” afforded by Pali.

⁶ Page 515 f.

“Series”—this is the serial order of instruction.

The attainment of the plane of the Ariyans is through comprehension of subjective states. Hence eye-controlling-faculties and so on which are included in the personality have been taught first.

Next, woman-faculty and man-faculty¹ are mentioned with a view to pointing out that state with reference to which an individual is counted as a woman or as a man. And then comes life-controlling faculty, by which we are to understand that the twofold faculty of femininity and masculinity is bound up with it.

Then come bliss-faculty and so on, by which we are to understand that, as long as it (life-controlling faculty) proceeds, so long is the non-cessation of these feelings, and that whatever is felt is ill.

Then faith-faculty and so on are mentioned in order to show religious attainment thus: “These states should be developed to the end that those (feelings) may cease.”

The faculty of believing, “I shall come to know the unknown” is next mentioned in order to show that the attainment is not useless since that faculty is first manifested in one’s self owing to the attainment. And owing to the fruit that the last-named faculty yields, the faculty of perfected knowledge should be developed immediately after it; hence the faculty of perfected knowledge comes next in order. Then the faculty of one who has come to know, the faculty which gives supreme comfort, is taught last so that we may understand that its attainment comes of the developing of the last-named faculty, and that when it has been attained there is nothing further for us to do. Such is the serial order of the faculties.

[493] “Whether there division be”—here there is division only of the life-controlling faculty, which is of two kinds: life-controlling faculty of matter, life-controlling faculty of non-matter. The rest is undivided.² Thus one should understand the decision here as to division and no-division.

¹ Or, femininity and masculinity.

² Although the remaining faculties are divided by way of plane and the person, and so on, they are undivided in intrinsic nature.

“Function”—What is the function of the faculties? As regards the eye-faculty, because of the statement, “*The eye-organ is the cause, by means of the relation of governance, of the element of eye-consciousness and the states associated therewith,*”¹ whatever act there is, of making such states as eye-consciousness to conform to its own modes of sharpness and weakness and so on, itself being sharp and weak and so on, by means of the relation of governance—that is its function. And the same with the ear, nose, tongue and body. But the function of the mind-faculty is to bring the co-existent states under its own power; that of the life-faculty is to guard the co-existent states; that of femininity and masculinity is to dispose of the features, characteristics, attire, behaviour² and modes of women and men; that of the faculties of bliss, ill, joy and grief is to overpower the co-existent states and bring them to their proper modes of grossness; that of the faculty of indifference is to bring them to the modes³ of calmness, exaltedness, neutrality; that of faith and so on is to overpower the opposite states and to bring the associated states to the modes of repose and so on; that of the faculty of believing, “I shall come to know the unknown,” is to remove the three fetters and to make the associated states turn towards such removal; that of the faculty of perfected knowledge is to reduce, remove sense-desire, lust, ill-will and so on, and to bring the co-existent states under its own power; that of the faculty of one who has come to know is to put away zeal in all works and to cause the associated states to turn towards deathlessness. Thus should decision be understood by way of function.

“Plane”—the faculties of eye, ear, nose, tongue, body, female, male, bliss, ill, grief, are of the realm of sense. The faculties of mind, life, indifference, and those of faith, energy, mindfulness, concentration, understanding, are included in the four planes. The faculty of joy is included in three planes

¹ *Trikapāthāna* i, 5, which reads “eye-faculty” for “eye-organ.” The formula, however, occurs on pp. 4, 6, under the relations of dependence, pre-existence, and of presence and not of governance.

² Read °*ākappā*°.

³ Read °*tākārānupāpanam*.

by way of the realm of sense, the realm of form and the transcendental. The last three faculties are transcendental. Thus here should decision be understood by way of plane.

Discerning this,

The greatly agitated monk,
Who stands on faculty-restraint.
Will make an end of ill, since he
The faculties has understood.

This is the detailed discourse on the faculties.

[494]

II

[*The Truths.*]

The Truths which are next mentioned are the four Noble (=Aryan) Truths, to wit: Ill is Noble Truth, the origin of ill is Noble Truth, the cessation of ill is Noble Truth, the practice leading to the cessation of ill is Noble Truth. Herein,

By classification, analysis,¹
Characteristic and such other kinds,
Synopsis and likewise exactitude.
By series, by decision as to birth,
And other things, by functioning
Of knowledge, by division of contents,
Analogy, tetrad, the void and by
The single species and by other things
Unlike and like portions—thus should the wise
Consider judgment in instruction's course.²

Of these, "by classification"—four in each case are the meanings given to ill and so forth as true, not false, not otherwise which should be clearly understood by those who have understood ill and so forth. As it has been said: "*Oppression, being conditioned, heart-burning, change—these four meanings of ill are true, not false, not otherwise. Heaping up, source,*

¹ *Nibbacana*, not in P.T.S. Dictionary.

² *Sāsanaṅkame ti ariyasaccāni vuccanti, ariyasaccadesanā vā.—Ṭīkā.*

fetter, impediment—these are the meanings of the Origin. Escape, aloofness, no condition, deathlessness—these are the meanings of the Cessation. Way out, root-cause, discernment, dominant influence—these are the meanings of the Path. . . . These four meanings of the Path are true, not false, not otherwise.”¹ Further it is said: “Oppression, being conditioned, heart-burning, change, thoroughly knowable—these are the meanings of ill,” and so on. Thus by means of the meanings classified as four in each case, are ill and others to be understood. This is the decision by way of classification.

“By analysis, characteristic and such other kinds”—first, on analyzing the word *dukkham* (ill), the sound *du* is used in the sense of despicable, since they speak of a despised son as *dupputto*. The sound *kham* means empty, as the empty space is spoken of as *kham*. And this, the first truth, is despicable because it is the abode of various dangers, empty because it is devoid of the ideas of eternity, pleasantness, happiness, individuality, which exist only in the thoughts of the foolish. Hence, as being despicable and empty, it is called *dukkham*.

[495] And the sound *saṃ* denotes connection in such words as *samāgamo*, *sametam* (coming-together, concurrence). The sound *u[d]* denotes uprising in such words as *uppannam*, *uditam* (uprisen, sprung up). The sound *aya* shows reason. And this second truth shows the reason for the uprising of ill when it is connected with other causes than itself. Hence, as being the reason for the uprising of ill when in connection with causes, it is called the origin of ill.

And because the sound *ni* means absence, and the sound *rodha* signifies a prison,² therefore as being devoid of all courses of life, the third truth (of the Cessation of ill, *dukkha-nirodha*) is the absence (*ni*) of the prison (*rodha*) of ill, said to be the prison of repeated births. Or, when one has attained to it (the third truth), one is freed from the prison of ill, said to be the prison of repeated births; hence as being opposed to that prison, the third truth is called the cessation of ill. Or it is the cessation of ill because it is the cause of the non-arising, cessation of ill.

¹ Cf. *Paṭisambhidā* i, 118.

² *Cāraka*, not in P.T.S. Dictionary.

And because one goes forth with the cessation of ill as the object, as the goal, and because the fourth truth is the practice leading to its attainment, therefore the fourth truth is called the progress leading to the cessation of ill.

And because the Noble Ones (Ariyans) such as the Buddhas penetrate them, therefore are these truths called the Noble (Ariyan) Truths. As it has been said: "*Monks, there are the four noble truths. Which are they? . . . These, O monks, are the four noble truths.*"¹ The Noble Ones penetrate them, therefore are they called the Noble Truths.

Again, they are the noble truths as being the truths of the Noble One. As it has been said: "*Monks, in the world of men together with that of the devas, the Tathāgata is the Noble One, hence they are called the noble truths.*"²

Further, they are the noble truths since the condition of nobleness is fulfilled by a perfect understanding of them.³ As it has been said, "*By perfectly understanding these four noble truths according as they really are, is the Tathāgata called the Saint, the perfectly enlightened, the Noble One.*"²

Furthermore, they are the noble truths in the sense of being true. "Noble" means true, not false, not uncertain. As it has been said: "*Monks, these four noble truths are true, not false, not otherwise, hence are they called the noble truths.*"⁴ Thus should decision be understood by way of the analysis of terms.

How [do we decide by] "the characteristic and such other kinds"? Of the four truths, the truth of ill has the characteristic of oppression, [496] the essence of heart-burning, the manifestation of proceeding. The truth of the origin has the characteristic of production, the essence of not cutting off, the manifestation of impediment. The truth of cessation has the characteristic of calm, the essence of not passing away, the manifestation of the signless.⁵ The truth of the Path has the characteristic of going away, the essence of putting off the vices, the manifestation of emerging. And further, the character-

¹ *Samyutta* v, 433.

³ Read *etesam* for *ekesaṃ*.

⁵ The five aggregates being the sign.

² *Ibid.*

⁴ *Samyutta* v, 431.

istics (of the four truths) respectively are procedure and its proceeding, reversion and its reverting. Thus too the being a conditioned state, craving, the not being a conditioned state, and discernment are their respective characteristics. Thus should decision be understood by way of characteristic and such other kinds.

“By synopsis” (of meanings) is here according to the meaning. What then is the meaning of truth? It is that which, to those who have scrutinized it with the eye of understanding, is not changeable like magic, not uncertain like the mirage, not of an impossible nature like the “self” of the heretics, but is the sphere of the knowledge of the Noble Ones by virtue of its being true, unchangeable and real, as evidenced by the oppression, production, calm and going forth. It should be known that the nature of truth is true, unchangeable, real like the characteristic mark of fire and the original nature of the world. As it has been said: “*Monks, ‘this ill’ is true, it is not false, it is not otherwise.*”¹ Thus should it be expanded. Further:

Without oppression there’s no ill,
 There’s no oppression that’s not ill,
 The two by nature are conjoined,
 Therefore is ill declared the truth.
 Apart from it no ill exists,
 There is no ill but springs from it,
 It is the basic root of ill,
 And ’t is attachment that is truth.
 Without Nirvāna there’s no peace,
 There is no peace but springs from it,
 The two by nature are conjoined,
 Nirvāna thus is judged the truth.
 Without the Path there’s no escape,²
 Without escape² it is no Path,
 The Path is true and real escape,
 Therefore it is declared the truth.

¹ *Saṃyutta* v, 430.

² *Niyānam*, lit. going away or out of.

Thus as to the whole¹ the wise declare
 The true, unchangeable and real
 To be the nature of the truth
 Concerning ill and all the rest.

Thus should decision be understood according to the meaning.

But why synopsis? Here the word "truth" is seen with various meanings, for instance: In such passages as

"*A man should speak the truth, no anger show,*"²

it means verbal truth.

In such passages as,

"*On truth the monks and brahmins stand,*"³

[497] it means truth as abstinence (from falsehood).

In such passages as,

"*Why do they speak the truths, they who
 Preach other views without a fault?*"⁴

it means doctrinal views.

In such passages as,

"*For truth is one, no second has,*"⁵

it means truth in the ultimate sense, also in the sense of Nirvāna and the Path.

In such passages as,

"*Of the four noble truths how many are moral?*" etc.⁶

it means a noble truth; here also this is said with reference to the noble truths. Thus is decision to be understood by way of synopsis.

"Exactitude"—Why are the noble truths stated as four, neither more nor less? Because there is no other truth, and not any one among them is to be eliminated. For there is not a single truth beyond the four, and not a single one among them can be eliminated. As it has been said: "*Monks, it is*

¹ Read *dukkhādisva pisesena* as *dukkhādisu avisesena*.

² *Dhammapāda* 224.

³ Untraced?

⁴ *Suttanipāta* 885.

⁵ *Ibid.* 884.

⁶ *Vibhaṅga*, p. 112.

impossible here in this world for a monk or a brahmin to come and say, 'This is not the noble truth of ill, another is the noble truth of ill. I will put aside this noble truth of ill and will expound another noble truth of ill.'” And also: “It is impossible, monks, that any monk or brahmin should say, 'This is not the first noble truth of ill that has been taught by the monk Gotama. Casting aside this first noble truth of ill, I will expound another noble truth of ill.’”¹ Further, in announcing the proceeding (of repeated births), the Blessed One has announced it together with its cause. And he has announced their subsiding, together with the way in which they subside. Thus by the measure of the proceeding and subsiding of repeated births and the causes of both, have the truths been stated as four. Further, they are four by way of states to be comprehended, to be put away, to be realized, and to be developed; by way of the physical basis of craving, craving, its cessation and the means of its cessation; by way of sensual lust, its delight, its extirpation and the means thereof. Thus here should decision be understood by way of the exact number.

“By series”—is the order of instruction. Of the four truths, the truth of ill is stated first as being easy to understand because it is gross and is common to all beings. In order to show its cause the truth of the origin is stated immediately after it. The truth of the cessation comes next in order to show that the cessation of the result is due to the cessation of the cause. Last, the truth of the Path is for the purpose of showing the way to the attainment of that cessation.

[498] Or, ill is stated first in order to agitate the hearts of beings who are intoxicated by the blissful pleasures of life. The Origin is stated immediately after it in order to show that the ill does not come by itself, is not created by the Lord (Paramesvā) and so on, but springs from this cause. Then comes the cessation in order to give comfort by pointing out the way of escape to those who are seeking it and whose hearts have been agitated by the oppression of ill together with its

¹ *Samyutta* v, 428.

cause. Then comes the Path leading to cessation in order that people may reach cessation. Thus here should decision be understood by way of series.

[*The Exposition of Ill.*]

“By decision as to birth and other things”—decision here is in respect of those states: birth and so on, which are stated in the Exposition of the four truths by the Blessed One in the course of an exposition of the noble truths, as twelve states in the exposition of Ill, thus: “*Birth is ill, old age is ill, death is ill, sorrow, lamentation, misery, grief and despair are ill, association with those one does not love is ill, separation from the objects of one’s love is ill, the not getting of what is wished for is ill, in short the five clinging aggregates are ill*”;¹ as the threefold craving in the exposition of the Origin thus: “*Even this craving, potent for re-birth, that is accompanied by lust and self-indulgence, seeking satisfaction now here now there, to wit: the craving for the life of sense, the craving for becoming, and the craving for not-becoming*”;² as a single state, that is, Nirvāna, in the exposition of the Cessation thus: “*The utter fading away and cessation of that very craving, giving it up, renouncing it, emancipation from it, detachment from it*”;² as eight states in the exposition of the Path thus: “*Which is the noble truth of the course leading to the cessation of ill? It is the noble Eightfold Path, to wit: . . . right concentration.*”² And the decision is as follows: This word “birth” has many meanings: It is used in the sense of existence in “*one birth. two births.*”³ It means group in, “*There is, Visākhā, a group of monks called the Nigaṇṭhas.*”⁴ It means a characteristic of the conditioned in, “*Birth is comprised under two aggregates.*”⁵ It means re-birth in, “*A person’s birth is on account of the first thought, the first consciousness which has manifested itself in the mother’s womb.*” [499] It means giving birth in, “*The future Buddha, Ananda, is just born.*”⁶ It means family in,

¹ *Dīgha* ii, 305.

³ *Dīgha* i, 81.

⁵ *Dhātukathā* 15.

² *Ibid.* 308, 309; *Dialogues* ii, 339, 341.

⁴ *Āṅguttara* i, 206.

⁶ *Majjhima* iii, 123.

“One is not cast off, reviled on account of one’s birth.”¹ It means the Noble Precepts in, “Since when, Sister, have I become purified by the Noble Precepts?”² And here in this passage the word is used in respect of those aggregates which proceed from the time that beings are conceived in the mother’s womb till they issue therefrom. But in the other forms of life³ it is used only in respect of re-incarnated aggregates. This is the discursive teaching.

Directly speaking, birth is the first appearance of the aggregates of the beings who are reborn in various existences. And the first appearance in the various existences is its characteristic, the giving back (the aggregate to the being) is its function, the emerging (of the aggregate) from the past existence to the present is its manifestation, or the variety of ill is its manifestation (or result). But why is this birth ill? Because it is the physical basis of ill of various kinds. For ill is various, as follows: painful, changeable, compounded, covered, uncovered, figurative, direct. Of these, bodily and mental painful feeling, being ill by nature and by name, is called painful ill. Pleasant sensation is called changeable ill, because it becomes the root-condition of pain through change. Neutral feeling and the remaining compounded things of the three planes of life are called compounded ill, because they are oppressed by the rise and fall of living beings. Bodily and mental illness such as fever due to ear-ache, tooth-ache⁴ and born of lust, hate and so on, is called covered ill, because it may be known by asking a question, and the attack is not manifest. It is also called unmanifested ill. Suffering which is set up by the thirty-two punishments due to one’s deeds and so on, and which needs no question to make itself known, and is evident, is called uncovered ill, or evident ill. Excepting painful ill, the rest are mentioned in the *Dukkhasacca Vibhaṅga*.⁵ And all, beginning with birth, as being the

¹ *Anguttara* iii, 152.

² *Majjhima* ii, 103.

³ Such as the moisture-born or the apparitional.

⁴ The *Tīkā* explains that though a man, suffering from ear-ache or tooth-ache, may make known his pain by means of his groans, the exact spot where the pain is may be known only by asking him.

⁵ Page 99.

physical basis of this and that ill, are figurative ills. Painful ill is called direct ill.

And this birth is ill because it is the physical basis of that ill which, as pointed out in a simile by the Blessed One in such Suttas as *Bālapaṇḍita Sutta*,¹ leads to a state of woe, and of that ill which, though in a happy course of existence, has its root in descent into the mother's womb and so forth. [500] And this is the ill such as has its root in descent into the mother's womb. For when a being is born thence, he is not born as though on lotus leaves, blue, red, white and so forth, but, like a worm among rotten fish, rotten junkets, and dirty pools and such-like places, is born in the highly loathsome uterine cavity, very narrow, densely dark, a passage for most offensive winds,² intensified by the smell of various putridities, below the stomach,³ above the abdomen,⁴ and between the mucous membrane of the belly and the backbones. And there for ten months the child experiences excessive pain, unable to do such things as the bending or stretching of its limbs, cooked like a bag of vegetables, and steamed like a lump of flour, by the heat produced in the uterus. This, so far, is ill which has its root in descent into the womb.

And like a kid in the hands of a drunkard, the young of a snake in the hands of a snake-charmer, the child experiences excessive pain through such acts as dragging forward, dragging round, shaking downwards, shaking on all sides,⁵ when the mother suddenly stumbles, walks, sits, rises, turns from side to side and so forth. It experiences sharp pain as though it had fallen into the cold hells when the mother drinks cold water, as though it was deluged by a torrent of embers when she swallows hot rice-gruel, food and so on, as though it was tortured by being hewn with a hatchet and sprinkled with salt water⁶ when she swallows anything salty, sour and so on. This is ill which has its root in the care of the embryo.

¹ *Majjhima* iii, 163. ² *Pavana*, not in this sense in P.T.S. Dictionary.

³ Lit. "receptacle for undigested food."

⁴ Lit. "receptacle for digested food."

⁵ *Adho dhūnanam odhūnanam, tīriyaṃ sabbato vā dhūnanam nidhūnanam.*—*Tīkā*.

⁶ *Khārāpaticchakam*—*tacchetvā khārapakkhiṇanam.*—*Tīkā*.

And in the case of a miscarriage, pain comes upon the child through the operations of cutting and splitting and so forth at the seat of pain, which it is not proper even for the mother's acquaintances and bosom friends to witness. This is ill which has its root in miscarriage.

At the time of birth, the child suffers pain when it is turned upside down as though fallen into hell through the pains of the mother, falls into the very fearful passage of the womb, and is dragged out through its really narrow mouth, like a great elephant through a key-hole, or a denizen of the hells crushed into powder by mountains. This is ill which has its root in child-birth.

The child, having been born, suffers pain as though pierced and cut with pointed needles and sharp razors and so on, when its delicate body like a tender wound is handled, bathed, washed, wrapped in swaddling clothes and so forth. This is ill which has its root in delivery from the mother's womb.

[501] Then afterwards ill comes upon him who in life commits suicide, upon him who, following the example of the naked ascetic and so on, undergoes himself such tortures as baking himself in the sun and burning himself in the fire, and upon him who in anger refuses to eat, and hangs himself. This is ill which has its root in acts done by oneself.

Then a man experiences the pains of murder and physical bondage and so on, at the hands of others. This is ill which has its root in acts done by others. Thus this birth is the physical basis of all this ill.

Hence it is said :

Should no being be born in hell, where else
 Could he be that he might experience
 Such ills unbearable as burning fire ?
 Hence birth is ill, so has the sage declared.

The lower animals experience
 Such ills as come from whips and goads and sticks.
 But how could that be so without rebirth
 As lower animals ? Hence birth is ill.

The ghosts experience such wondrous ills
 As hunger, thirst, cold air and burning heat.

These happen not to one not born as such.
 Hence birth is ill, so has the sage declared.
 What ill there is among the fallen gods,
 In hells between the worlds, intensely dark,
 Intolerably cold, affects not one
 Who is not born therein. Hence birth is ill.
 Whoso dwells long in mother's womb like as
 In hell of excrement and then comes out
 Feels dreadful pain. This happens not to one
 Who is not born therein. Hence birth is ill.
 What need is there for further speech? Ill may
 Be found in any place. But without birth
 Has it ever been found? Hence birth is ill.
 So, first of all, declares the mighty sage.

This, so far, is the decision as to birth.

[502] In "Old age is ill," old age is of two kinds: that which is the characteristic of conditioned things, and that which in continuity is the ageing of the aggregates included in one existence, namely, the state of having broken teeth and so on. The latter is intended here. And the coming to maturity of the aggregates is the characteristic of old age, the bringing them near unto death is its function, the destruction of youthfulness is its manifestation. It is ill because it is the ill of compounded things and the physical basis of ill. It is the physical basis of whatever bodily and mental ill arises caused by various things such as the loosening of limbs, big and small, the change in controlling faculties, deformity, destruction of youthfulness, loss of strength, absence of mindfulness and intelligence, disparagement by others. Hence it is said:

The laxity of limbs, and loss of youth,
 The change in faculties, and loss of strength,
 And absent-mindedness and other faults,
 Disparagement by one's own family,
 And dotage also. On account of these
 A mortal suffers mind-and-body ill.
 Old age has caused all this: hence it is ill.

This is the decision as to old age.

In "death is ill," death is of two kinds: the characteristic mark of conditioned things, concerning which it has been said: "*Old age and death are comprised under two aggregates,*"¹ and the cutting asunder of the faculties included in one existence, concerning which it has been said, "*There is constant fear from death.*"² The latter is intended here. It is a name also for death which arises on account of birth, death with a purpose, natural death, death which is due to loss of life, death which is due to loss of merit. It has passing away for characteristic, separation for function, not arriving at one's destiny for manifestation. It should be understood as ill because it is its physical basis. Hence has it been said:

The evil man who sees the ripening
Of evil deeds, the good man who cannot
Bear to be separate from those he loves:
They both, on nearing death, feel mental pain.
All things in general, through wear and tear,
Are physically undergoing pain,
Insufferable, irreparable, as
The cutting off of joints and bandages.³

[503] Since of such ill, death constitutes the base,
So death has been declared the same as ill.

This is the decision as to death.

Among "sorrow" and the rest, sorrow is the heart-burning of one who is afflicted by loss of relatives and so on. Although it is the same in sense as grief,⁴ still its characteristic is the burning of the heart,⁵ conflagration is its function, mourning is its manifestation. And it is ill because it is painful ill, and the physical basis of ill.

¹ *Dhātukathā* 15.

² *Suttanipāta* 576.

³ The last two lines of the text on p. 502 should be printed as verse.

⁴ There being no separate mental property as sorrow. Its characteristics and so on, however, are given separately from those of grief.

⁵ *Antonijjhānaṃ cittasantāpo*.—*Tīkā*, which, however, gives two other meanings not in P.T.S. Dictionary, *s.v.*, namely, "inward shrinkage or drying up of thought due to absence of diffusion," *visārahitaṃ anto eva saṅkucitaṃ cintanaṃ sukkhanaṃ vā anto nijjhānaṃ*.

Hence is it said :

Sorrow pricks the hearts of beings,
 Like the poisoned dart.
 Grievously and oft it burns,
 Like the heated iron.
 It bears disease, old age and death and ruin
 And other forms of ill : hence ill it's called.

This is the decision as to sorrow.

“Lamentation” is the vocal noise uttered by one afflicted by loss of relatives and so on. Wailing is its characteristic, the publishing of faults and merits is its function, confusion of mind is its manifestation. And it is ill because it is the ill of compounded things, and the physical basis of ill. Hence is it said :

The man who, struck by sorrow's dart, laments,
 Feels further pain unbearable and born
 Of dried-up throat and lip and palate-blade.
 Lament is ill : so says the Blessed One.

This is the decision as to lamentation.

“Misery”¹ is physical ill. It has oppression of the body as its characteristic, causing grief to the unintelligent is its function, illness of the body is its manifestation. It is ill, because it is painful ill and bears mental ill. Hence is it said :

This body-misery oppresses one,
 And generates the mental misery.
 Therefore particularly is it said
 That misery and ill are just the same.

This is the decision as to misery.

[504] “Grief” is mental ill. It has oppression of the mind as its characteristic, tormenting the mind as its function, disease of the mind as its manifestation. And it is ill, because it is painful ill and bears physical ill. For those who are afflicted by mental ill cry out with their hair dishevelled, beat their breasts, roll forward, roll round and round, fall down

¹ *Dukkha*, the same word as for “ill,” also translated “pain.”

feet upward, carry a weapon, eat poison, hang themselves by a rope, enter the fire and undergo ills of various kinds. Hence is it said :

Since grief gives torments to the mind,
And for the body stores them up,
Therefore do those who have no grief,
Declare that grief is ill indeed.

This is the decision as to grief.

“Despair” is a weakness due to the excessive mental ill of one afflicted by loss of relatives and so on. Some hold that it is a state included in the aggregate of mental coefficients. Heart-burning is its characteristic, moaning is its function, depression is its manifestation. It is ill because it is compounded ill and causes heart-burning and physical depression. Hence is it said :

Despair brings forth excessive ill
Through physical depression and
Through burning of the heart. Therefore
Despair is judged the same as ill.

This is the decision as to despair.

Of these, sorrow is like some food-stuff in a vessel cooked by a weak fire ; lamentation is like the boiling over of the vessel when the food-stuff is cooked by a strong fire ; despair is like the drying up within the vessel of what remains after the boiling over.

“Association with those one does not love” is meeting with undesirable persons and things. The meeting with undesirables is its characteristic, the causing of mental torture is its function, misfortune¹ is its manifestation. It is ill because it is its physical basis. Hence is it said :

On seeing something undesirable,
It is the mind that first the pain receives.
Then through the mind it spreads the body o'er.
Association with those one does not love
Is of this mind-and-body ill the base.
So it is ill declares the mighty sage.

¹ Read *anattabhāva*°, explained by the *Ṭīkā* as *upaddavabhāva*.

[505] “Separation from the objects of one’s love” means to be away from desirable persons and things. Separation from the desired object is its characteristic, the production of sorrow is its function, loss of relatives¹ is its manifestation. It is ill because it is the physical basis of sorrowful ill. Hence is it said:

Through loss of relatives and wealth
 Fools grieve, by sorrow’s dart sore pricked.
 Hence separation from one’s love
 Has been declared the same as ill.

This is the decision as to separation from the objects of one’s love.

As to “the not getting of what is wished for”—the wish to have some impossible thing as in such expressions as, “*Good would it be were we not subject to birth!*”² is said to be “the not getting of what is wished for is ill.” The wish to have some impossible thing is its characteristic, the search for the impossible thing is its function, the not getting what is wished for is its manifestation. It is ill, because it is its physical basis. Hence is it said:

The things we want we do not get
 And suffer mental agony.
 The wish for things impossible
 Is of such agony the cause.
 Hence not to get the things we want
 Is ill: so says the conqueror.

This is the decision as to the not getting the things we want.

“In short the five clinging aggregates are ill”—as regards this,

All kinds of ill, with birth as chief,
 Herein declared or not declared,
 Without these clinging aggregates
 Do not exist.³ So these are ill,
 So, briefly says the mighty sage,
 Announcer of the end of ill.

¹ So the *Tikā* which gives an alternative meaning of “loss” by “misfortune” (*upaddava*).

² *Vibhaṅga*, p. 101.

³ Read *ete na vijjati* for *etena vijjati*.

Further, as in the case of the fire and the fuel, weapons and the target, gadflies, mosquitoes and so on and the cow's body, the reapers and the field, village-robbers and the village, —so here also, birth and so on in various ways oppress the five clinging aggregates, in which they are produced as grass, creepers and so forth grow on the earth, the flowers, fruits and sprouts on trees. And birth is the first ill of the clinging aggregates, old age is their middle ill, death is the final ill. Sorrow is the burning ill, struck by the pain of approaching death. Lamentation is the wailing ill of one who cannot bear the last-mentioned pain. Then misery is the ill of physical suffering due to undesirable sensations, called the perturbations of the (four) elements. [506] Grief is the mental suffering which arises in average people through reaction against the physical pain. Despair is the heart-burning¹ ill of those who become depressed through the growth of sorrow and so on. The not getting of what one wants is the pain of unfulfilled desire suffered by those whose heart's desire is upset. Thus the clinging aggregates, upon being examined in various ways are found to be ill. It would not be possible even in many cycles of time to point out and speak about each one of the various forms of ill without remainder. Therefore has the Blessed One declared: "*In short, the five clinging aggregates are ill,*" in order to show all kinds of ill by comprising them under the five clinging aggregates, just as the properties of the waters of the whole ocean may be illustrated by a single water-drop. This is the decision as to the clinging aggregates.

This, so far, is the method in the Exposition of Ill.

[*Exposition of the Origin.*]

In the exposition of the origin "even this craving"² is this craving. "Potent for rebirth" means causing rebirth, making for rebirth. Its habit is making for rebirth, thus "potent for

¹ *Anuttānanaṃ anto nījjhāyanam.—Tīkā.*

² The footnote references 1, 2 and 6 on p. 506 of the Pali Text should be made to refer to p. 498 (p. 591 of this translation), where the *Dīgha* quotations are given.

rebirth.” “That is accompanied by lust and self-indulgence” means lust-and-self-indulgence-accompanied. Together with, one in sense with lust and self-indulgence:—so it is said. “Seeking satisfaction, now here now there” means seeking satisfaction wheresoever an individuality is born. “To wit” is a grammatical particle. Should the question be: Which is that craving?—is the meaning. “The craving for the life of sense, the craving for becoming, the craving for not-becoming”—these will be explained in the exposition of the Causal Genesis.¹ Here grouping the three kinds of craving into one in the sense of producing the truth of ill, the statement “The noble truth of the Origin of ill” has been made. Thus should it be understood.

[*The Exposition of the Cessation of Ill.*]

In the exposition of the cessation of ill, “of that very craving” and so on:—in this way the cessation of the origin has been stated. Why has it been stated? The cessation of ill is through the cessation of the origin. For ill ceases through the cessation of the origin, not otherwise. Hence is it said:

[507] As when the root's free and unharmed,
 The tree, though severed, grows again,
 So when the craving's not destroyed,
 This ill persists in its rebirth.²

Thus because ill ceases through the cessation of the origin therefore has the Blessed One shown the cessation of ill through the cessation of the origin. For the Thus-Gone behave like lions:³ in causing ill to cease and showing the cessation of ill, they concern themselves with the cause, not the effect. But the heretics behave like dogs:³ in causing ill to cease and showing the cessation of ill, they concern themselves not with the cause, but with the effect by teaching such things as the

¹ In the following chapter.

² *Dhammapada* v, 338.

³ Lions, when shot at by the arrow do not bother the arrow but charge the hunter. Dogs, when hit with sticks, stones, etc., bite these things in anger but not the man who has hit them.

practice of mortifying one's self. Thus should be understood the motive of the instruction regarding the cessation of ill by way of the cessation of the origin. This is the meaning. That very craving having been spoken of as being "potent for re-birth," the path of such craving as has been classified by way of the craving for the life of sense and so on is called the "fading away."¹ For it is said that through disenchantment one is emancipated. Cessation comes through fading away: hence the "fading away and cessation." "The utter fading away and cessation" is the complete fading away and cessation through the uprooting of latent tendencies. Or the construction should be understood as follows:—fading away is spoken of as putting away, hence utter fading away is utter cessation. But in meaning all the terms² are synonyms of Nirvana. For in the ultimate sense Nirvana is called the Noble Truth of cessation of ill. Because when Nirvana is reached craving fades away and ceases, therefore it is spoken of as the fading away and cessation. And because when it is reached, craving is given up and so on and there remains not a single attachment to the pleasures of sense, therefore it is spoken of as the "giving up and renouncing of, the emancipation and detachment from" (craving).

It has peace as characteristic, not passing away or, comforting as function, the signless or freedom from delay as manifestation. Should it be said that there is no Nirvana: that it is like the hare's horn, not to be found? No, there is a means of finding it. For it is found by means of suitable attainment, just as the transcendental thought of others is known through knowledge encompassing other's thoughts. Therefore it should not be said that there is no Nirvana because it is not to be found. Nor should it be said that there is no Nirvana because fools and average persons do not find it. Again, it should not be said that there is no Nirvana. Why? Because of the practice of the religion being not barren. [508] For

¹ Re-punctuate the text accordingly. "Fading away" is *Virāga*, also translated "dispassion" and in the *Dialogues* as "disenchantment."

² I.e. the fading away, cessation, giving up, renouncing, emancipation, detachment.

should there be no Nirvana, the good practice comprised under the three aggregates of morality and so on, and preceded by right outlook would become barren, but it is not barren because of the attainment of Nirvana. But (some one might argue that) is the practice not barren¹ because of the absence of the aggregates? It is not so, because there should be no absence² of the aggregates; if absent, they would not be happening at the present time and fault might be found that there would be no attainment of the element of Nirvana with the substratum of life remaining at the moment of the Path which is dependent on the present existing aggregates. But (the argument might continue) would there be any fault if at that moment the vices (and not the aggregates) were not to exist? Yes, there would be fault, for then the noble Path would be rendered useless. Besides, supposing the argument to hold good, there were no vices previous to the moment of the noble Path, which thus becomes useless. Hence, the argument does not hold good. But surely extinction is Nirvana, from such expressions as “*Sir, that which is extinction of lust*”³ and so on? No, because Saintship also becomes just extinction; for it is also shown in such expressions as the one just cited.

Furthermore, Nirvana would have such faults as short duration in time. For if it were extinction, Nirvana would be of short duration, with a conditioned thing for characteristic and would be attainable regardless of right energy. But since that extinction beyond which there is no procedure (of lust and so on) is Nirvana, would it not be free from those faults? No, it would not, because there is no such extinction. Even if there were such an extinction, it would not be able to transcend those faults which have been described. And also a further reason is that the noble Path is considered as Nirvana. For the noble Path extinguishes faults, hence it is called extinction. Beyond it there is no further procedure of faults. And Nirvana has been metaphorically stated as extinction,

¹ Read *Vañjhabhāv°*.

² Read *abhāvāsambhavato* = *abhāva + asambhavato*.

³ *Samyutta* iv, 251.

since in a broad sense it is the sufficing condition of that extinction which is termed cessation without rebirth. But why is it not so stated explicitly? Because of its exceeding subtlety, which is effected by its bearing for the Blessed One freedom from care, and by its being discernible through noble insight. And this Nirvana is not held in common with others, since it is to be reached¹ only by one who is endowed with the Path, and it is without a source since it has no ultimate point. But if it exists² in the existence of the Path, then is it not without source? It is not so, because it cannot be produced by the Path. It can only be reached, not produced, by the Path. Hence it is without source. Being without source it is free from old age and death. Owing to the absence of source, old age and death, it is permanent. [509] Does the atom (and such things)³ also attain to the permanent state as does Nirvana? No, because of the absence of a cause. Are they permanent because of the permanence of Nirvana? No, because the characteristic of a cause does not arise. Are they permanent like Nirvana owing to the absence of (the characteristic of) arising and so on? No, because they are not successful (in their appearance as ultimate truths). But for the reasons already given this Nirvana is permanent; because it transcends the intrinsic nature of matter it is non-material. There is only one goal, since to the Buddhas and so on there is no distinction as to the goal. Nirvana is called *sa-upādisesa*, when, being attained by a man through developing the Path, it is understood to be with residue of the substratum of being, because it is to be understood with reference to the suppression of his vices and the residue of the substratum of being. Nirvana is called *an-upādisesa* with reference to the non-arising of the procedure of aggregates beyond this last phase of consciousness, to the disappearing of those which have arisen and to the absence of the residue of the substratum of being, owing to the putting away of the cause and the destruction of the fruit of action. Being attainable through special insight effected by strong effort and being announced

¹ Read *pattabbato* for *vatti*°.

² Read *bhāvato* for *bhavāto*.

³ I.e. the original nature, time, person (*pakati*, *kāla*, *purisa*).

by the omniscient one, Nirvana, as existing in the ultimate sense, is not non-existent. For this has been said "*Monks, there is that which is not born, not the result of becoming, not made not conditioned.*"¹

This is the substance of the decision in the exposition of the cessation of ill.

[*The Exposition of the Course leading to the Cessation of Ill.*]

Although the eight states mentioned in the exposition of the course leading to the cessation of ill have been set forth according to the meaning in the exposition of the Aggregates, we shall speak of them here in order to bring out the distinction between the states proceeding in a single moment.

Briefly, the eye of understanding which has Nirvana as the object and extirpates the latent bias of ignorance and which is possessed by the aspirant who practises in order that he may penetrate the four truths is "right outlook." Seeing rightly is its characteristic, the setting forth of the elements is its function, the dispelling of the darkness of ignorance is its manifestation. The (Path-factor) which is possessed by one endowed with right outlook, which is associated with it and kills wrong aims and is the directing of the mind on to Nirvana as the base is "right aims." It has directing of the right mind as characteristic, application of mind as function, the putting away of wrong thoughts as manifestation. That which, being associated with right aims, is, on the part of him who sees rightly and thinks rightly, the doing away with misconduct in speech, [510] the abstaining from wrong speech is called "right speech." Seizing (the listener or associated states) is its characteristic, abstaining is its function, the putting away of wrong speech is its manifestation. That which, being associated with the last, is, on the part of him who so abstains, the extirpating of wrong work, the abstaining from life-taking, and so on is called "right action."² Producing is its characteristic, abstaining is its function, the putting

¹ *Itivuttaka*, p. 37.

² Read *pāṇā*°.

away of wrong work is its manifestation. That which, being the purification of right speech and right work, is associated with these two states, and is the cutting off of trickery and so on, the abstaining from wrong living is "right means of livelihood." Purification is its characteristic, the mode of proper livelihood is its function, the putting away of wrong livelihood is its manifestation. That which, being in conformity and association with the last named factor, is the cutting off of laziness and the putting forth of energy on the part of him who is established on the ground of morality, termed right speech and living and work is called "right effort." Upholding is its characteristic, the not producing of immoral states not yet arisen and so on is its function, the putting away of wrong effort is its manifestation. That which being associated with the last, is, on the part of one who makes effort, the thorough shaking off¹ of wrong mindfulness, the non-confusion of mind is called "right mindfulness." Attending is its characteristic, not confusing is its function, the putting away of wrong mindfulness is its manifestation. That which being associated with the last, is the destroying of wrong concentration, the collectedness of mind on the part of him who is guarded by such transcendental mindfulness is called "right concentration." Not wavering is its characteristic, placing well (the mind in the object) is its function, the putting away of wrong concentration is its manifestation.

This is the method in the exposition of the course leading to the cessation of ill.

Thus should be understood the decision as to birth and so on.

"By functioning of knowledge"²—by the functioning of the knowledge of the truths is decision to be understood. For twofold is the knowledge of the truths: awakening knowledge and penetrating knowledge. Of these, the awakening knowledge is worldly and proceeds in the cessation and the Path through hearsay and so on. The penetrating knowledge is transcendental and penetrates the four truths by functioning

¹ *Viniddhuno*. The verb *viniddhunāti* should be registered in the P.T.S. Dictionary.

² This resumes the explanation of the verse on p. 585, above.

with the cessation as object. As it has been said, “*Monks, he who sees ill also sees the origin of ill, also sees the cessation of ill, also sees the course leading to the cessation of ill.*”¹ And thus everything should be stated. Its function will be made clear in the purity of knowledge and discernment.² [511] In the case of worldly knowledge, knowledge of ill turns back the soul-theory which proceeds by the overpowering might of obsession, knowledge of the origin does the same with the view of eternalism, knowledge of the Path does the same with the doctrine of annihilation, knowledge of cessation does the same with the doctrine of no-action. Or, knowledge of ill puts a stop to the wrong practice regarding the result which attributes permanence, pleasantness, happiness and individuality to aggregates which are devoid of these things. Knowledge of the origin puts a stop to the wrong practice regarding the root-cause which proceeds to find a reason where no reason exists such as that the world proceeds by means of a creative deity, original cause,³ time, infinite nature, and so forth. Knowledge of the cessation puts a stop to the wrong practice regarding cessation which holds to the belief that final delivery is to be found in the formless worlds and in the summits⁴ of the world and so on. Knowledge of the Path puts a stop to the wrong practice regarding the way which proceeds in the belief that the path of purity is to be found in what is not the path of purity, such as the devotion to the pleasures of sense and the mortifying of one’s self.

Hence this has been said :

The world, its cause, its happy end,
The means thereof—in these a man
Remains confused, as long as he
The truths yet understandeth not.

Thus is decision here to be understood by way of the functioning of knowledge.

¹ *Samyutta* v, 437.

² Ch. XXII, below.

³ Read °*padhāna*°, which = *paṭṭhāna*.

⁴ *Lokāhūpika*—“the summit of the world” is the sphere of neither consciousness nor non-consciousness; or (wrongly) according to some it is the *asaññasatta* world.—*Tīkā*.

“Division of contents”—excepting craving and states which are not objects of the cankers, all the remaining states are included in the truth of ill.¹ The thirty-six occupied by craving² are included in the truth of origin. The truth of cessation is unmixed with any state. In the truth of the Path are included under the head of right outlook, examination, the bases of magical power, the faculty of understanding, the strength of understanding and investigation of the doctrine as a factor of wisdom; the three kinds of thought concerning emancipation and so on³ as indicating right aims; the four kinds of good conduct in speech⁴ as indicating right speech; the three kinds of good conduct⁵ in body as indicating right work; and fewness of wishes and contentment under the head of right living; also faith as faculty, faith as strength, desire as magical power since right speech, work and living are in the habit of being loved by the elect, and such habit is upheld by the hand of faith and its existence depends on them; also the fourfold right exertion, energy as faculty, energy as strength, the wisdom factor of energy as indicating right effort; also the four bases of mindfulness, mindfulness-faculty, mindfulness-strength, mindfulness-the-wisdom-factor as indicating right mindfulness; and also the three kinds of concentration beginning with that which is with applied and sustained thought, mind-concentration, concentration-faculty, [512] concentration-strength, the wisdom-factors of rapture, of repose, of concentration, of indifference as indicating right concentration. Thus here should decision by way of the division of contents be understood.

“Analogy”—the truth of ill is to be regarded like a burden, the truth of the origin like the bearing of the burden, the truth of the cessation like the putting down of the burden, the truth of the Path like the way in which the burden is put down.⁶ The truth of ill is like a disease, the truth of the origin is like the cause of the disease, the truth of the cessation is like the allaying of the disease, the truth of the path is like the medicine. Again,

¹ Read *dukkhasaccam hi* as *dukkasaccamhi*. ² *Vibhanga*, pp. 392, 396.

³ I.e. emancipation, goodwill and kindness, *Digha* iii, 215.

⁴ *Aṅguttara* ii, 141.

⁵ Cf. *ibid.* i, 114.

⁶ *Samyutta* iii, 25.

the truth of ill is like the famine, the truth of the origin is like the scarcity of rain, the truth of the cessation is like the time of prosperity, the truth of the Path is like the abundance of rain. Further, the following similes also should be applied: enmity, cause of enmity, destruction of enmity, means of destroying enmity; poison-tree, root of poison-tree, uprooting it, means of uprooting it: danger, root of danger, freedom from danger, means of attaining freedom; hither bank, flood, thither bank, effort to reach it. Thus here decision should be understood by way of analogy.

“Tetrad”—there is ill, which is not noble truth; there is noble truth, which is not ill; there is that which is both ill and noble truth; there is that which is neither ill nor noble truth. And the same with the origin and so on.

In this tetrad states which are associated with the Path and which are the fruits of monkhood are ill, not noble truth, as being the ill of the activities as expressed in such a statement as “*What is impermanent is ill.*”¹ Cessation is noble truth, not ill. But the other two noble truths may be ill, because they are impermanent, not because of the real nature of the truth of ill to comprehend which one lives the life of holiness in the Blessed One. Except craving, the five clinging aggregates in all respects are both ill and noble truth. States which are associated with the Path and are the fruits of monkhood are neither ill nor noble truth in the sense of the real nature of that for the comprehension of which one lives the life of holiness in the Blessed One. Thus making fitting applications in the origin and so on, one should understand decision by way of the “tetrad.”

“The void, and by the single species and by other things.”—

First, as to the void all the truths in the ultimate sense are devoid of the person who feels, the agent, the person who has gone into peace, the person who goes. Hence it is said:

[513] For there is ill but none to feel it;
 For there is action but no doer;
 And there is peace but none enjoy it;
 A way there is but no one goes it (*gamaḷo*).²

¹ *Ibid.* ii, 53.

² Contradicted in *Expositor*, p. 218, l. 12.

Or again—

The first two truths are void of permanence,
Self, bliss and happiness. The deathless way
Is void of self. The Path is void of bliss,
Self, permanence. Such is the void in them.

Or, the three truths are devoid of cessation, and cessation is devoid of the other three. Again of the four truths the root-cause is devoid of the result, because of the absence of ill in the origin and of the absence of cessation in the Path. The cause has not a common seed with the result just as the original nature of those who hold to the doctrine of the original nature has a common seed (with such changes as growth and so on). And the result is devoid of the cause, since there is no combination between ill and origin, cessation and Path. The result of a cause does not combine¹ with the cause, as two atoms and so on do (to give a common result) according to those who believe in such combination. Hence it has been said:—

The three here are devoid of cessation,
And cessation is also void of them.
The cause is of the fruit devoid,
So is the fruit void of the cause.

Thus so far should decision as to the void be understood.
[514] “The single species and by other things.”—

Of the four truths, all ill is of one kind by way of procedure; two kinds by way of mind and matter; three kinds by way of arising in the worlds of sense, form and formless; four kinds by way of four sustenances; five kinds by way of the five clinging aggregates. The origin also is of one kind by producing ill; two kinds by way of being associated and not associated with wrong outlook; three kinds by way of the cravings for the life of sense, for becoming and for not becoming; four kinds as to be put away by the four paths; five kinds

¹ *Hetusamavetaṃ*, explained by the *Tīkā* as *ekībhūtaṃ iva sambandhaṃ*, i.e. the cause does not enter into combination with the result in order to form a single thing, much as in chemistry two elements combine to form a single compound.

by way of taking delight in visible forms and so on ; six kinds by way of the six groups of craving. Cessation also is of one kind by being the unconditioned element ; two kinds, metaphorically, by being the residue of the substratum of being and not the residue of the substratum of being ; three kinds as calming the three existences ; four kinds as to be attained by the four paths ; five kinds as putting a stop to the five ways of taking delight, six kinds by being the extinction of the six groups of craving. The Path also is of one kind as to be developed ; two kinds by way of calm and insight, or by way of discernment and development ; three kinds by way of the three groups.¹ Since it is part of them, the Path is included in the whole² three of them, just as a town is included in the kingdom. As it has been said : “ *Friend Visākha, the three groups are not included in the noble eightfold Path. The noble eightfold path, friend Visākha, is included in the three groups. That which is Right speech, friend Visākha, and that which is right action, and that which is right means of livelihood, these states are included in the virtue-group. That which is right effort, that which is right mindfulness, and that which is right concentration, these states are included in the concentration group. That which is right outlook and that which are right aims, these states are included in the understanding group.* ”³ Here in the text quoted the three beginning with right speech are just virtue, therefore are they included in the virtue-group as being the same in kind. Although the phrase “ in the virtue-group ” is in the locative case, it should be taken in the instrumentive case. And in the three beginning with right effort concentration is not able in its own nature to fix on the object as a single point, but it is able to do so with the help received when energy accomplishes its function of upholding and mindfulness its function of not forgetting.

Here is an illustration : Three friends enter a garden⁴ with the intention of enjoying the festival. One of them seeing a champak⁵ tree full of flowers cannot reach them with his hand.

¹ I.e. of virtue, concentration, understanding.

² *Nippadesehi*, translated as “ separately ” in the P.T.S. Dictionary.

³ *Majjhima* i, 301.

⁴ Read *uyyānaṃ* for *ñeyyānaṃ*.

⁵ Read *campaka*^o.

Then the second man bends his back which the other mounts. Still owing to his shaking he is unable to get the flowers. [515] Then the third man offers his shoulder-blade, so that the first man standing on the back of one and hanging on to the shoulder-blade of the other plucks the flowers to his heart's content, adorns himself with them and enjoys the festival. The illustration should be applied thus: The three friends who together have entered the garden are like the three states: right effort and so on, which are produced together. The full-blown champak is like the object. The man who cannot reach the flowers with his hand is like concentration which is not able, in its own nature, to fix on the object as a single point. The friend who bends his back is like energy, and the friend who stands offering his shoulder-blade is like mindfulness. Just as the man standing on the back of one and hanging on to the shoulder-blade of the other plucks the flowers to his heart's content, so is concentration able to fix on the object as a single point through the help received when energy accomplishes the function of upholding and mindfulness the function of not forgetting. Therefore of the three, concentration is the one which is included in the concentration-group as being the same in kind, but energy and mindfulness are included through their functions. And among right outlook and right aims also, understanding is not able, in its own nature, to decide an object to be impermanent, ill or not-self; but is able to do so when applied thought renders help through the repeated impingings. How? Just as a banker,¹ although he wishes to examine coins thoroughly in his hand, cannot turn them over with the surface of his eyes, but can only examine them from various angles by turning them over with his finger-joints, so is understanding unable, in its own nature, to decide an object as impermanent and so forth, but can make the decision regarding an object that has been seized and made over to it by applied thought, which with its characteristic of placing forward impinges on and turns it over, as it were, by striking it repeatedly. Therefore here also right

¹ Compare above, p. 506.

outlook is included in the understanding-group as being the same in kind, but right aims are included through their functions. Thus the Path is included in these three groups. Hence it was said to be of "three kinds by way of the three groups." It is of four kinds by way of the path of stream-winning and so on. Further all the truths are of one kind from being not false or from being knowable, of two kinds as being worldly and transcendental, or as being conditioned and unconditioned; of three kinds as being fit to be put away through discernment, to be put away through development, not to be put away through discernment and development; of four kinds as being fit to be comprehended (to be put away, to be realized, to be developed).

Thus is here decision to be understood by way of the single species and other things.

[516] "Unlike and like portions"—all the truths are like each other in that they are not false, void of the self and difficult to penetrate. As it has been said: "*What dost thou think, Ānanda? Which is more difficult to do or more difficult to accomplish? That a man should shoot from a distance arrow after arrow through a narrow keyhole and miss not once, or that a man should shoot and penetrate with the tip of hair split a hundred times a piece a hair similarly split? This, Sir, is more difficult to do, more difficult to accomplish—that a man should shoot and penetrate with the tip of hair split a hundred times a piece of hair similarly split. A more difficult thing, Ānanda, have they penetrated, who penetrate according to the truth that 'this is ill.' . . . 'This is the course leading to the cessation of ill.'*"¹ They are unlike as regards determining by means of their own characteristics. And the first two are alike as being profound in the sense² of difficult to lay to heart, worldly and connected with the cankers. They are unlike as to the kinds of cause and effect and as to being fit to be comprehended and to be put away. The last two are alike as being difficult to lay to heart in the sense of² being profound, transcendental and free from the cankers. They are unlike as to the

¹ *Samyutta* v, 454.

² Read °tthena for °ttena.

difference between object and having an object, and as to being fit to be realized, to be developed. And the first and the third are alike as pointing out the result, unlike as regards being conditioned and unconditioned. The second and the fourth are alike as pointing out the cause, unlike as being undoubtedly moral and immoral. The first and the fourth are alike as being conditioned, unlike as to the worldly and transcendental. The second and the third are alike as being neither for probationers nor for non-probationers, unlike as being with and without object.

So shall the seeing man discern
The various modes and ways in which
The likeness and unlikeness of
The noble truths are to be seen.

Thus is ended the Sixteenth Chapter called the Exposition of controlling faculties and the Truths in the section of the development of Understanding in the Path of Purity composed for the purpose of gladdening good folk.

EXPOSITION OF THE PLANE OF UNDERSTANDING

BECAUSE, from among the states which are the plane of this understanding and which have been stated as the “states such as the aggregates, sense-organs, elements, faculties, truths, dependent origination, are the plane of understanding,”¹ there still remain the dependent origination and things as having dependently originated,² included under the “such as”; therefore the turn of their explanation has now arrived.

Of these, it is the states beginning with ignorance which are to be known as the “causal law” (dependent origination). For this has been spoken by the Blessed One: “*What, brethren, is the causal law? Conditioned by ignorance, brethren, (are) activities; conditioned by activities consciousness, conditioned by consciousness name-and-shape, conditioned by name-and-shape sense, conditioned by sense contact, conditioned by contact feeling, conditioned by feeling craving, conditioned by craving grasping, conditioned by grasping becoming, conditioned by becoming birth, conditioned by birth (are) old age, and death, sorrow (grief), lamenting, suffering, grief (sorrow), despair. Such is the uprising of this entire mass of ill. This, monks, is called (causal) happening.*”³ And old age and death and so on are to be known as things as having causally happened. For this has been said by the Blessed One: “*And what, monks, are things as having causally happened? Decay and death, monks, is impermanent, conditioned, arisen causally, is by nature withering away, passing away, fading away, coming to an end. So too, monks, is birth, becoming, grasping, craving, feeling, contact, sense, name-and-shape, consciousness, activities,*

¹ Above, p. 514.

² Or, “The Causal Law” and “things as having causally happened”: *paticca samuppāda* and *paticca samuppannā*.

³ *Kindred Sayings* II, 1.

ignorance. These also are impermanent, conditioned, arisen causally, are by nature withering away, passing away, fading away, coming to an end. These, monks, are called things as having causally happened.”¹

[518] And here is a brief account. “Causal law” is to be known as causal states; “things as having causally happened” as states generated by those various causes. How may this be known? By the word of the Blessed One. For the Blessed One in the Sutta of the right teaching of the Causal law and things as having causally happened has declared the causal states to be the causal law by means of such equivalent terms as “such wise” and so forth in the course of his teaching the causal law thus: “*What, monks, is causal happening? Conditioned by rebirth is decay and death—whether, monks, there be an arising of Tathāgatas, or whether there be no such arising, this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying—*

Behold!

“Conditioned by rebirth is decay and death . . .

“Conditioned by becoming is rebirth . . .²

“Conditioned by grasping is becoming . . .

“Conditioned by craving is grasping . . .

“Conditioned by feeling is craving . . .

“Conditioned by contact is feeling . . .

“Conditioned by sense is contact . . .

“Conditioned by name-and-shape is sense . . .

“Conditioned by consciousness is name-and-shape . . .

“Conditioned by activities is consciousness . . .

“Conditioned by ignorance are activities. . . .

“*Whether, monks, there be an arising of Tathāgatas, or whether there be no such arising, in each this nature of things just stands,*

¹ *Ibid.* 22.

² The foregoing paragraph is to be understood after each clause.

this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying: 'Behold! conditioned by this, that comes to be.' Thus, brethren, that which is here is such wise, not otherwise, not otherwise, the relatedness of this to that: this, brethren, is called causal happening."¹ Therefore causal happening has the characteristic of being conditional to states such as decay and death and so on, the function of closely following after ill, the manifestation of being a wrong path. It is said to be *such wise* as being the origin of this and that state by means of these and those causes, neither more nor less; *not otherwise* because of the impossibility of the resultant states not coming to be once the causes have come together; *not otherwise* because of the non-arising of other states through the causes of other states; *the relatedness of this to that* as being the cause or collection of causes of decay-and-death and so forth, such as have been described. This is the word-meaning of the last-named: the causes of these states (decay and so on) are the relations of this to that (*idappaccayā*) which are just the relatedness of this to that² (*idappaccayatā*), or the collection of the causes of these states is the relatedness of this to that.³ The salient feature should be looked for in the grammar.

But some declare that causal happening is a mere arising when they say that it causally and rightly is an arising⁴ which pays no heed to the reasons for the original nature, the person and so on, (things) which exist only in the imagination of the heretics. That [519] is not proper? Why? Because (1) it does not occur in the Suttas, (2) it contradicts the Suttas, (3) it does not possess profundity and system, and (4) it breaks the rules of grammar.

¹ *Kindred Sayings* ii, 21.

² Just as *devā=devatā* (*Ṭīkā*).

³ Just as the collection of villages is *gāmatā* (*gāmānaṃ samūho*), or a collection of people is *janatā* (*janānaṃ samūho*) (*Ṭīkā*).

⁴ *Patcca-samuppāda* is here taken to be *patcca + sammā + uppāda*, with special emphasis on the *uppāda*.

(1) There is no Sutta which says that the causal law is a mere arising.

(2) To say that the causal law is that (a mere arising) is in contradiction to the Padesavihārasutta. How? For, from what the Blessed One has said, "*Then the Blessed One during the first watch of the night gave attention to the causal happening in direct and reverse order,*"¹ and so on, the giving attention to the causal happening is the first abiding state after the perfect enlightenment, by which a particular mode of life is meant. As it has been said: "*Monks, the state in which I abode after I first attained enlightenment, by that particular mode of life I have lived.*"² And in that mode he lived as discerning the causal method, not a mere arising. As he has said, "*I remember living with the feeling caused by wrong outlook, also the feeling caused by right outlook, also the feeling caused by wrong aims,*"³ and so everything should be expanded. Thus to say that the causal happening is a mere arising contradicts the Padesavihārasutta. It contradicts the Kaccānasutta also, wherein it is said: "*Now he, Kaccāna, who with right insight sees the uprising of the world as it really is, to him it does not occur that the world is not.*"⁴ The causal happening in progressive order, since it is a world-condition, has been set forth as the uprising of the world in order that the heresy of annihilation may be destroyed. The mere arising (is not so set forth), because by discerning it (as such), the heresy of annihilation is not killed. But it is killed by discerning the unbroken series of causes, because the unbroken series of causes gives rise to the unbroken series of results. Thus to say that the causal happening is a mere arising is to contradict the Kaccāna Sutta.

(3) Because it does not possess profundity and system:— Now this has been said by the Blessed One: "*Deep indeed is this causal law, Ānanda, and deep it appears.*"⁵ And depth is fourfold, which we shall explain later. That is not to be found in what is a mere arising, and they explain this causal happening adorned with the fourfold method, but that four-

¹ Vinaya i, 2.

² Samyutta v, 12.

³ Not traced.

⁴ Kindred Sayings ii, 12.

⁵ Ibid. 64; Dialogues ii, p. 50.

fold method is also not to be found in what is a mere arising. Thus because of its being deep and arising methodically, the causal law is not a mere arising.

(4) It breaks the rules of grammar:—here the word “causal” (*paṭicca*) [520] fulfils its meaning, being construed in the past tense with one and the same subject (as the verb “arises”) for instance, “*Because of the eye and visible objects eye-consciousness arises.*”¹ But in the objection, the construction is with the word “arising,” which has a passive meaning, and is against the rules of grammar, owing to the absence of the subject to the two verbs. Nothing is effected by such a construction. Hence, as going against the rules of grammar, causal happening is not a mere arising. The objectors might say, “We will construe it with the verb becomes (*hoti*), so that it will be the causal happening.” That is not proper. Why? Because the construction is impossible and the arising of an arising² would be faulty. For in these passages, “*Monks, I will show you the causal happening. What is the causal happening? This, monks, is called the causal happening,*”³ there is not a single construction with the verb becomes, and there is no arising of an arising. If it were so, we should have arising of an arising stated.

Again, there are they who imagine that the relatedness of this to that is the *being* (*bhāva*) of the relations of this to that, and the word *being* means that mode of ignorance and so forth, which is the root-condition of the appearance of the activities and so on, and which in the course of change is called the causal happening. That also is not proper. Why? Because the root-condition of ignorance and so on is definitely stated. For the Blessed One has declared ignorance and so on, not their change, to be the root-condition. When he says, “*Wherefore, Ānanda, just that is the root-condition, that is the basis, that is the origin, that is the cause of old age and death,*

¹ *Samyutta* ii, 72. The point here is that *paṭicca*, as a gerund, precedes in action the finite verb *uppajjati*; and both have eye-consciousness for subject. Emphasis is thus laid on the dhamma's of the causal happening, not on their mere arising.

² *Hoti*, meaning “arises,” comes to pass. It is to *atthi* as the German *wird* is to *ist*.

³ *Ibid.* i.

to wit, birth,"¹ therefore the statement, that the causal happening is to be regarded as states that are causes, should be understood as the right statement.

The idea that the causal happening has been declared, under the shadow of grammatical construction, to be a mere arising, should be set aside, on considering the meaning of the term thus :

For by the Blessed One it was said :

Since this expression has a double sense—

As of a group of states which start from those—

Therefore it is by access to results²

Declared to be just those causes themselves.

There is the group of states which proceed from causality, and (the wise) desire to seek a double meaning of the term "causal happening" in that group of states. [521] Because, being laid hold of, it conduces to benefit, to happiness, therefore it is worthy of being laid hold of³ by the wise—hence it is causal (*paṭicca*). And when it arises it does so "with" and rightly, not alone nor without root-condition—thus it is "happening." Thus causal and happening give "causal happening." Further, it arises with, thus it is "happening." But it arises on account of, not regardless of the harmony of causes. Thus it is "causal," such a happening is "causal happening." Of those (resultant states) those groups of root-conditions are the cause—hence "those causes," as being the causes of those resultant states. Just as in the world, molasses, as the cause of phlegm, are spoken of as phlegm-molasses, and the appearance of the Buddhas as the cause of the bliss in the religion is spoken of as : blissful is the appearance of the Buddhas, so the group of causes is spoken of metaphorically as happening through cause or causal happening. Or again,

The group of root-conditions goes towards,

Hence causal are they called.

They cause the states associated to rise,

Hence happening are they called.

¹ *Dīgha* ii, 57 (*Dialogues* ii, 52).

² *Phalopacārena*. Quotation not traced.

³ Here is punning on *paṭiyati*, is made to fall, and *pacceṭi*=*paṭi-ī*, to have recourse to.

For the group of root-conditions has been explained under the head of single root-condition, such as ignorance and so forth, in order that the activities may be made manifest; and the root-conditions in the sense of yielding a common fruit and of being not deficient have one with the other gone towards the factors of the harmony of causes—hence “causal” is the name given to them. They are called the “happening” because they produce associated states which are not to be separated from one another. Thus causal and happening give “causal happening.” Again,

The group of causes through each other's help,
Together equally produce the states
(Resulting from themselves). On that account
The sage has spoken thus of them.

For those causes, which, among the causes set forth under the head of ignorance and so on, produce the states such as the activities, would not be able to do so, were they mutually independent and deficient. Therefore through mutual dependence, equally and together they produce the resultant states, not a portion at a time. Thus has the sage who is skilled in the use of words in conformity with the sense, declared here the meaning of “causal happening.” And thus, by what is said :

The first sets forth non-eternalism,
The latter kills annihilationism,
The two together show the system right.

By the “first,” that is, the word *causal* which shows the harmony of causes, [522] is shown the disbelief in eternalism and so on, such as the different doctrines of eternalism, of no cause, of dissimilar causes, of a disposer, because of its dependence on the harmony of causes of things in process of being. For where is the use of a harmony of causes to eternalism and other doctrines which proceed without a root cause? By the “latter” term *happening*, which shows the uprising of states, is shown the destruction of such doctrines as annihilation, non-existence, non-action, because of the

arising of states through a harmony of causes. Seeing that states arise repeatedly by means of previous causes, how could one hold the doctrines of annihilation, non-existence, no-action? And because the various states come to being without cutting off the continuity (of cause and effect) in the respective harmony of causes, by the "two together," that is, the whole term *causal happening* is shown the right system, that is, the middle course and the putting away of such a doctrine as "*The same (man) acts and experiences; (or) one acts, another experiences,*"¹ the not laying to heart of the verbal usages of country folk, the not going against popular expressions. Thus far is the meaning of just the term "causal happening."

In explaining the causal happening, the Blessed One has fixed the text in this way: "Conditioned by ignorance are activities." And in expounding its meaning, one shall do so by going to an assembly of Analysts,² not accusing the teachers (of making a wrong interpretation), not setting aside one's own opinion, not striving to find fault with the opinion of others, not shutting out the Suttas, conforming to the Vinaya, having regard to the Great Authorities,³ making clear the law, comprising the meaning, again paraphrasing the meaning and setting it forth by means of other methods. But to expound the causal happening is in the nature of things a difficult thing to do, as the Ancients have said:

The truths, rebirth, the person, causal mode
Are four things difficult to see and teach.

Therefore, weighing in mind that it is not an easy thing to expound the causal happening except for those who are proficient in scriptural study and spiritual attainment:

Fain would I now set forth the causal mode,
But am o'erwhelmed as though drowned in the sea,
[523] However, this religion is adorned
With ways of exposition manifold.

¹ *Samyutta* ii, 20.

² *Vibhajjavādin*: "perhaps a unique reference outside the accounts of the Third Congress," writes Mrs. Rhys Davids.

³ *Dialogues* ii, 133.

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And in unbroken continuity
Proceeds the path of teachers in the past.
So with the twofold help I will set going
The meaning. Listen ye with fixed minds.

For this has been said by the teachers in the past:—

Whoso attends devotedly¹ to me
Will first and last great honour get,
And getting it will pass² beyond
The vision of the king of death.

Thus in the statements: “Conditioned by ignorance are activities” and so on, from the first—

The different kinds of teaching, sense,
Characteristic and so forth,
The factor fixing, single kind—
By these decision should be known.

Of these, “the different kinds of teaching” are these:—

For the Blessed One in the way that four men gather creepers has taught the causal law in four ways: Starting from the beginning or the middle up to the end, and starting from the end or the middle up to the beginning. The first of the four men sees first the root of the creeper, cuts it at the root and pulls it in, takes it and makes use of it. So the Blessed One teaches the causal law starting from the beginning up to the end in this way: “*Thus, monks, conditioned by ignorance are activities. . . . Conditioned by both is old age and death.*”³ The second man sees first the middle of the creeper, cuts it in the middle and pulls up the upper part, takes it and makes use of it. So the Blessed One teaches from the middle up to the end of this way: “*Delight came upon him as he rejoices in and welcomes and cleaves to that feeling (which he experiences), that delight which is in the feelings is grasping. Conditioned by that grasping is becoming. Conditioned by becoming is birth.*”⁴ The third man sees first the

¹ The *Tikā* gives the meaning of *aññimkatvā* thus: *evam aññigatam viya karonto aññimkatvā*. The usual meaning is to connect it with *attha*, “benefit,” and s.v. P.T.S. Dictionary.

² Read *goccheti*.

³ *Majjhima* i, 261.

⁴ *Ibid.* 266.

top of the creeper, seizes it by the tip, and following it up takes the whole creeper and makes use of it. So the Blessed One teaches the causal law from the end to the beginning thus: "*I have said that birth conditions decay and death. Does it, or does it not, condition them? Or how stands the matter? Birth, sir, does condition decay and death; and that is how the matter (stands) for us [524]. . . . I have said that ignorance conditions activities. Does it, or does it not condition them? Or how stands the matter?*"¹ The fourth man sees first the middle of the creeper, cuts it in the middle, and following it up takes the lower part down to the root and makes use of it. So the Blessed One teaches from the middle up to the beginning thus: "*There are these four sustenances, monks. What is the base? Whence is the uprising? How are they produced? What causes them to be? Craving is their base, from craving is their uprising, craving produces them, causes them to be. What is the base of craving, . . . feeling, contact, sense, name-and-shape, consciousness, activities? Ignorance is the base of activities, from ignorance is their uprising, ignorance produces them, causes them to be.*"²

Why does he teach it in this way? Because of its complete auspiciousness, and because of its attaining to embellishment in teaching by himself. The causal law is indeed completely auspicious: it conduces to the penetration of the System³ (by any of the four ways). And the Blessed One attained to embellished teaching through his connection with the four confidences and analyses and his attainment of the fourfold profundity;⁴ and through the attainment of that embellishment of instruction taught the law in various ways. Especially as he sees persons capable of training, perplexed as to the distinctive reasons in procedure, he has taught it, starting from the beginning in the forward order with a view to show that things go on each for its own reason, and to show the order

¹ *Further Dialogues* i, 187.

² *Kindred Sayings* ii, 8.

³ *Ñāyo*=*maggo* says the *Ṭīkā*, which also gives the alternative meaning of the causal law itself, explaining that the causal law, because of its auspiciousness, is worthy to penetrate itself.

⁴ *Viz. dhamma, attha, desanā, pativedha*, "doctrine, meaning, exposition, penetration," *Expositor* 28.

of their arising. And as he sees the suffering world thus, “*Alas! this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being born,*”¹ he has taught the discourse in reverse order beginning from the end, in order to show the reason he himself had arrived at of the various kinds of ill, such as old age and death, in consequence of the previous penetration. And he has taught it starting from the middle up to the beginning in order to show the series of cause and effect in going back to the past time,² and then starting backwards therefrom, in the determination of the bases of the sustenances. And he has taught it from the middle up to the end in order to show the future time since the setting up of causes of the future in the present time. Of these, that discourse which purports to show the procedure of things [525] each for its own reason and the order of the procedure to persons capable of training perplexed as to the reason in procedure is a discourse in forward order starting from the beginning, and is the one which is laid down here.

But why is ignorance stated as the beginning? What! is ignorance also a causeless root-cause of the world like the original nature in the view of those who believe in the original nature? It is not causeless. For the cause of ignorance is stated thus: “The uprising of ignorance is due to the uprising of the cankers.” Is there, then, a way by which ignorance may be the root-cause? What, then, may it be? (Yes, there is the way of stating it) as the head of discourse on the round of births. For the Blessed One, in discoursing on the round of births, has made two states the head. The first is ignorance, as he has said: “*Monks, the ultimate point of ignorance does not appear, so that one may say: ignorance did not exist formerly, but it has since come to being. Such a statement, monks, is made. However, it is apparent that ignorance is conditioned by that. (i.e. cankers).*”³ The second head is the craving for becoming, as it has been said: “*Monks, the ultimate point of craving for*

¹ *Kindred Sayings* ii, 6.

² Sustenance, craving, feeling, contact, sense, name-and-form, consciousness are of the present. Activities and ignorance are of the past.—*Tīkā*.

³ This and the following quotation are from *Anguttara* v, 113, 116.

becoming does not appear, so that one may say: craving for becoming did not exist formerly, but it has since come to being. Such a statement, monks, is made. However, it is apparent that the craving for becoming is conditioned by that (i.e. feeling).”

But why does the Blessed One preach the round of births under the head of these two states? Because they are the specific conditions of action which leads to the happy and unhappy fates.¹ For ignorance is the specific condition of action which leads to an unhappy fate. Wherefore? Because the average man overcome by ignorance strives to do the various kinds of actions leading to an unhappy fate, such as life-taking, actions which to him are unpleasant owing to the burning of his lower nature, and are of no advantage to him since they drag him to an unhappy fate; just as a cow to be slaughtered,² being oppressed with the torments of the burning heat and the strokes of the cudgel, strives to drink the hot water,³ though she derives no enjoyment from it owing to her torments and suffering, and it leads to her own disadvantage. Craving for becoming is the specific condition of action which leads to a happy fate. Wherefore? Because the average man, overcome by the craving for becoming, strives to do the various kinds of deeds leading to a happy fate, such as abstinence from life-taking, deeds which being free from the burning of the lower nature he finds to be pleasant, and which dispel the sufferings and torments of an unhappy fate, since they lead him to a happy fate, just as the cow mentioned strives to drink cold water, which owing to the craving for it she finds to be pleasant and dispels her own torments.

Sometimes the Blessed One preached the discourse with its root in a single state out of the two states which are the heads of the discourse on the round of rebirths, for example: [526] “*Even so, monks, there is causal association of activities*

¹ *Gatī*, lit. going, course.

² Read *vajjhagāvi tāya* for *vajjhagāvītāya*.

³ The *Tīkā* says that savages apply heat to the body of the cow and beat her with sticks, and give her hot water to drink, so that the flesh may not stick to her bones, and then slay her as she becomes swollen in the body and purging herself of the effects of the hot drinks.

with ignorance, of consciousness with activities,"¹ and so on, also, "In him, monks, who contemplates the enjoyment that there is in all that makes for grasping, craving grows. Grasping is conditioned by craving!"² Sometimes the discourse has its root in both the states: for instance: "For the fool, monks, cloaked by ignorance and tied to craving, this body is wrought in this wise:—there is just this body and names-and-shapes without:—thus this pair. Because of the pair (there is) contact, just six spheres of sense. Touched by these, or by one of them, the fool experiences pleasure and pain."³ Among these, the statement: "Conditioned by ignorance are activities" is to be known as a discourse with its root in one state, that is, ignorance. Thus is the decision by way of the different kinds of teaching to be known.

"Sense"—the sense of the terms "ignorance" and the rest is as follows: In the sense of not being fit to fulfil, misconduct in body and so on is a thing not [worthy] to be found.⁴ that is, not to be obtained. Ignorance is that which finds the unfindable. Contrariwise, good conduct in body and so on is a thing worthy to be found, that findable thing ignorance does not find. And it is ignorance which has "no knowledge" of the meanings of the aggregates as a heap, of the sense-organs as extension, of the elements as being void, of the controlling faculties as dominant influence, of the truths as being true. And it is ignorance which has no knowledge of the fourfold meaning of ill and so on as oppressing and so forth. It is ignorance that makes beings "run" in all the places of birth, destinies, existences, durations of consciousness, sentient abodes in the endless onfaring (of life). It is ignorance that "runs" its course among "women" and "men" and so on who do not exist in the ultimate sense, and does not run its course among the aggregates and so on which do exist. And it is ignorance because it "covers up" the states which are

¹ *Kindred Sayings* ii, 27.

² *Ibid.* 59.

³ *Ibid.* 19. In text here read *yehi*.

⁴ The exegetical word play here on *avijjā*, *a-yutta*, *a-vindiya* cannot be rendered in English. So also in the following sentences, on the word play: *avijjā-avidita*, *jav-ati*, *jav-eti*, *cha-danato*.

cause and effect in the causal law, and which are the physical objects of life-consciousness and so on.

That because of which (it) goes to a result is cause. "Causal" means, not without, not disregarding. "Goes to" means, arises, also proceeds. Further, the meaning of cause is to render service. It is ignorance and it renders service—thus ignorance rendering service.¹ Hence "conditioned by ignorance."

The word *activities* means: they prepare the conditioned results. Further, activities are of two kinds: those which are conditioned by ignorance and those which come under the name of activities. Of these, the three preparations² of merit, demerit, stationariness and the three activities of body, speech and mind make these six activities which are conditioned by ignorance.³ All of these are just moral and immoral volition, connected with the world. Conditioned activities [527], prepared activities, activities of preparation, applied preparations—these four come under the name of activities. Of these, in such passages as: "*Transient, alas! are all the things of life,*"⁴ all things together with their causes are called "conditioned activities." Material and immaterial states born of karma, of the three planes of life are spoken of in the Commentaries as "prepared activities": which also are included in "*Transient, alas! are all the things of life,*" but do not appear to be separately mentioned in the texts. Moral and immoral volition of the three planes of life is called "activities of preparation," which is mentioned in such passages as "*This man, monks, who is ignorant plans an act of merit.*"⁵ Bodily and mental energy is called "applied preparation," which is seen in such passages as "*Having run the full course of the momentum, it stood, methinks, as it were, fixed by the axle.*"⁶ Not only are these, but also many others come under the name of activities, such as "*Friend Visākha, while one is passing into the state wherein perception and feeling cease, the activity*

¹ In the text, the word *upakāra*, "render service," occurs but once.

² *Abhisankkhārā*, the same word for activities (*sankkhārā* with the prefix *abhi*-).

³ The words *kāyavacīttasankhārā tayo* are left out in the text before *tī ime cha*, etc.

⁴ *Kindred Sayings* i, 197. ⁵ *Samyutta* ii, 82. ⁶ *Aṅguttara* i, 112.

of speech ceases first, then that of the body, and lastly that of the mind!"¹ And among them there is no activity which is not included in the conditioned activities. This should be understood by what is said in the succeeding "links" of the causal law: "Conditioned by activities is consciousness" and so on.² In what remains to be said: that which is aware is consciousness; that which names is name; that which is corruptible is form (or shape); that which extends what comes³ (within its causal relationship), and also, leads to the long stretch (of the ocean of life) is sense; that which touches is contact; that which experiences is feeling; that which thirsts is craving; that which clings is grasping; that which comes to be or causes to be is becoming; that which produces is birth; the wearing out is old age; that by which things die is death; the sorrowing is sorrow; lamenting is lamentation; what suffers is suffering. or, what digs up associated states into two by means of genetic and static periods is suffering;⁴ the being dejected is grief; excessive sorrowing is despair; "(are)" means "are produced." This verb should be construed, not only with the words beginning with "sorrow," but also with all the terms. Otherwise, the meaning of the clause "Conditioned by ignorance are activities" would not be evident. But when it is construed with the verb "are," the meaning is: ignorance and cause give ignorance as the cause, and conditioned by that ignorance [528] activities come to pass. Thus the cause and the effect are determined. It is the same everywhere. The word "such" shows the method just explained. It shows that the uprising of the states is due to the causes of ignorance and the rest, and not to the creation of an Almighty Lord (*issara*). "This" means, such as has been explained. "Entire" means unmixed, or the whole. "Mass of ill" means collection of ill, not of a sentient being, nor of what is happy or lovely, etc. "Uprising" means birth. "Is" means comes to pass. Thus is decision by way of sense (meaning) to be known here.

¹ *Further Dialogues* i, 216. ² Above, p. 615.

³ Word play, again, on *āyatanam* (field of sense).

⁴ Similarly on *duk-kha* and *khaṇ-dig*.

“Characteristic and so forth”—The characteristic and so on of ignorance and so on are as follows: Ignorance has the characteristic of not knowing, the essence of confusion, the manifestation of covering up, the cankers as proximate cause. Preparing is the characteristic of activities, endeavouring is their function, volition is their manifestation, ignorance their proximate cause. Consciousness has the characteristic of knowing specifically, the function of going before (name and form), the manifestation of rebirth, activities, or a physical object as its proximate cause. Name has the characteristic of bending, the function of associating, the manifestation of being undivided, consciousness as its proximate cause. Shape (or form) has the characteristic of being corruptible, the essence of scattering, the manifestation of being indeterminate, consciousness as proximate cause. The sixfold sense has extending (the round of births) as characteristic, seeing and so forth¹ as function, physical object and door (of consciousness) as manifestation, name and form as proximate cause. Contact has touching as characteristic, impinging as function, coming together as² manifestation, the sixfold sense as proximate cause. Feeling has experiencing as characteristic, enjoying the taste of the object as function, the pleasant and the painful as manifestation, contact as proximate cause. The condition (of ill) is the characteristic of craving, taking delight is its function, discontent is its manifestation, feeling is its proximate cause. Seizing is the characteristic of grasping, not letting go is its function, opinion based on strong craving is its manifestation, craving is its proximate cause. Action and its fruit are the characteristic of becoming, causing to be and coming to be are its function, the being moral, immoral, and indeterminate is its manifestation, grasping is its proximate cause. The characteristic and so on of birth and the rest should be understood as said in the exposition of the Truths.³ Thus is decision by way of characteristics and so forth to be known here.

¹ Seeing, hearing, smelling, tasting, touching, and thinking, for the six senses.

² Of object, sense-organ and consciousness.

³ Page 592 f., above.

“ The single kind ” (and so forth)—Ignorance is single in not knowing, not seeing, being confused and so on. It is of two kinds by way of non-attainment of knowledge and attainment of false knowledge, also as being due to instigation and not due to instigation; three kinds as being associated with the three kinds of feeling; four kinds as not penetrating the four Truths; [529] five kinds as covering up the evils of the five destinies; six kinds by way of door and object in all non-material states.

The activities are single in being of the nature of resultant states connected with the cankers, and so on; of two kinds as moral and immoral, also as limited and sublime, low and middling, wrong and right, systematized and unsystematized; of three kinds as meritorious preparations and so on;¹ of four kinds as conducive to the four places of birth;² of five kinds as leading to the five destinies.³

Consciousness is single as being worldly in result and so on; of two kinds as being with and without root-condition; of three kinds as being included in the three existences, associated with the three feelings and as being without root-condition, with two and with three root-conditions; of four and five kinds by way of the origins and the destinies.

Name-and-form is single as being dependent on consciousness, and as conditioned by karma; of two kinds as being with and without an object; of three kinds as the past (present and future); of four and five kinds by way of the origins and the destinies.

The sixfold sense is single as being the source and meeting-place; of two kinds as being the sentient surface and consciousness of what has become, and so on; of three kinds as taking objects at hand, not at hand and neither;⁴ of four

¹ Preparation of merit, of demerit, of stationariness.

² The four places of birth or origins (*yoni*) are birth from eggs, from a womb, from moisture, and apparitional birth.

³ The five destinies or courses (*gati*) are a state of woe, the world of *Petas*, the world of lower animals, men, and devas.

⁴ Read °*sampattanobhaya*°. Smell, taste, and touch take objects at hand, the eye takes objects not at hand, the mind takes an object which is neither.—*Tīkā*.

kinds and five kinds as being included in the origins and destinies. And contact and the rest should be treated in the same way. Thus by the single kind and so forth is decision to be understood here.

“The factor-fixing”—here sorrow and others are spoken in order to show the continuity of the wheel of life, for they happen to the fool afflicted by old age and death, as it has been said, “*Monks, the average man of no wisdom who is touched by bodily painful feeling grieves and laments and weeps, beats his breast and falls into distraction.*”¹ So long as they proceed, ignorance proceeds and so do the activities conditioned by ignorance. Thus the wheel of life is continuous. Therefore they (sorrow and so on) are taken together with old age and death, and the factors of the causal law are to be understood as twelve. Thus by the factor-fixing also is decision here to be understood. Thus far is the brief discourse.

This is the detailed account:—Ignorance, by the Suttanta method [530] is lack of knowledge in the four things: ill and so on. By the Abhidhamma method it is lack of knowledge in eight things, together with the past and so on. For this has been said: “*What herein is ignorance? It is lack of knowledge about ill . . . about the course leading to the stopping of ill, lack of knowledge about the former things, about the latter things, and about both taken together; lack of knowledge about the relatedness of this to that in the states that have causally happened.*”² Although, save for the two transcendental truths, ignorance arises in the others by way of object, the intention here is that it arises by way of covering up. For it, having arisen, remains covering up the truth about ill, and does not allow it to penetrate its own true essential characteristic. It is the same with the origin, the stopping and the Way. It stands covering up the past five aggregates, known as the former things; the future five aggregates known as the latter things; both taken together, that is, the former and the latter things; the relatedness of this to that and the states that have causally happened. It does not allow the

¹ See text, p. 529, footnote 1.

² *Dhammasaṅgani*, § 1162. Cf. *Bud. Psych. Ethics*, p. 260.

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truth to penetrate its own true essential characteristic as “This is ignorance, these are the activities.” Therefore it has been said that it is lack of knowledge about ill . . . states that have causally happened.

Activities are the six which have already been briefly described as the three beginning with merit and the three beginning with the body. In detail, the thirteen volitions constitute the preparations of merit, namely, eight moral volitions¹ of the realm of sense-desire proceeding by way of almsgiving, virtue, and so on, and five moral volitions of the realms of Form proceeding by way of (spiritual) development. The twelve immoral volitions² proceeding by way of life-taking and so on constitute the preparations of demerit. The four moral volitions of the realms of the Formless proceeding by way of (spiritual) development constitute the preparations for stationariness. Thus twenty-nine volitions constitute the three activities. In the other three, intentions in body, speech and thought are activities of the body, speech and thought. This triad is mentioned in order to show the procedure by way of the door of the preparations of merit and so on at the moment of making endeavour for action. Full twenty volitions, namely, eight moral volitions and twelve immoral volitions of the realms of sense-desire, proceeding as door of the body after setting up body-intimation, constitute body-activities. [531] The same volitions, proceeding as door of speech after setting-up speech-intimation, are speech-activities. But here (in these twenty volitions) the volition of higher knowledge as a different thing is not the cause of consciousness; hence it is not mentioned. For the same reason the volition of flurry is not mentioned, and on this account it is to be removed from among the causes of consciousness. But all of them (the twenty volitions) are conditioned by ignorance. And all the twenty-nine volitions arising at the mind-door without setting up either of the two intimations constitute thought-activities. Thus this triad enters into the preceding triad, and is to be regarded in a

¹ Called *cittāni* (thoughts) in *Dhammasaṅgaṇī* (*Bud. Psy. Ethics*), §§1 ff.

² Also so-called, *ibid.*, § 325 ff.

sense as being conditioned by ignorance by way of the preparations of merit and so on.

Herein (the objection) may arise:—how can it be known that these activities are conditioned by ignorance? Because they come to being when ignorance comes to being. For he who has not put away lack of knowledge, called ignorance, about ill and so on, grasps the idea, that the ill of repeated births is a happy notion, through lack of knowledge regarding ill and the former things and so on, and brings about the three kinds of activities which are the root-condition of ill.

Through lack of knowledge about the Origin¹ he brings about the activities which are the root-condition of ill and are the equipment of craving, thinking them to be bliss. And through lack of knowledge about the ending¹ and the Way,¹ he imagines that there is stopping of ill in some particular destiny which is not the ending of ill, and that the way to ending lies in sacrificial rites and religious austerities practised with a view to attain the immortal state and so on, rites and austerities which do not lead to ending, and so aspiring for the ending of ill he brings about the three kinds of activities on account of such rites and austerities.

Further, because that ignorance of the four truths is not put away, he especially brings about the preparations for merit classified as the activities of the body, speech, thought in order that he, not knowing ill to be ill, might attain to that ill which is called the fruition of meritorious act, fully mixed as it is with evils such as birth, old age, disease, death and so forth, just as he who desires a celestial nymph might strive to jump off the peak of a mountain.² Not perceiving that at the end of the fruition of meritorious action, considered as bliss, one experiences no satisfaction but the misery of a change involving great suffering, he brings about the preparations for merit which are the cause of such fruition and which have been described already, just as a moth should fall into the flame of a lamp, and a man, greedy for honey-drops, should lick the blade of a knife besmeared with honey. Not per-

¹ The Second Truth; Third and Fourth respectively.

² *Maruppapātam* = *Pabbata-sikhara-ppapāto*.—*Tīkā*.

ceiving the evils of pursuits after sensual pleasures and so on with their consequences, he imagines them to be bliss, and being overcome by his lower nature brings about the preparations for demerit which proceeds at the three doors, just as a child should play with dung and a man who wishes to die should swallow poison. And, not understanding the ill that is in the changing nature of all things in general among the results of the formless, he brings about, through the perverted views of eternalism and so on, the preparations for stationariness which constitute thought-activities, just as a man who has lost his way should strive to go in the direction of a town inhabited by goblins. Therefore, inasmuch as the activities come to being because ignorance comes to being [532], do not come to being if ignorance does not do so, therefore one should know that these activities are conditioned by ignorance. And this has been said: “*Monks, he who knows not, is ignorant, plans the preparations for merit, also plans the preparations for demerit, also plans the preparations for stationariness. But when, monks, ignorance has been put away, and wisdom has arisen, because of the fading away of ignorance and the arising of wisdom he does not¹ plan the preparations for merit.*”²

At this stage the objector might say: “We accept that ignorance is the cause of activities. But one ought to ask of which of them and in what way is it the cause?” As to this, the Blessed One has declared the twenty-four causes³—namely, root-condition, object, dominant influence, immediacy, direct immediacy, co-existence, reciprocity, dependence, sufficing condition, pre-existence, post-existence, repetition, karma, result, sustenance, controlling influence, jhana, Path, association, dissociation, presence, non-presence, absence, non-absence.

Herein, it is root-condition and cause—thus the root-condition is cause. This has been said: “Being condition it is cause, by being condition it is cause.” It is the same with the object-cause and others. Of these, “condition” is an equivalent word for part of speech, reason, root. In the

¹ Read *vijjuppādā n’ eva*.

² See note 2, page 532 of text.

³ *Tikaṭṭhāna* i, 1.

worldly sense, in such expressions as “*The condition of a promise,*” it means part of speech. In the religious sense, in such passages as “*Those states which arise through conditions,*”¹ it means reason. In such passages as “*The three conditions of good (karma), the three conditions of bad (karma),*”² it means root, which is the meaning here. And this is the literal meaning of “cause” here: “because of,” (*i.e.*) from this one goes: this is “cause.” One proceeds to it by not rejecting it, is the meaning. It is said that whatever state stands or arises through not letting go another state, the latter is the cause of the former. In characteristics, a cause has the characteristic of rendering service. For whatever [533] state renders service to the standing or arising of a state is said to be its cause.³ Such words as condition, reason, base, coming-to-be, source, are the same in meaning, different in form. Thus it is “condition” in the sense of root. “cause” in the sense of rendering service, in a word condition-cause is a state which renders service in the sense of a root. The significance for the teachers is, that it effects goodness in good states and so on, just as paddy-seeds the paddy, and blue-coloured stones the blue rays and so on.

But if this be so, there would be no conditioned-causality in material objects, which originate through condition. The fact is that the condition does not effect goodness and so on, nor is it not cause. For this has been said: “*Of states associated with root-condition and of material things which originate therefrom, root-condition is the cause by way of rendering service to them as root-condition.*”⁴

The indeterminate nature of classes of unconditioned consciousness is effected without this condition. And the goodness and so on of classes of conditioned consciousness is bound up with wise attention and so on, not with the associated condition. And if the goodness and so on were by nature in the associated conditions, it would be bound up with the condition in the condition-associated states; (thus) absence of greed would be either good or indeterminate, but because,

¹ *Vinaya* i, 40.

² *Dhammasaṅgāṇī*, § 1053.

³ *Paṭṭhāna* comy., p. 5.

⁴ *Tika-paṭṭhāna* i, 1.

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it being both good and indifferent, the goodness and so on would have to be looked for among the conditions as among the associated states. There is no contradiction if, instead of taking condition to mean roots by virtue of their effecting goodness and so on, we take them to mean roots by virtue of their effecting a fixed position. For those states which are actually caused by conditions are firm and well-fixed like firmly rooted trees; those which are not conditioned are not well-fixed like watery plants and so on (which have roots) of the size of a sesame seed. Thus the clause "which renders service in the sense of a root" is to be understood as a state caused by condition which renders service by effecting a fixed position.

Of the following causal relations, the object cause is a state which renders service by being object. Because for all states after beginning with "The visible object by means of the element of eye-consciousness," the conclusion is "whatever states of mind and of mental properties arise through whatever states, are caused by way of object-cause of those states," therefore there is no state which is not in that causal relation. Just as a weak man should rise and stand up by leaning on a stick or a rope, so the states of mind and mental properties rise up and remain through visible objects and so on. Therefore all states which are the objects of mind and mental properties are in the object-causal relation.

[534] That state which renders service in the sense of being the chief is cause as dominant influence. It is of two kinds: by way of co-existence and object. Of these, because of the saying: "*The dominant influence of desire-to-act is cause by means of the cause of dominant influence of states associated with desire-to-act and of material objects originating therefrom,*"¹ and so on the four states, called desire-to-act, energy, thought, investigation are to be understood as the dominant influence causes, but not together. For when making desire-to-act the principal, the chief, consciousness proceeds, then desire-to-act, not the others, is the dominant influence. The same with the others. That state with due regard to which the non-material

¹ *Ibid.*, 2.

states proceed, is their dominant influence by way of object. Hence it is said: "*Whatever states of mind and of mental properties arise paying due regard to whatever states, are cause by way of the dominant influence-cause of those states.*"¹

The state which renders service by immediacy is the immediate cause. The state which renders service by direct immediacy is the directly immediate cause. These two causes may be expanded in many ways, but this is the essence: After eye-consciousness comes mind-element, after which comes mind-consciousness-element and so on—thus inasmuch as the order of consciousness is fulfilled by means of the preceding classes of consciousness, not otherwise, therefore the state which is capable of producing a suitable consciousness immediately after itself is the immediate cause. Hence it was said: "*The immediate cause is eye-consciousness-element and states associated therewith, it is the cause by way of immediacy of mind-element and of states associated therewith,*"¹ and so on. The immediate cause is the same as the directly immediate cause. The difference is only in the letter as with integration and continuity, equivalent term and expression² and so on. There is no difference in meaning. The opinion of the teachers, that it is immediate cause by means of immediacy in meaning,³ and directly immediate cause by means of immediacy in time, conflicts with the statement, that the moral good of the realm of neither perception nor non-perception of one who has emerged from trance is the cause of the attainment of fruition, by way of directly immediate causal relation and so on. And when they say that the capability of states to produce does not wane, but being prevented by the strength of spiritual development, the (resultant) states do not arise quite immediately, this just proves the absence of immediacy in time [535]. We also say that there is no immediacy in time on account of the strength of spiritual development. And because there is no immediacy in time, therefore the directly immediate causality cannot

¹ *Ibid.*

² *Dhammasaṅgani* 642 f., 1306 f.

³ Some read *addhānantaratāya* for *atthā*°.

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arise. For it is their view that the directly immediate cause is dependent on the immediate-in-time. Therefore, without adhering to that opinion, one should conclude that the difference is in the letter, not in the meaning. How? There is no break in these states—they are immediate. They are quite immediate owing to the absence of form—thus they are directly immediate.

A state which is about to arise and which renders service by being together with the arising is co-existent cause, like the lamp and the lamp-light. It is of six kinds by way of the immaterial aggregates, etc. As it has been said: “*The four immaterial aggregates are in co-existent causal relation to one another. So are the four great primaries to one another, name and form at the moment of descent at birth,¹ states of mind and mental properties to material states originating from mind, the great primaries to derived material things, material states sometimes are, sometimes are not in co-existent causal relation to non-material states.*”² This (clause) is said concerning the heart-basis.

States which mutually render service by causing to be, and giving support are in reciprocal causal relation, like three sticks (in a tripod) supporting one another. It is of three kinds by way of immaterial aggregates, etc. As it has been said: “*The four immaterial aggregates are in reciprocal causal relation. So are the four great primaries, name and form at the moment of appearing.*”²

A state which renders service by the circumstances of fixed abode and dependence is the dependent cause, as the earth, a canvas, and so on, to trees, the drawing of pictures and so on. It should be understood in the same way as is said of the co-existent cause: “*The four immaterial aggregates are in dependent causal relation to one another and so on.*”² But the sixth portion here has been classified thus: “*The eye-organ is the dependent cause of eye-consciousness-element and states associated with it. The ear, nose, tongue, body organ is the dependent cause of ear—nose—tongue—body-consciousness-ele-*

¹ Cf. *Mahā-nidāna-Suttanta. Dīgha ii, 55.*

² *Tikapaṭhāna i, 3.*

ment and states associated with it. That material state by depending on which mind-element and mind-consciousness-element arise is the dependent cause of mind-element and mind-consciousness-element and states associated with them."¹

This is the literal meaning of "sufficing condition-cause." [536] For its fruition it depends on, cannot reject that, because of which it arises—thus dependence. Just as despair is excessive sorrowing, so sufficing condition is excessive dependence. It is an equivalent term for strong reason. Hence that state which renders service by being a strong reason is to be known as the sufficing condition. It is of three kinds: object-sufficing condition, immediate sufficing condition, natural sufficing condition.

Of these, in the first place the object-sufficing condition has been classified together with the dominant influence of the object without making any difference, thus: "*Having given charity, observed the precepts and the holy day, one reflects thereon with due regard. One reflects on one's past good behaviour with due regard. Having emerged from Jhāna, one reflects with due regard. Probationers reflect on the Adoption with due regard; they reflect on purification with due regard. They emerge from the Path and reflect on it with due regard,*"¹ and so on. That object with due regard to which mind and mental properties arise, is as a rule the strong object among objects. Thus dominant influence has the meaning of being fit for due regard, sufficing condition of the object, that of a strong reason. In this way the difference between them should be understood.

The immediate sufficing condition also has been classified together with the immediate cause without making any difference thus: "*The preceding moral aggregates are the causes, by way of sufficing conditions, of the succeeding moral aggregates,*"¹ and so on. But in the summary of contents the difference lies where the immediate cause is put down as "*Eye-consciousness-element and states associated with it are in immediate causal relation to mind-element and states associated with it,*"¹ and so on, and the sufficing condition is first put down

¹ *Ibid.*, 4.

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as “*The former moral states are the causes, by way of sufficing conditions, of the latter moral states.*” But in meaning it amounts to one and the same. Though this be so, immediacy is to be understood as the ability to produce suitable risings of consciousness immediately after itself; immediate sufficing condition as the strength of the former consciousness in producing the latter consciousness. For there is no rising of consciousness without succeeding consciousness, as there is rising of consciousness even without some phenomenon in the causal relations of conditions and so on. [537] Hence the strength of the cause. Thus the difference between the two is to be understood on this wise: it is the immediate cause by way of producing a suitable consciousness immediately after itself, and it is the immediate sufficing condition by way of the strong reason.

Natural sufficing condition is prepared sufficing condition. Faith, morals and so on, accomplished in their own continuity or long accustomed season, food and so on, are said to be prepared.¹ Or it is a sufficing condition by nature—thus “*natural sufficing condition.*” The meaning is, not mixed with the (other two modes of) object and of immediacy. Its different kinds should be understood in various ways thus: “*With faith as sufficing condition one gives alms, observes the moral code, does the sacred duties, produces the Jhāna, insight, the Path, higher knowledge, attainment. With morality, learning, liberality, understanding as sufficing condition one . . . produces attainment. Faith, morality, learning, liberality, understanding are in the causal relation of sufficing condition to faith, morality, learning, liberality, understanding.*”² Thus these states, faith and so on, are prepared sufficing conditions in the sense of strong reasons. Thus is the natural sufficing condition.

The state which, arising first, renders service by proceeding is the pre-existent cause. It is of eleven kinds by way of physical objects and the heart-basis at the five doors. As it is said: “*The eye-organ is in the causal relation of pre-existence to eye-consciousness-element and states associated with it. Ear*

¹ Punctuate the text accordingly. Cf. the double meaning of *pakata* in *Sutta Nipāta*, ver. 286.

² *Tikapaṭhāna* ii, 165.

. . . nose . . . tongue . . . body-organ, form . . . sound . . . smell . . . taste . . . touch-organ are in causal relation of pre-existence to body-consciousness-element and states associated therewith; and form . . . sound . . . smell . . . taste . . . touch-organ to mind element. That form depending on which mind-element and mind-consciousness-element arise is in the causal relation of pre-existence to mind-element and states associated with it, sometimes is or is not so related to mind-consciousness-element and states associated with it"¹

The immaterial state which renders service by supporting the pre-existent material states is post-existent cause, as food-longing intent renders service to the bodies of infant vultures. Hence it is said: "*The post-existent [538] states of mind and mental properties are in the causal relation of post-existence to this pre-existent body.*"

That state which, in the sense of repeating,² renders service in keeping the immediately following states in efficiency and strength is the repetition-cause, like the (effect of the) preceding lessons in books and so on. It is of three kinds as the moral, immoral, and inoperative apperception. As it has been said: "*The preceding moral states are in causal relation of repetition to the latter moral states. The preceding immoral . . . inoperative, indeterminate states are in causal relation of repetition to the latter inoperative indeterminate states.*"

The state which renders service by action, called the exercise of mind, is karma³-cause. It is of two kinds by way of moral and immoral volition lasting various moments and by way of all co-existent volition. As it has been said: "*Moral and immoral karma is the karma-cause of resultant aggregates and of the (karma)-made⁴ material qualities. Co-existent volition is the karma-cause of associated states and material states originating from itself.*"

¹ The quotations on this and the following four pages are, unless otherwise indicated, from the *Tikapāthāna* i, 4-7.

² *Sevana* is lit. attending upon, serving; thence practice, repetition.

³ Lit. action as bringing effect. *Kiriyā*: "action" here, just above, is the act considered as having wrought its effect.—*B. Psy. Eth.*, § 566; *Expositor*, 385.

⁴ *Katattā* = *patisandhi-kammaja*. See also *Compendium of Philosophy*, p. 144, n. 4.

The resultant state which renders service to effortless calm by being effortless calm is result-cause. At the time of happening it is the cause of material things originating from itself, and at rebirth it is the cause of karma-made material things, and everywhere (at both times) of associated states. As it has been said: “*The one aggregate, resultant and indeterminate is the result-cause of three aggregates and of material things originating from mind. . . . At the moment of rebirth the one state, resultant and indeterminate, is the result-cause of three aggregates and the karma-made material things . . . three aggregates are the result-cause of one aggregate . . . two aggregates are the result-cause of two aggregates and the karma-made material things, the aggregates are the result of the (heart) basis.*”¹

The four sustenances which render service, in the sense of giving support, to material and immaterial (things), are the sustenance-cause. As it has been said: “*Solid food is the sustenance-cause of this body. Immaterial sustenances are the sustenance-cause of associated states and of material things originating therefrom.*” And in the section of queries, it is said: “*At the moment of rebirth resultant and indeterminate sustenance is the sustenance-cause of aggregates associated therewith and, because of what has been done, of material things.*”²

Twenty controlling faculties, excepting femininity and masculinity, which render service in the sense of governing [539] are the controlling faculty-cause. Of them, the faculties of the eye and so on are causes of immaterial states, the rest of states of matter and non-matter. As it has been said: “*Eye-faculty is the controlling-faculty-cause of eye-consciousness-element . . . ear . . . nose . . . tongue . . . body-faculty is controlling-faculty cause of body-consciousness-element and states associated therewith. Life-faculty of matter is controlling faculty cause of karma-made material things. The non-material faculties are controlling faculty causes of associated states and material things originating therefrom.*” And in the section on queries it is said: “*At the moment of rebirth resultant and in-*

¹ *Tikapattkhāna* i, 173, which reads ‘aggregate’ for ‘state’ in the fourth line of quotation.

² *Ibid.*, 174.

determinate faculties are the faculty-cause of associated aggregates and karma-made material things."¹

Excepting the pair, pleasurable and painful feeling in the twice-five classes of consciousness, all the seven Jhāna-factors,² differentiated as moral and so on, which render service in the sense of access to musing, are Jhāna-causes. As it has been said: "*The Jhāna-factors are the Jhāna-causes of states associated with Jhāna and material things originating from it.*" And in the section on queries it is also said: "*At the moment of rebirth the resultant and indeterminate Jhāna-factors are the Jhāna-causes of the associated aggregates and the karma-made material things.*"¹

The twelve Path-factors,² differentiated as moral and so on, which render service in the sense of leading out hence or thence, are the Path-causes. As it has been said: "*The Path-factors are the Path-causes of states associated with the Path and material things originating from it.*" And in the section on queries it is also said: "*At the moment of rebirth the resultant and indeterminate Path-factors are the Path-causes of the associated aggregates and the karma-made material things.*"³ These two Jhāna-and-Path-causes do not occur among the twice-five classes of consciousness unconditioned by mind. Thus it should be understood.

The immaterial states which render service through association, said⁴ to be one in physical basis, object, origin and cessation, are the association causes. As it has been said: "*The four immaterial aggregates are causes one to another through the association-cause.*"

Material states which render service by not being one in physical basis and so on are the dissociation-causes of non-material states, and so are the non-material states the dissociation causes of the material states. The dissociation-cause is of three kinds, by way of the co-existent, post-existent and pre-existent. For this has been said: "*The co-existent moral aggregates are the dissociation causes of material things originating from mind. The post-existent [540] moral aggregates are the*

¹ *Ibid.*, 175. ² See *Compendium*, 175. ³ *T'ikapāṭṭhāna* ii, 176.

⁴ Read °*saṅkhātena*.

dissociation-causes of this pre-existent body."¹ And in the classification of the co-existent in the word "indeterminate" also it is said: "*At the moment of rebirth the resultant, indeterminate aggregates are the dissociation-causes of the original material things. The aggregates are so related to the (heart) basis, and the (heart) basis to the aggregates.*"¹ And the pre-existent should be understood by way of the physical basis of eye-consciousness and so on. As it has been said: "*The pre-existent eye-organ is related to eye-consciousness² through dissociation-cause. . . . So is body-organ to body-consciousness; the (heart) basis to the resultant indeterminate, inoperative indeterminate aggregates; . . . the (heart) basis to the moral aggregates; . . . the (heart) basis to the immoral aggregates.*"¹

The state which renders service by being a support to a state through presence, the characteristic of the present time, is the presence-cause. Its table of contents has been laid down seven-fold: By way of the non-material aggregates, great primaries, name and form, mind and mental properties, great primaries, sense-organs, (heart) basis. As it has been said: "*The four non-material aggregates mutually are causes through presence. The four great primaries and name and form at the moment of appearing are mutually so related . . . and so are states of mind and mental properties to material objects originating from mind . . . the great primaries to derived material things . . . the eye-organ to eye-consciousness element . . . body-organ . . . form-organ . . . touch-organ to body-consciousness-element and states associated with it. Form-organ, touch-organ to states associated with it. . . . That form depending on which mind-element and mind-consciousness-element arise, is the presence-cause of mind-element and mind-consciousness-element and states associated with it.*" But in the section on queries after the table of contents has been laid down as co-existence, pre-existence, post-existence, sustenance, controlling faculty, the exposition is made first regarding the co-existence thus: "*One aggregate is the presence-cause of three aggregates and material things originating therefrom,*"³ and so on.

¹ *Ibid.*

² Read *cakkhu-* before *viññāṇassa*.

³ *Ibid.*, 177.

As to pre-existence, the exposition is made by way of pre-existent eye and so on. As to the post-existence, the exposition is made by way of the post-existent mind and mental properties being in causal relation to this pre-existent body. Among the controlling faculties of sustenance, material food is the presence-cause of this body. [541] The controlling faculty of material life is the presence-cause of karma-made material things. Thus the exposition is made.

Non-material states which have ceased quite immediately and which render service by giving an opportunity for the proceeding of immaterial states which arise immediately after themselves are the non-presence-cause. As it has been said: "*States of mind and mental properties which have ceased quite immediately are in the non-presence causal relation to the present states of mind and mental properties.*"

Those which render service through absence are the absence-causes. As it has been said: "*States of mind and mental properties which are absent quite immediately are the absence-cause of the present states of mind and mental properties.*"

The states which are the presence-cause should be understood as the non-absence-cause by rendering service through non-absence. This couplet of causes is stated by way of embellishing the teaching and to suit the purposes of people who may be saved; just in the same way as the couplet of dissociation from condition is stated after the un-conditioned couplet.

Of merit is the double cause,
Of others it is manifold,
And of the last is counted one.

And here "Of merit is the double cause" means it is cause by way of object-cause and sufficing-condition-cause. For through loss and vanishing at the time of contemplation, ignorance is the object-cause of the preparation for merit of the realm of sense. At the time of knowing the deluded mind by the mind of higher knowledge, it is the sufficing-condition-cause to the activities of the realm of form, that is both to him who is fulfilling meritorious acts of the realm of sense such as alms-giving with a view to transcend ignorance and

to him who is inducing the Jhānas of the realm of form. It is the same with one who does meritorious deeds praying for the glories of the existence of sense and of form owing to his confusion through ignorance.

“Of others it is manifold” means, it is the cause in manifold ways of the preparation for demerit. How? For it is the object-cause at the time when lust and so forth arise on account of ignorance; the cause by way of object-dominant-influence and object-sufficing condition at the time when regard is paid to ignorance and it is treated pleasantly; the sufficing-condition-cause when one, deluded by ignorance, commits life-taking and so on, not seeing the evils of such deeds; the cause by way of immediacy, direct immediacy, immediate sufficing-condition, repetition, non-presence, absence to the second apperception and so on; the cause by way of condition, co-existence, reciprocity, dependence, association, presence, non-absence when one does any demerit whatsoever. Thus the cause is manifold.

“And of the last is counted one,” [542] it is counted as one cause by way of sufficing condition in the case of preparations for stationariness. The fact of its being sufficing-condition-cause is to be understood as said in the preparation for merit.

Here the objector might say, “Is ignorance the sole cause of the activities, or are there other causes? If it is the sole cause, then the theory of a single-cause arises. If there are other causes, then it is not proper to make the exposition of a single cause as: Conditioned by ignorance activities come to pass.” The exposition is not improper. Why? Because—

From one come neither one nor more,
The many yield no single fruit.
There's then some meaning in the view
Of single cause and single fruit.

For here (in this world) no single fruit whatsoever comes from a single cause, nor is there a variety of fruits. And there is not a single fruit that comes from various causes. Various fruits are due to various causes. Thus various fruits are seen to arise in the form of shoots possessed of shape, scent, taste,

and so on, from various causes such as the climate, earth, seed, water. So there is some use, some purpose in the explanation of a single cause and a single fruit in "Conditioned by ignorance, activities come to pass; conditioned by activities, consciousness comes to pass."¹ For the Blessed One teaches a single cause or fruit for the embellishment of the teaching and the convenience of possible converts owing to the meaning being sometime established, sometime evident, sometime specific. He has stated one cause-and-fruit by establishing the meaning as "Conditioned by contact feeling comes to pass." For contact is the established root-cause of feeling, because feeling is fixed according to contact, and feeling is the established fruit of contact, for contact is fixed according to feeling. "*Diseases due to phlegm*" thus he has stated a cause as evident, since phlegm is evident, but not so are karma and so on. "*Monks, whatever states are immoral, are all of them rooted in unmethodical attention?*"² Thus he has stated a cause as specific (or uncommon) since unmethodical attention is not common to all immoralities, but common to them are physical base, object and so on. Therefore, here this ignorance should be understood as shown to be the root-condition of the activities, though there may be other states such as the physical objects and the co-existent states which make for the activities, because it has been established as the root-condition of other conditions of the activities such as craving, as stated in "*The craving of one who sees delight increases,*" and "*The origination of craving is due to the origination of ignorance,*" and because of its nature being evident and not held in common, in "*If, monks, a man who is ignorant plans an act of merit.*"³ [543] It is by just this explanation of a single cause and a single fruit that the use everywhere in the exposition of the phrase is to be understood.

Here the objector might say: "If this be so, how can ignorance which has a decidedly undesirable fruit and is blameworthy be the cause of preparations for merit and stationariness?"

¹ *Ṭīkā* says the first clause shows the single cause, the second the single fruit.

² Cf. *Saṃyutta* v, 91.

³ See above, p. 635.

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Verily, as a sugar-cane cannot issue from a nimb seed." In what way is that impossible? Verily, in the world,—

Opposed and unopposed, unlike and like—
Such are the causes that have brought about
The states; they are not just results.

For states are effected by causes, opposed or unopposed in existence,¹ intrinsic nature, function and so on. A previous consciousness is a cause of a subsequent consciousness,² opposed as regards existence, and so are the previous lessons in arts and science such causes of the subsequent works of art and science. Action is a cause of matter opposed in its intrinsic nature, and so are milk, etc., of curds, etc. Light is opposed in function to eye-consciousness. So are molasses, etc., to intoxicating drinks and so on. But the eye and visible forms and so on are not opposed as regards existence to eye-consciousness and so on. The preceding apperceptions and so on are causes of the latter ones, unopposed as to intrinsic nature and function. And the same holds good for like and unlike causes as for opposed and unopposed causes. For the cause of matter is like matter in the form of the seasons and material food. And so hill-paddy seeds and so on are causes of hill-paddy crops and so on. Unlike matter is cause of non-matter and so is non-matter the cause of matter. Cow's hair, goat's³ hair, horns, curds, sesame, flour and such things (though unlike) are causes of⁴ *dabba* and *bhūtinaka* grasses and so on. But those things of which the causes are opposed or unopposed, like or unlike, are not just their results. Thus this ignorance, though it may have a decidedly undesirable fruit as a result and blameworthy in intrinsic nature, should be understood as a cause, so far as possible, of all these preparations for merit and so on, opposed or unopposed, like or unlike, as to existence, function, intrinsic nature.

¹ *Thāna* is explained by the *Tikā* as *atthitā*.

² I.e. the former has ceased while the latter exists.

³ *Avi* means goat.

⁴ I.e. render service to the grasses which grow where the hairs and so on are gathered together.

And its being a cause has been stated in this way: Whosoever has not put away lack of knowledge, called ignorance, about ill and so on, grasps the idea, through lack of knowledge primarily about ill and the former things, that the ill of the round of births is pleasant and strives for the threefold activities which are the conditions of that ill.

Moreover, here is another explanation:—

Since, he who is confused about rebirth,
 Decease, the round of births, distinctive signs
 Of the activities and states which spring
 [544] Through causal happenings, plans these three kinds
 Of acts, thus ignorance becomes their cause.

But objection might arise thus: How does a man who is confused about these things perform these three kinds of activities? (The answer is)—He who is confused about decease does not consider it as “Everywhere death is the break-up of the aggregates,” but thinks thus: “A sentient being dies; it is the transference of the sentient being into another body,” and so on. He who is confused about rebirth does not consider it as “Everywhere birth is the manifestation of the aggregates,” but thinks thus: “A sentient being arises: it is the manifestation of the sentient being’s new physical body,” and so on. He who is confused about the revolution of repeated births does not consider it as described as:

The unbroken series of the aggregates,
 Sense-organs and the elements is called
 The revolution of repeated births—

but thinks thus: “This sentient being goes from this world to the other world, comes from the other world to this world,” and so on. He who is confused about the characteristics of the activities does not hold by their intrinsic and general characteristics but thinks that the activities are the self, belonging to the self, eternal, happy, pleasant. He who is confused about the states which spring through causal happening does not hold that the procedure of the activities and so on

is on account of ignorance and so on, but thinks that the self¹ knows or does not know; that it acts and instigates and comes to birth; that the Atom and the Lord and so on put its corporeal form into shape through the embryonic stages and cause it to fulfil the controlling faculties; that it, being endowed with the controlling faculties touches, feels, craves, grasps, incites;² or that it becomes in a subsequent becoming; or he thinks that all beings undergo a change in natural state through fate and collision.³ Thus blinded in his interpretation by ignorance, he plans acts of merit, of demerit and of stationariness, just as a blind man walking on the ground comes across the right path and the wrong path, high ground and lowland, even places and uneven places. Hence it is said:

Just as a blind man walks without a guide,
 Sometimes the right pathway, sometimes the wrong,
 E'en so the fool forthfaring without guide
 Now merit does and then demerit; when
 He knows the Law and ponders on the Truths,
 His ignorance will cease and bring him peace.

This is the substance of the detailed discourse on the clause:
 "Conditioned by ignorance activities come to pass."

[545] In the clause "Conditioned by activities consciousness comes to pass," consciousness is of six kinds, beginning with eye-consciousness. Of these, eye-consciousness is of two kinds: moral result and immoral result. And the same with ear-nose-tongue-body-consciousness. Mind-consciousness is of twenty-two kinds, namely, two mind-elements of the moral and immoral results, three unconditioned mind-consciousness-elements, eight classes of conditioned resultant consciousness of the realm of sense, five of the realm of form, four of the realm of the formless. Thus under these six kinds of consciousness are comprised all the thirty-two classes of worldly resultant consciousness. But the transcendental classes of

¹ Or, the soul, *attā*.

² Read *ghatiyati*.

³ The *Tīkā* says that the different changes of form undergone such as the state of a deva, of man, etc., are hung together by fate (*niyati*) just as the different sizes of balls are hung by a thread.

consciousness are not included as being not in place in a discourse on the round of births.

Objection might arise "But how may it be known that this consciousness which has been described is 'conditioned by activities'?" It may be known from the absence of result in the absence of accumulated karma. For this consciousness is a result, and a result does not arise in the absence of accumulated karma. If it did, then all the resultant consciousnesses would arise to all beings. But they do not do so. Thus it should be known that it is this consciousness which is conditioned by activities.

But which consciousness is conditioned by which activities? Sixteen are conditioned by the preparations for merit of the realm of sense, namely, five beginning with eye-consciousness which are moral results, one mind-element in mind-consciousness, two mind-consciousness-elements, eight results of the realm of sense. As it is said: "*When, as the result of good karma having been wrought, having been stored up in connection with the sensuous realm, eye-consciousness has arisen . . . ear-nose-tongue-body-consciousness has arisen . . . an element of mind has arisen . . . an element of mind-consciousness (or representative cognition) has arisen, accompanied by joy . . . an element of mind-consciousness has risen, accompanied by indifference . . . accompanied by joy and associated with knowledge . . . accompanied by joy, associated with knowledge and instigated . . . accompanied by joy and disconnected with knowledge . . . accompanied by joy, disconnected with knowledge and instigated . . . accompanied by indifference and associated with knowledge . . . accompanied by indifference, associated with knowledge and instigated . . . accompanied by indifference and disconnected with knowledge . . . accompanied by indifference, disconnected with knowledge and instigated.*"¹ And five results of the realm of form are conditioned by preparations for merit of the realm of form, as it is said: "*When, as the result of just this good karma having been wrought, having been stored up, in connection with the realm of form, [546] he, aloof from sensuous desires, enters into*

¹ *Dhammasaṅgaṇī*, §§ 431, 443, 455, 469, 484, 498.

and abides in the First Jhāna . . . the Fifth Jhāna."¹ Thus twenty-one kinds of consciousness are conditioned by the preparations for merit. Seven kinds of consciousness are conditioned by the preparations for demerit, namely, five beginning with eye-consciousness which are immoral results, one element of mind, one element of mind-consciousness as it is said, "When, as the result of bad karma having been wrought, having been stored up, eye-consciousness has arisen . . . ear-nose-tongue-body-consciousness . . . an element of mind . . . an element of mind-consciousness has arisen."² And four results of the formless are conditioned by preparations for stationariness. Thus consciousness is of four kinds. As it has been said: "When, as the result of just this good karma having been wrought, having been stored up in connexion with the realm of the formless, he, by passing wholly beyond all consciousness of form, . . . enters into and abides in that rapt meditation which is accompanied by the perception of a sphere of unbounded space . . . which is accompanied by the sphere of infinite consciousness . . . by the sphere of nothingness . . . by the sphere where there is neither perception nor non-perception . . . even the Fourth Jhāna, to gain which all sense of ease and of ill has been put away."³ Thus knowing that consciousness is conditioned by activities, one should know its procedure thus.

All this proceeds in two ways as procedure and rebirth. Of these, these thirteen, namely, two classes of fivefold consciousness, two mind-elements, unconditioned mind-consciousness-element accompanied by joy, proceed in the procedure of a world⁴ where are five constituents. The remaining nineteen proceed in procedure proper to three worlds of becoming and in rebirth. How? The five moral results beginning with eye-consciousness proceed with a result either moral or the reverse, effecting the functions of seeing, hearing, smelling, tasting, touching, through the sensory organisms of eye and so on, with reference to the visible object and so on, desirable or moderately desirable, which has come into the focus of the eye and so on, of him who was born by means

¹ *Ibid.*, § 499.

² *Ibid.*, §§ 556, 562, 564.

³ *Ibid.*, § 501-4.

⁴ *Bhava* (or phase of becoming).

of a moral or immoral result according to the maturity reached by the controlling faculty involved. And the same with the five immoral results, with just this difference, that the object is undesirable or moderately undesirable. And these ten are fixed as to door, object, physical basis, origin and as to function. Then, immediately after the moral results, beginning with eye-consciousness, the moral resultant mind-element [547] proceeds effecting the function of receiving¹ through the heart-basis with reference to the object of those consciousnesses. And the same with the immoral resultant mind-element immediately after the immoral results. And these two elements of mind are not fixed as to door and object, but are fixed as to physical basis, origin and function. It is said in the Majjhima Commentary that immediately after the moral resultant mind-element, the unconditioned mind-consciousness-element accompanied by joy proceeds once or twice by way of registration in the object seized by apperception, effecting the function of examining through the heart basis with reference to the object of that mind-element, after cutting off the process of life-continuum at the conclusion of apperception associated with greed generally in the case of beings of the worlds of sense in a strong object at the six doors. According to the Abhidhamma Commentary, however, two turns of consciousness in registration are postulated. And this consciousness gets two names: registration and supplementary life-continuum. It is not fixed as to door and object, but it is fixed as to physical basis, not fixed as to origin and function. Thus thirteen (classes of consciousness) proceed in the procedure where are five constituents of being.

Of the remaining nineteen none of them can be said not to proceed in rebirth suitable to itself. But in procedure the two unconditioned mind-consciousness-elements, moral and immoral in result, fixed as to physical basis, not fixed as to door, object, origin and function, proceed effecting four functions, namely: the function of examining immediately after the moral and immoral resultant mind-consciousness-

¹ Read *sampaticchanakiccam*.

elements at the five doors; the function of registration at the six doors in the manner already mentioned; the function of life-continuum in the absence of a rising consciousness which cuts off the life-continuum above the birth given by themselves; and the function of passing away in the end. Eight classes of conditioned consciousness of the realm of sense, fixed as to physical basis, not fixed as to door, object, origin, function, proceed effecting three functions, namely: the function of registration at the six doors as mentioned above; the function of life-continuum in the absence of a rising consciousness which cuts off the life-continuum above the rebirth given by themselves; and the function of passing away in the end. Five of the realm of form and four of the realm of the formless proceed effecting the two functions namely: the function of life-continuum in the absence of a rising consciousness cutting off the life-continuum above the rebirth given by themselves and the function of passing away in the end. Of these, those of the realm of form are fixed as to physical basis and object, not fixed as to origin and function; the others are fixed as to physical basis and object and not fixed as to origin and function. Thus proceeds in procedure consciousness of thirty-two kinds conditioned by activities.

And there in procedure the various activities are causes of it by way of karma and sufficing condition. [548] What has just been said above as "Of the remaining nineteen none of them can be said not to proceed in rebirth suitable to itself" has been said too briefly and is difficult to understand. In order to show it in detail these questions are asked: How many rebirths¹ are there? How many are the rebirth-consciousnesses? Where and by which consciousness does rebirth take place? What is the object in rebirth?

Together with rebirth as unconscious beings, there are twenty (modes of) rebirths. There are nineteen rebirth-consciousnesses which already have been described. Of these, by the unconditioned mind-consciousness-element of immoral result, rebirth is in the states of woe. By the moral

¹ Or re-incarnations, re-unions: *patisandhi*.

result, rebirth takes place of persons who are born blind, born deaf, born mad, deaf and dumb and sexless and so on, in the world of men. By the eight conditioned results of the realm of sense rebirth is of persons possessing merit among devas and men. By the five results pertaining to the realm of form, rebirth is in the Brahmā world of form. By the four results pertaining to the realm of the formless, rebirth is in the formless world. And wherever rebirth takes place by whichever consciousness, the rebirth is said to be in conformity¹ with the consciousness. Briefly there are three objects of rebirth: past, present, and undeclared. Unconscious rebirth has no object. Of these, the past is the object of rebirths in the spheres of infinite consciousness and of neither perception nor non-perception; the past or present is the object of the ten pertaining to the realm of sense. The object of the rest is undeclared. Thus because rebirth proceeding as to three objects proceeds immediately after the decease-consciousness of a past or undeclared object, and there is no decease-consciousness with a present object, therefore the mode of the proceeding by way of a happy or evil course of the rebirth of one or other of the three objects immediately after the decease of one or other of the two objects is to be understood. For instance, from the statement that at the time of his death evil deeds hang over an evil man who has stood in the happy course of the realm of sense, and so on, all his accumulated evil deeds or their sign come into the avenue of the mind-door as he is lying on this death-couch. Immediately after the process of apperception ending in registration arisen with reference to such a sign of his deeds, arises the decease-consciousness with the object of life-continuum as its object. On its cessation there arises with reference to that very deed or its sign which has appeared the rebirth consciousness which is included among the evil courses, and is bent by the strength of the vices not yet cut off. [549] This is rebirth with a past object immediately after decease with a past object.

To another person at the time of death there comes into

¹ Read *anurūpā-patisandhi* for *arūpā*°.

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the avenue of the mind-door by means of the karma described above, the sign of the evil course such as the colour of fire-flames in places like the hells. Therefore, on the cessation of the life-continuum after having arisen twice, three conscious processes arise, namely, one adverting with reference to that object, five apperceptions and two registrations owing to the slowness of speed due to the proximity of death. Then arises one death-consciousness with the object of the life-continuum as its object. •In so far are the past eleven conscious moments. Then to him arises the rebirth consciousness in that very object lasting for the remaining five conscious moments. This is the rebirth with a present object immediately after the decease with a past object.

To another person at the time of death there comes into focus at one or other of the five doors an inferior¹ object which is the condition of lust and so on. When in due course the process ending with the deciding consciousness has arisen to him, there arise five apperceptions and two registrations owing to the slowness of speed due to the proximity of death. Then arises one decease-consciousness with the object of the life-continuum as its object. In so far are the past fifteen conscious moments, namely: two life-continuum, adverting, discerning, receiving, examining, deciding, five apperceptions, two registrations, one decease-consciousness. Then arises rebirth consciousness in that very object lasting for the remaining one conscious-moment. This also is the rebirth with a present object immediately after the decease with a past object. Such is the mode of procedure of rebirth in an unhappy course with a past or present object immediately after the decease in a happy course with a past object.

To one who stands on the unhappy course but has stored up faultless deeds, the faultless deeds or their sign appear at the mind-door as said above. And everything should be understood as said above, only substituting bright features for the dark features.² Such is the mode of procedure of rebirth in

¹ I.e. undesirable.

² Instead of saying that the rebirth-consciousness is included in the evil course, *read* that it is included in the happy course. And instead

a happy course with a past or present object immediately after the decease in an unhappy course with a past object.

In the case of one who stands on the happy course and has stored up faultless deeds, the faultless deeds so stored up or their sign appear at the mind-door in accordance with the expression that they hang over him at the time of death. This applies [550] to the faultless deeds of the realm of sense which have been stored up. In the case of him who has stored up sublime deeds, only the sign of the deeds comes into focus. Immediately after the bare apperceptual process which has arisen with reference to that sign and which ends with registration, there arises decease-consciousness making its object the field of the life-continuum. When that ceases, there arises, with reference to the deeds or the sign of the deeds which have come into focus, rebirth-consciousness which is included in the happy course and which is bent by the strength of the corruptions¹ not yet cut off. This is the rebirth with a past or undeclared object immediately after decease with a past object.

To another person at the time of death there appears at the mind-door, by means of faultless deeds of the realm of sense, the sign of the happy course in the form of the rank in the conceiving mother in the world of men, or of the status of the garden, mansion, wish-yielding tree and so on in the world of devas. Immediately after the decease-consciousness the rebirth-consciousness arises to him in the order as shown in the sign of the unhappy course. This is the rebirth with a present object immediately after the decease with a past object.

To another person at the time of death relatives present at the five doors a visible object by means of garlands of flowers, streamers and so on, saying: "This, dear one, is offered as an offering to the Buddha for thy benefit. Keep your mind well-disposed;" or an object of sound by means of preaching on

of the sign of the evil course such as the fire flames in places like the hells, read the sign of the happy course, such as the status of the garden and the wish-yielding tree of the devas, or as the rank in the conceiving mother in the world of men. See immediately below.

¹ *Kilesā*.

the Law, sacred music and so on; or an object of smell by means of incense, perfumes, flavours and so on; or an object of taste by means of honey, molasses and so on, saying: "Taste this, dear one. It is an offering made for thy benefit:" or an object of touch by means of a piece of fine cloth¹ from China or Somāra and so on, saying: "Feel this, dear one, it is an offering made for thy benefit." Five apperceptions and two registrations arise to him owing to the slowness of speed due to the proximity of death at the conclusion of the deciding consciousness arisen in due order as to that object, visible and so on, which had come into focus. Then arises one decease-consciousness with the field of the life-continuum as its object. At the conclusion of that, the rebirth-consciousness arises in that very object lasting for one conscious moment. This also is the rebirth with a present object immediately after the decease with a past object.

In the case of one who stands in the happy course and who has acquired the sublime state by virtue of the Jhāna of the earth-device and so on, there comes into focus at the mind-door at the time of his death one or other from among the moral deeds, the sign of the deeds, the sign of the course pertaining to the realm of sense, or the earth device and so on as the sign, or the sublime consciousness. [551] Or there appears the exalted object which is the condition of the production of merit at the door of either the eye or the ear. Five apperceptions arise to him owing to the slowness of speed due to the proximity of death at the conclusion of the deciding consciousness arisen in due order. There is no registration to those on the sublime course. Therefore, immediately after the apperception one decease-consciousness arises with the field of the life-continuum as its object. At its conclusion there arises the rebirth-consciousness having as object one or other of the objects which have arisen and which is included in one or other of the sublime happy courses of the realm of sense. This is the rebirth with an object, either past, present, or undeclared immediately after the decease in the happy

¹ Read °*somārapattādi*°.

course with an undeclared object. In this order should be understood rebirth immediately after decease of the formless. Such is the mode of procedure of rebirth with a past, undeclared or present object immediately after decease in a happy course with a past or undeclared object.

In the case of one who stands in an unhappy course and has done evil deeds, the deed, the sign of the deed or the sign of the course appears at the mind-door as said above, or the object which is the condition of the production of demerit appears at the five doors. Then to him in due course at the conclusion of decease-consciousness there appears rebirth-consciousness which is included in the unhappy course and which has for object one or other of those objects. Such is the mode of procedure of rebirth with a past or present object immediately after decease in an unhappy course with a past object.

In so far has been shown the procedure by way of rebirth of the nineteen kinds of consciousness. And all this consciousness thus :

Proceeding in rebirth is of two kinds
Because of karma ; two and more in kind
When mixed with matter and with other things.

This resultant consciousness of nineteen kinds in proceeding in rebirth is, namely, twofold because of karma. And the respective generative karma is the cause of it by way of karma lasting various moments and by way of the sufficing condition. And this has been said : “ *Moral-immoral karma is the cause of the result by the sufficing condition.*”¹ By this should also be understood the twofold and more divisions due to its mixed kinds. For instance : Although it proceeds single by way of rebirth, it is [552] twofold as being mixed and unmixed with matter ; threefold by the division of the worlds of sense, of form, of the formless ; fourfold by way of birth from an egg, from a womb, from moisture and apparitional ; fivefold by way of the courses (or destinies) ; sevenfold by way of the conscious

¹ Cf. *Tikapattāna*, i, p. 5.

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durations; eightfold by way of the sentient worlds. Of these,

The mixed is twofold as to natural state,
And twofold is the one with natural state.
Together with the very first mentioned,
There are at least the two or three decads.

“The mixed is twofold as to natural state,” means, that rebirth consciousness which, leaving aside the natural state of non-matter, arises mixed with matter is of two kinds; namely, with or without natural state as it arises without the natural state of femininity and masculinity in the existence of form, and with natural state, excepting rebirth as eunuch in the existence of sense.

“And twofold is the one with natural state,” means, of these two that which is with natural state is of two kinds, as it arises with one or other of the natural states of man or woman.

“Together with the very first mentioned,

There are at least the two or three decads”—

namely, there is that rebirth-consciousness mixed with matter, the first in the pair, mixed and unmixed. Together with it at least two or three decads arise by way of the decad of physical basis and body, and of the decad of physical basis and natural state. Matter cannot be less than that. And this matter with such a minimum limitation arises under the name “*kalala* embryo,” like the cream of butter drawn with the single thread of the hair of the Himālayan goat¹ from among the two places of birth called the egg and the womb. Here should be understood what places of birth are possible by way of courses (or destinies). Among them

The three first birth places are not in hell,
Nor with the devas, saving those of earth.
But all the four are with the courses three.²

¹ *Jāti-unnā* is explained by *Tīkā* as the hair of a kid a day old, of a Himalayan goat of good breed, of a kid extracted by cutting open the mother.

² I.e. men, ghosts, and lower animals.

By the phrase "Nor with the devas" it is to be understood that the first three places of birth are not to be found among the Petas of consuming thirst, for these are apparitional in birth. All the four places of birth are found among the remaining three destinies of lower animals, Peta-world, and men, and among the devas of earth left out above. Among them,

Nine forms and thirty in the realm of four :
 In apparitional and moisture births
 There are seventy at most,¹ thirty at least.

Among the Brahmās in the realm of form, who are apparitional in birth [553], thirty material forms (*rūpa*) and nine arise together with rebirth-consciousness by way of four groups, namely the decads of the eye, the ear and physical basis and the ennead of life. But excepting the Brahmās of the realm of form, there are, in the other apparitional and moisture births, at the most seventy material forms by way of the decads of the eye, ear, nose, tongue, body, physical basis, and natural state. These are constant among the devas.

Of these, colour, smell, taste, nutritive essence, the four elements, sentient eye, life :—this collection of matter, to the extent of ten material qualities, is known as the eye-decad. So should the remainder be understood. But at least thirty material qualities by way of the decads of the tongue, body, physical basis, arise in a sexless person born blind, deaf, without the sense of taste. And between the highest and the lowest numbers, suitable reckonings should be made.

Having known this, again

By aggregates, condition, feeling, course,
 Applied and sustained thinking, object, zest,
 One ought to know the difference between
 Divided, undivided four rebirths.

There is the rebirth twofold, as mixed and unmixed, and there is the decease immediately preceding it. The meaning is, that the difference between their being divided and undivided, through the aggregates and so on, should be known.

¹ Read *sattati ukkamsato 'tha*.

How? Sometimes rebirth with four aggregates is undivided as to the object immediately after decease of the formless with four aggregates. Sometimes after an object, external and not sublime, it has an object sublime and internal.¹ Such is the way in the formless planes. And sometimes rebirth is immediately after decease from the formless with four aggregates into the realm of sense with five aggregates. Sometimes immediately after decease from the realm of sense, or from the realm of form with five aggregates rebirth is of the formless with four aggregates. But so (immediately) after decease with a past object, rebirth is with a present object. After decease in some happy courses, rebirth is in some unhappy courses. After unconditioned decease, rebirth is conditioned. After decease with two conditions, rebirth is with three conditions. After decease accompanied by indifference, rebirth is accompanied by joy. After decease without zest, rebirth is with zest. After decease without applied thinking, rebirth is with applied thinking. After decease without sustained thinking, rebirth is with sustained thinking. After decease without applied and sustained thinking, rebirth is with applied and sustained thinking. And so construction should fittingly be made by reversion of the terms (aggregates and the rest).

Merely a state by cause-relations served,
 To some other existence forth it goes.
 It has had no transition from the past,
 Nor there did it become without a cause.

It is not a sentient being, nor the soul, but this which, having got its cause-relations and arising as a mere state of form or formless, is said to approach some other existence. [554] And there is no passage of it from a past existence to this, nor does it appear here without a cause there.

We shall make this evident by the evident order of human decease and rebirth. For when the body of a man who has come nigh unto death, either in the course of nature, or through effort, and who cannot bear the touch of unbearable weapons² which cut off the joints and ligaments of all limbs, causing pain

¹ Read °nā.

² Read *sathhānaṃ*.

ending in death, wilts up in due course like a discarded green palm-leaf, when the controlling faculties such as the eye become weakened¹ and the controlling faculties of the body, of thought, of life, are established on just the heart-basis, the consciousness, which is dependent at that moment on the remaining heart-basis, proceeds with reference to the object which, among the grave, repeated, proximate and former karmas, is the karma called the activities, served by the remaining cause (of ignorance and so on), or which is called the sign of karma, the sign of the course manifested by that karma. Craving bends the consciousness thus proceeding on to the object, which has the disadvantage of being covered up by ignorance, owing to craving and ignorance not having been put away; the co-existent activities throw it into the object. Being bent by craving and thrown by the activities by way of continuity, it abandons the former basis like a man who crosses a conduit by hanging to a rope tied to a tree on the hither bank, and proceeds by the causes such as the object and so on, reaching, or not reaching the latter basis set up by karma. And here the preceding consciousness is called decease because it passes away; the latter consciousness is called rebirth because it is connected with the beginning of another existence. But the consciousness does not arrive here from a previous existence; nor does it appear from thence without a condition such as karma, activities, the bending² on to the object and so on.

The echo may be (taken) and such similes.
 Because the series is continuous,
 There's no identity nor otherness.

(Thus:—) In the matter of this consciousness not coming over from a previous existence, and its arising from causes included in a past existence, such things as the echo, a lamp, the impression of a seal, the reflection of an image are illustrations. Just as the echo, a lamp, a seal, a shadow are conditioned by

¹ So the *Tīkā* explains *niruddhesu*.

² Read 'nati' as one compound.

sound and so on, and do not move elsewhere, so it is with consciousness. As regards—

“ Because the series is continuous,
There’s no identity nor otherness ”—

should there really be identity (or oneness) in the continuity of the series, there would be no formation of curds from milk. And should there really be otherness there would be no curds which are due to milk. It is the same with all causes and effects. Else there would be an end to all worldly usage, and that would not be desirable. Therefore here the view of neither oneness nor otherness should be upheld.

[555] Herein objection might arise :—“ Because, the absence of passage from the past to the present being evident, those aggregates of this human personality have ceased, and the karma which is the cause of the fruit does not pass on to that fruit, can any other than the doer get the fruit ?¹ And can that fruit come from some other cause ? In the absence of one who enjoys, to whom does the fruit go ? The present order is therefore not satisfactory.” This is the reply :—

The fruit that comes in continuity
Is not of any other, nor is it
From any other (cause.) This purport is
Effected by preparing (growth) of seeds.

A fruit arising in a certain continuity does not belong to “any other, nor is it from any other cause,” because of the inhibition of a decided oneness or otherness. And “this purport is effected by preparing (growth) of seeds” :—When preparations for (the growth of) mango seeds and so on have been made, the particular fruit, which arises in time from the conditions obtained in the continuity of that seed, is not the fruit of other seeds, nor is it due to the preparations of other seeds. Neither do the seeds nor the preparations reach the place of the fruit. Thus should the fulfilment (of this simile) be understood.

¹ Mrs. Rhys Davids writes: raised in *Majjhima* iii, 19; *Samyutta* iii, 103.

The meaning is to be understood also by the result that is ultimately given to the graduates in arts and sciences and medicine studied by them when young.

As regards the question : " In the absence of one who enjoys, to whom does the fruit go ?"

The saying : " he enjoys " comes into use,
Because the fructification is made.
Even so a tree is said to fructify,
Because of the appearance of the fruit.

For just as owing to the appearance of the fruit of a tree which is only a part of the things called trees, the tree is said to give fruit or has given fruit, so by the appearance of the fruit of ease and ill, called experience, which is only a part of the aggregates known as the devas and men, a deva or man is said to experience ease or ill. Hence there is no need for any other person who enjoys.

But the objector might say : " If this be so are the existing activities causes of the fruit or the non-existing ones ? If the existing activities are the cause, then the result should be at the moment of their proceeding. If the non-existing activities are the cause, then they would always be bearing fruit before and after that moment." He should be answered thus :

Through commission root-causes they become,
But they do not carry the fruit always.
Trust-money and such other similes
Should here in this respect be understood.

For the activities are causes through commission of deeds, not because they are existent, or non-existent. As it is said : [556] " *As a result of good karma having been wrought, having been stored up in connexion with the sensuous realm, eye-consciousness arises.*"¹ The activities are fittingly the causes of the results, but owing to the ripening of the result they do not again bear fruit. In order to make this clear, the illustration of trust-money and so on should be understood. For

¹ *Dhammasaṅgani*, § 431.

in the world a man receives in trust the management of a business. He either buys goods or invests the money. The actual carrying on of the business is the cause of the fulfilling of the trust, not whether the business exists or does not exist. But the trust does not constitute a permanent cause of the business, once it has been transacted. Why? Because of the trust having been discharged. So also the activities are causes of their own results. But they do not bear fruit after they have fittingly done so.

So far has been shown the proceeding through the activities as causes of rebirth-consciousness happening as twofold by way of mixed and unmixed.

Now in order to remove confusion as regards all these thirty-two classes of resultant consciousness,

By virtue of procedure and rebirth
In life and so on, these activities
Are to be known as causes such of those.

Herein, the three existences, four places of birth, five courses, seven stations of consciousness, nine sentient abodes are called "becomings (*bhavā*) and so on." The meaning is, that these activities should be known as causes of those classes of resultant consciousness at rebirth and in (vital) procedure and so on.

Of these as regards preparations for merit, the preparation for merit classified as the eight volitions of the realm of sense is generally a twofold cause, by way of karma lasting various moments, and by way of sufficing condition to nine classes of resultant consciousness at rebirth in a world of sense. And the preparation for merit classified as the five moral volitions of the world of form is a twofold cause of five classes of consciousness at rebirth in the world of form. The preparation for merit of the world of sense, mentioned above, is a twofold cause in the manner, mentioned above, at procedure, not rebirth, of seven classes of limited resultant consciousness, without the unconditioned mind-consciousness-element, associated with indifference in a happy course in the world of sense. And the same is such a cause at procedure, not rebirth of five

classes of resultant consciousness in the world of form. It is such a cause [557], in procedure, not at rebirth, of eight classes of limited resultant consciousness in an unhappy world of sense.

And it is a cause (of such consciousness) on meeting with a desirable object on such occasions as when Mahamoggallāna the Elder makes his round of the hells.¹ And a desirable object is obtainable among animals and Petas of great power. The said preparation for merit is such a cause, in procedure and at rebirth, of sixteen classes of moral resultant consciousness in a happy world of sense. But generally speaking the preparation for merit is such a cause in procedure and at rebirth, of ten classes of resultant consciousness in the world of form.

Preparation for demerit,² which is classified as the twelve immoral volitions, is such a cause of one consciousness in an unhappy world of sense at rebirth, not in procedure; of six classes of consciousness in procedure, not at rebirth; and of seven classes of immoral resultant consciousness in procedure and at rebirth; and of the same seven in a happy world of sense in procedure, not at rebirth; of four classes of resultant consciousness in the world of form in procedure, not at rebirth. And it is a cause in the world of sense by way of seeing undesirable forms and hearing undesirable sounds. But in the Brahmā world there is no such thing as undesirable forms and so on, nor is there in the deva-world of the world of sense.

Preparation for stationariness is such a cause in procedure and at rebirth of four classes of resultant consciousness in the world of the formless.

Thus by way of rebirth and procedure in the worlds these activities should be understood to be such and such causes to such and such classes of consciousness. And the same with the places of birth and so forth.

This, herein, is the substance of the explanation beginning from the first. Because among these activities the preparation for merit, after giving rebirth, produces all its result in two

¹ Cf. *Dhammapada Aṭṭhakathā* iii, 69.

² Read *apuñ*°.

worlds ; and likewise in the four matrices such as the egg ; the two courses namely, of devas and men ; the four durations of consciousness, namely, different in body and in perception, different in body same in perception, same in body different in perception, same in body same in perception ; and in the four sentient abodes, since in the perceptionless sentient abode the preparation is only of the material form, therefore it is as mentioned above, a cause, at rebirth or in procedure as the case may be, of twenty-one classes of resultant consciousness in these two worlds, four matrices, two courses, four durations of consciousness and four sentient abodes. [558] Because the preparation for demerit yields its result by way of rebirth in one world of sense, four matrices, the remaining three courses, one duration of consciousness called different in body same in perception, and such a sentient abode, therefore it is the cause, as said above, at rebirth and in procedure of seven classes of resultant consciousness in one world, four matrices, three courses, one station of consciousness and one sentient abode. Since the preparation for stationariness yields its result by way of rebirth in one world of the formless, one matrix, the apparitional, one course of the devas, three conscious durations beginning with the sphere of the infinity of space, four sentient abodes beginning with the same, therefore, as said above, it is the cause, at rebirth and in procedure, of four classes of consciousness in one world, one matrix, one course, three conscious durations, four sentient abodes.

Thus: By virtue of procedure and rebirth
 In life and so on, these activities
 Are to be known as causes such of those.

This is the substance of the discourse on the clause “ Conditioned by activities consciousness comes to pass.”

In the clause: “ Conditioned by consciousness, name and form comes to pass”:

Decision should be known by classifying
 Of name and form, by causal mode and groups,
 Procedure in existence and so forth.

As regards "By classifying of name and form"—"name" refers to the three aggregates beginning with feeling because they bend (*namanato*) towards the object. By "form" are understood the four Primaries, and matter derived therefrom. The classification of name and form has been stated in the Exposition of the Aggregates.¹ Thus first of all, decision should here be known by the classifying of name and form. "Procedure in existence and so forth"—"name" proceeds in all worlds, matrices, courses, conscious durations and sentient abodes, excepting one sentient abode.² Matter proceeds in two worlds, in four matrices, in five courses, in the first four conscious durations, in five sentient abodes. And when name-and-form proceeds thus, because, [559] at the moment of the conception of beings in the womb which are without specific nature, and of those born from eggs, two heads in the continuity from the material and three non-material aggregates are manifested by way of the decads of the physical basis and the bodily frame, therefore in detail twenty-three states should be understood as name and form conditioned by consciousness, namely twenty from matter and three aggregates which are non-material.

Now if what has not been mentioned is taken into account, fourteen (states) are obtained by leaving out nine material states from one head of continuity; and thirty-three states are obtained by adding the nature-decad of those endowed with nature. And if what has not been mentioned from among these is taken into account, fifteen states are obtained by leaving out eighteen material states from the two heads of continuity. And because, at the moment of conception of the Brahmās among apparitional beings, four heads of continuity from matter and three non-material aggregates are manifested by way of the decads of the eyes' and ears' physical basis and the ennead of life-controlling faculty, therefore in detail forty-two states should be understood as "name and form conditioned by consciousness," namely, thirty-nine states from matter and three immaterial aggregates.

Taking into account what has not been mentioned, fifteen

¹ Above, Chap. XIV.

² I.e. the perception-less sentient abode.

states are obtained by leaving out twenty-seven states from three heads of continuity. In the world of sense, however, because at the moment of conception of the remaining beings, the apparitional and the moisture-born who have sense-organs with complete intrinsic nature, seven heads of continuity from matter and three immaterial aggregates are manifested. therefore in detail these seventy-three states should be understood as “name and form conditioned by consciousness,” namely, seventy states from matter and three immaterial aggregates.

Taking into account what has not been mentioned, nineteen states are obtained by leaving out fifty-four from the sextet¹ of heads of the continuity of matter: this at the most; but at the least the reckoning of name and form in brief and in detail, as conditioned by consciousness at conception, is to be understood by subtracting those heads of the continuity of matter in which they are deficient. But of formless beings the three non-material aggregates, and of perceptionless beings the ennead of life-controlling faculty from form [are to be reckoned as name and form.] Such in the first place is the way in rebirth.

In procedure at the static moment of rebirth-consciousness, everywhere at the place of the procedure of matter there are manifested the bare octad set up by the caloric order arising together with the rebirth-consciousness. But the rebirth-consciousness does not set up matter, for it is unable to do so owing to weakness from the weakness of the physical basis, just as a man fallen from a precipice cannot give help to another man. The bare octad set up by consciousness [560] appears since² the beginning of the life-continuum above the rebirth-consciousness.

At the time of the appearance of sound the ennead of sound appears by means of the caloric order and consciousness proceeding beyond the moment of rebirth. But as regards those beings of the womb who sustain life by material food, from the statement:

Whatever food and drink his mother takes,
Sustains the child that is within the womb,

¹ Read °*sīśachakkato*.

² Read *pabhūtī citta*°.

the bare octad produced by sustenance appears in the body diffused with the food taken by the mother, and in the case of those of apparitional birth, it appears at the time when first of all they swallow the saliva in their own mouths. Thus there are twenty-six kinds by way of the bare octad produced by sustenance and of the two enneads, at the most, produced by caloric order and consciousness: and there are seventy kinds produced by karma stated previously as arising three times in each conscious moment. These ninety-six kinds of matter, together with the three immaterial aggregates, make altogether ninety-nine states. Because sound is inconstant, making its appearance at any time, therefore its two kinds being left out, the ninety-seven states should fittingly be understood in the case of all beings as "name and form conditioned by consciousness." For in beings both when asleep and when negligent, when eating and drinking, these ninety-seven states proceed day and night as conditioned by consciousness. We shall explain later their state as so conditioned.

That which is karma-born matter, though it is established in the existences, places of birth, courses, durations, sentient abodes, cannot stand without the support of matter set up by three things,¹ nor can the latter stand without its support. Like bundles of reeds fixed together in the four directions though smitten by wind, like a collection of broken boats² which have found shelter somewhere in the great ocean, though smitten by the fury of the waves, these states of matter, each giving support to the other do not fall down but stand together for one year, two years—even a hundred years so long as the term of life of the beings, or the merit acquired by them lasts. Thus is decision to be understood by way of "procedure in existence and so forth."

"By groups"—what name conditioned by consciousness there is at procedure and rebirth in the formless and at procedure in existence of the five constituents; and what matter conditioned by consciousness there is everywhere among the

¹ I.e. caloric order, consciousness, material food.

² *Vāhanikā*, not in the P.T.S. Dictionary.

perceptionless and at procedure in existence of the five constituents; and what name and form [561] conditioned by consciousness there is everywhere in existence of the five constituents, all that name and form and name-and-form, being grouped together as name-and-form by leaving out those terms which correspond to its members¹ should be understood as “name-and-form conditioned by consciousness.”

Is this phrase suitable for the perceptionless beings, who have no consciousness? It is not unsuitable. For

That consciousness which is the cause,
Of name and form twofold, is deemed
As with result and eke without;
Hence what is said of it is fit.

For that consciousness which is the cause of name and form is considered to be twofold as giving a result and not giving a result. And since this kind of matter is set up by karma among the perceptionless beings, it is conditioned by the consciousness of preparation proceeding in existence of the five constituents. And so is that matter which is set up by karma at the moment of consciousness, which is moral and so on at procedure in the five constituents. Hence is the above statement suitable. Thus is decision to be understood by way of groups also.

As regards “By causal mode”

Resultant consciousness ninefold condition is
Of name and form with base material;
Eightfold of matter that’s residual.
Single of form wherein the consciousness
Is a preparing; any other kind
Of this and that the fit condition is.

For at rebirth or at procedure there is name which is called the result. Of this name, whether it is mixed with matter or not, the resultant consciousness, connected with rebirth² or any other kind, is the ninefold cause by way of co-existence.

¹ I.e. the three terms: name, and form, and name-and-form, have their counterparts, as far as the letter goes, in the last term.

² Read *paṭisandhikam*.

reciprocity. dependence. association. result, sustenance. controlling faculty. presence. non-absence. Of matter which is the heart-basis the cause is ninefold by way of co-existence, reciprocity. dependence. result. sustenance. controlling faculty, dissociation, presence. non-absence. Leaving out basic matter, of the remaining kinds of matter the cause is eightfold excepting reciprocity from the nine causes. Consciousness of preparation is a single cause by way of sufficing condition by the *suttantika* method of matter of perceptionless beings or of karma-born matter in existence of the five constituents. All the remaining consciousness beginning from the first life-continuum is to be understood as cause befitting this and that name-and-form. When causal mode is shown in detail, the entire discourse of the Paṭṭhāna should be treated in detail. Hence we do not set about it here.

But,—objection might arise—how can it be known that [562] name-and-form at rebirth is conditioned by consciousness ?

By Sutta-evidence and by fitness. In the Suttas, that feelings and so on are conditioned by consciousness has been averred in many ways such as “ *States which are consecutive to consciousness.*”¹

As to fitness:—

Effected 'tis by matter seen, and born of mind,
That consciousness is of unseen matter the cause.

For material things which arise in conformity to mind full of faith or without faith are “ seen.” And the unseen is inferred from the seen. Thus through visible mind-born matter here in this world consciousness should be known as the cause of invisible rebirth-matter. That matter which is set up by karma, just as matter which is set up by consciousness, is conditioned by consciousness is mentioned in the Paṭṭhāna. Thus herein is decision to be known by causal modes.

This is the detailed discourse on the clause “ Conditioned by consciousness, name-and-form [comes to pass].”

¹ Cf. *Dhammasaṅgani*, §§ 671, 772.

In the clause “Conditioned by name-and-form the sixfold sense comes to pass”:

Three aggregates are held to be the “name”
 And “form” the essentials, basis physical.
 The one remaining (aggregate) of such
 And such cause condition is.

Of the name and form which is the cause of the sixfold sense, name means the three aggregates beginning with feeling; form means the constant four essentials, six physical bases, life-controlling faculty which are included in one’s continuity. Thus are the essentials, physical bases and so on held to be (form). And the final term name-and-form in the series: name, form, and name-and-form is to be understood as the cause of the sixfold sense, which is the final term in the series: Sixth sense and sixfold sense. Why? Because in the formless world name only is the cause of the sixth sense, not of any other. And it has been said in the *Vibhaṅga*¹ that the sixth sense is conditioned by name.

But how—objection might arise—may it be known that name and form is the cause of the sixfold sense? Because the latter exists in the existence of the former. For sense exists when this and that name and form exist, not otherwise. And its existence conditional on the existence² of name-and-form will become clear in the causal mode. Therefore—

[563] Whatsoever is cause of whatever
 At moments of procedure and rebirth.
 The wise should understand accordingly.

The explanation is as follows:—

For at formless procedure and rebirth
 Just name is cause sevenfold, sixfold, at least.

How? At rebirth name is cause at least sevenfold of the sixth sense by way of the causes of co-existence, reciprocity, dependence, association, result, presence, non-absence. Some sort of name is cause through condition, some through sus-

¹ Page 144.

² *Tabbhārahāvitā*. Cf. *Compendium of Philosophy*, p. 187, n. 4.

tenance. Thus the cause is also in other ways. In this way is the highest and the lowest number of causes to be understood. At procedure also resultant name is the cause in the way described. The other (non-resultant) is cause at least sixfold by way of causes excepting the result among those mentioned above. Here also some sort is cause through condition, some through sustenance. Thus the cause is also in other ways. In this way is the highest and the lowest number to be understood.

In the other existence also name

Is such a cause of sixth. It is a cause

In six ways of the other five senses.

For in another existence of the five constituents the resultant name becoming friendly with the heart-basis is at least a sevenfold cause of the sixth sense, the mind, as it has been said in the formless. Of the other five senses, that is, the eye and so on, it is a cause in six ways by way of co-existence, dependence, result, dissociation, presence, non-absence, after becoming friendly with the four great primaries. Here also some kind is cause through condition, some through sustenance. Thus the cause is also in other ways. In this way is the highest and the lowest number to be understood.

So also at procedure the result

Is cause of the result, the non-result

Is sixfold cause of non-resultant sixth.

At procedure also as at rebirth in existence of the five constituents the resultant name is at least sevenfold cause of the resultant sixth sense. And by leaving out the resultant cause therefrom the non-resultant is at least sixfold cause of the non-resultant sixth. The highest and the lowest number is to be understood as said above.

Resultant is a fourfold cause therein

Of the remaining five. And it's the same

With the description of the non-result.

[564] For there at procedure (of the five-constituent existence) the resultant name which depends on the physical basis of sensory organism of the eye and so on, or the other¹

¹ I.e. which depends on the heart-basis.

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is a cause in four ways through post-existence, dissociation, presence, non-absence of the remaining five senses, that is, the eye and so on. The non-resultant has been described exactly like the resultant. Therefore the different kinds of name such as the moral should be understood as the fourfold cause of the five senses. Thus name should be understood according to whatever cause it is of whichever sense at rebirth or procedure.

Herein matter in formless existence
Is cause of not a single sense, whereas
In existence of the five aggregates
The heart-basis as matter is sixfold cause
Of sixth at birth. The primaries are cause
In four ways of the five in general.

For at rebirth physical basic matter is a cause in six ways of the sixth sense, the mind, through co-existence, reciprocity, dependence, dissociation, presence, non-absence. The four primaries are a fourfold cause generally at rebirth and procedure by way of whatever sense has arisen of the five senses, that is, the eye and so on through co-existence, dependence, presence, non-absence.

To them threefold are life and sustenance
In procedure. Sixfold are they to sixth,
Of which the fivefold cause is heart-basis.

At rebirth and procedure the life of matter is a cause of the five senses of the eye, etc., in three ways through presence, non-absence, controlling faculty. And sustenance is a cause in three ways through presence, non-absence, sustenance. As to the food-suffused body of those beings who live on food, it is a cause of procedure, not at rebirth. The five senses of the eye and so on are causes in six ways at procedure, not at rebirth, of the sixth sense of the mind, termed consciousness of eye, ear, nose, tongue, body, through the causes of dependence, pre-existence, controlling faculty, dissociation, presence, non-absence. Basic matter is a cause in five ways at procedure, not at rebirth, of the sense of mind, leaving out

the fivefold consciousness, through the causes of dependence, pre-existence, dissociation, presence, non-absence. Thus matter should be understood according to what cause it is of whichever sense at rebirth or at procedure.

[565] What name-and-form is cause of whatever,
So everywhere the wise should understand.

For instance, at rebirth name-and-form, which is called the three aggregates, and basic matter, in a world of the five constituents, is a cause of the sixth sense by way of co-existence, reciprocity, dependence, result, association, dissociation, presence, non-absence and so on. This is only a digest. The detailed account has not been made since one could construe everything from the method shown.

This is the detailed discourse on the clause: "Conditioned by name-and-form the sixfold sense comes to pass."

As to the clause "conditioned by sixfold sense, contact comes to pass,"

In brief eye-contact and so on make six,
In detail thirty-two, like consciousness.

Briefly, "Conditioned by sixfold sense, contact comes to pass" means there are six contacts: namely the contact of eye, of ear, of nose, of tongue, of body, of mind. In all these are thirty-two as in the case of consciousness, mentioned above, which is conditioned by activities, namely, ten made up of five moral results beginning with eye-contact and so on and five immoral results, and the remaining twenty-two which are associated with the worldly resultant consciousness. Of these thirty-two kinds of contact, sixfold sense is the cause, wherein

The wise desire the sixfold sense to mean,
Internal eye and so on with the sixth,
And also these with the external six.

Those who, thinking that this is a discourse on procedure of derived things, set forth the cause and result included in their own continuity, following the text, "Conditioned by the sixth sense, contact comes to pass," leave out the corresponding parts, seeing that the cause of contact is the sixth sense of the

formless as well as the sixfold sense which comprises all senses from elsewhere, and desire the sixfold sense to be the internal eye and so on, together with the sixth sense. And that as well as the sixth sense, as well as the sixfold sense goes under¹ the name of sixfold sense. But those, who set forth the result, as being included in one continuity, and the cause as belonging to a different continuity, also set forth every sense that is the cause of contact, thereby including the external sense, and desire that internal sense, together with the sixth, to be the sixfold sense together with the external senses of matter and so on. [566] That also as well as the sixth sense and the sixfold sense, as well as the sixfold sense goes under the name of sixfold sense, the corresponding parts being left out.

Here the objector might say: "A single contact is not produced from all the senses, nor are all contacts produced from a single sense. But a single one is stated in 'Conditioned by the sixfold sense contact comes to pass.' Why is that so stated?" This is the reply. It is true that a single one is not produced from all nor are all produced from a single one. But one is produced from many: As eye-contact is produced from eye-sense, matter-sense, mind-sense termed eye-consciousness and the rest of the associated states. Therefore:

"Such-as-He"² shows by number singular
That one contact from several senses³ springs.

"By number singular" means by the singular number in "Conditioned by sixfold sense, contact comes to pass," such-as-He has shown that one contact comes to pass from several senses. Among the senses,

The five in six ways, one in nine,
External six in fitting ways—
Such is the explanation of
The cause-relation of the one.

This is the explanation: Eye-sense and so on are causes of contact of five kinds such as eye-contact and so on in six ways through dependence, pre-existence, faculty, dissociation,

¹ Read *tvera* for *svera*.

² *Tādin*.

³ Read *p' anekā*°.

presence, non-absence. Then the one sense of resultant mind is cause of the manifold resultant mind-contact in nine ways through, co-existence, reciprocity, dependence, results, sustenance, faculty, association, presence, non-absence. Among the external senses, the sense of matter is a cause of eye-contact in four ways through object, pre-existence, presence, non-absence, likewise the senses of sound and so on are causes in four ways of ear-contact and so on. Of mind-contact however, those senses of matter and so on and the sense of mental idea¹ are causes in these four ways and also just² by way of the object. Thus the cause relation of the external six in fitting ways to this has been explained.

This is the detailed discourse on the clause: "Conditioned by sixfold sense, contact comes to pass."

As to the clause "Conditioned by contact, feeling comes to pass":

By way of door are mentioned feelings six,
Such as that born of eye-contact, which are
Considered to be eighty-nine in kind.

Concerning this clause also, six feelings by way of door are stated in the Vibhaṅga³ thus:—"Feeling which is born of eye-contact, . . . of ear-contact, . . . of nose-contact, . . . of tongue-contact, . . . of body-contact, . . . of mind-contact."
[567] From association with eighty-nine classes of consciousness, they "are considered to be eighty-nine in kind":—

Of these feelings the thirty-two results are here—
Both meant and called "connected with result."
Of five of them contact is eight-fold cause,
A single cause of others at five doors.
At the mind-door also it is the same.

For of the five feelings which have the sentient eye and so on⁴ for physical basis, contact of the eye and so on is cause at the five doors by way of the causes of co-existence, reciprocity, dependence, result, sustenance, association, presence, non-

¹ Should we not read *dharmāyatanañca* for *dharmārammaṇaṅca* ?

² Read *ārammaṇa-paccayamatten' eva*.

³ Page 380.

⁴ I.e. ear, etc.

absence. Of the remaining feelings which are results of the world of sense proceeding by way of receiving, examining, registration at each door, the same contact is a single cause through sufficing condition. "At the mind-door also it is the same" means, of the feelings which are results of the world of sense, proceeding by way of registration also at the mind-door, that contact which is termed contact of co-existent mind is cause in the same eight ways: also of the feelings which are results of the three planes¹ proceeding by way of rebirth, life-continuum and decease. But of those feelings of the realm of sense which have proceeded by way of registration at the mind-door, mind-contact which is associated with mind-door-adverting is a single cause by way of sufficing condition.

This is the detailed discourse on the clause "Conditioned by contact, feeling arises."

As regards the verse "Conditioned by feeling, craving comes to pass":—

Six cravings of matter and other kinds
Have here been set forth. From the manner of
Procedure, each is held to be threefold.

For as to this verse, in *Vibhaṅga*² six cravings have been shown by way of the nomenclature derived from the object as craving of matter, of sound, of smell, of taste, of touch, of idea, just as a son derives his name from his father as *Setṭhi-putta*, *Brāhmaṇa-putta*. Each of these cravings from the manner of proceeding is considered to be threefold as craving for sense-desire, craving for existence, craving for non-existence.³ For when the craving for matter proceeds to enjoy with the taste of sense-desire a material object that has come into the avenue of the eye, it becomes known as sensuous craving. When it proceeds together with the heresy of Eternalism, according to which that very object is permanent, eternal, [568] then it is known as craving for existence: for passion accompanied by the heresy of Eternalism is called the craving for existence. When it proceeds together with the heresy of annihilation, according to which that very object

¹ Read *tebhūmika*° for *eta bhūmika*°. ² Page 380. ³ *Ibid.*, 365.

is cut off, destroyed, then it is known as craving for non-existence; for passion accompanied by the heresy of annihilation is called the craving for non-existence. And the same with cravings for sound and so on. These make eighteen cravings from among the internal material qualities and eighteen from among the external, giving thirty-six. And these as past, future and present give one hundred and eight. Again they are, briefly, six by way of the material object and so on, and three by way of sensuous craving and so on. Because these beings give much honour to painters, musicians, perfumers, cooks, weavers and physicians, givers of life's elixir,¹ who grant them the material objects and so on, which they taste with jealous enjoyment, just as they give much honour to a nurse out of their feelings for, and jealous pride in their son, therefore all these cravings should be understood as being conditioned by feeling.

Since here one blissful feeling as result
Is meant, of craving it is just one cause.

“Just one”—that is, through just the cause of sufficing condition. Or because:—

A man in pain doth ease desire;
The man of ease desires yet more.
It's neutralness that, being calm,
Is said to be the same as ease.

Therefore the threefold feeling is
The cause of craving. And it's said
By that great sage, that craving is
Conditioned by the feelings three.

It without bias never is,
Although it is by feeling caused,
Therefore it does not come to him,
Who as “brahman” has lived the life.

¹ *Rasdyatana* is taken to mean the nutritive essence (*ojā*) for the strengthening of life's controlling faculty.

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This is the detailed discourse on the clause: “Conditioned by feeling, craving comes to pass.”

As to the clause “Conditioned by craving, grasping comes to pass,”

There are four graspings which should be explained
By sense-classification, order due,
And by the brief and full accounts of states.

[569] This is the explanation:—these are the four graspings, namely, of sense-desires, of wrong views, of mere rite and ritual, of a theory of the self. And this is the literal meaning: It clings to sense-desires which are termed the physical basis—thus “grasping of sense-desires.” Sense-desires and grasping give the grasping of sense-desires. Grasping means a firm seizure. For the prefix *upa* (in *upādāna*, grasping) denotes firmness as in *upāyāsa* (despair), *upakat̥ṭha* (approaching), and so on.

Similarly, views and grasping give the grasping of views. Or, it clings to views—thus “grasping of views.” In such views as, the self is eternal, the world is eternal, the latter view clings to the former. Similarly it clings to mere rite and ritual—thus “grasping of rite and ritual.” The rite and ritual and the grasping give the grasping of rite and ritual. Graspings themselves are so because they hold that bovine habits and bovine practices and so on are “purity.” Similarly, by it they speak, thus “theory.” By it they grasp—thus “grasping.” What do they speak or grasp? the self. The clinging to a theory¹ about the self is the grasping of the self-theory. By it they cling to the view that just this self-theory is the self. Such is the literal meaning.

“And by the brief and full accounts of states”:—the firmness of craving is briefly stated in the text: “*What herein is the grasping of sense-desires? That sensuous desire, sensuous passion, sensuous delight, sensuous craving, sensuous cleaving, sensuous fever, sensuous languishing, sensuous reciprocity, which is excited by the pleasures of the senses—this is called the grasping*

¹ Reading *attano vādūpādānaṃ*.

of sense-desires."¹ Firmness of craving means the subsequent craving which derives its firmness through the cause of the sufficing conditions of the previous craving. Now, say some, that craving is a longing for an object not yet attained, like the stretched-out hand of a thief in the dark; that grasping is the seizing of an object that is attained, like the seizing of treasure by the thief; that fewness of wishes and contentment are their opposing states; further, that they are the roots of the ills of having to search and keep watch. The remaining three graspings are briefly just views. In detail the grasping in sense-desires is the firmness of craving, already described as being of one hundred and eight kinds, for visible objects and so on; the grasping of views is wrong views having ten bases. As it has been said: "*What therein is the grasping of speculative opinion (views)? 'There is no such thing as alms, or sacrifice . . . there are in the world no recluses or brahmins who have reached the highest point, who, having understood and realized by themselves alone both this world and the next, make known the same'*—all this sort of speculation . . . this shiftiness of grasp is what is called the grasping of speculative opinion (views)."² Perversion as to the opinion that holiness is by means of rite and ritual is the grasping of rite and ritual. As it has been said: "*What therein is the grasping of rite and ritual? The theory, held by recluses and brahmins outside our doctrine that holiness is got by rules of moral conduct, that holiness is got by rites, that holiness is got by rules of moral conduct and by rites [570]—this kind of opinion . . . this inverted grasp is called the grasping of rite and ritual.*"³ The theory of individuality with the twenty bases is the grasping of a theory of the self. As it is said, "*What therein is the grasping of a theory of the self? When in this world the ignorant, average man who . . . is not trained according to the doctrine of good men, regards the self as bodily shape . . . then this inverted grasp is called the grasping of a theory of the self.*"⁴

¹ *Dhammasaṅgaṇī*, § 1214.

² *Ibid.*, § 1215. See *Buddhist Psychological Ethics*, p. 300.

³ *Ibid.*, pp. 239-240.

⁴ *Ibid.*, pp. 236-239.

Such is here the brief and full accounts of states.

“Order due” is of three kinds: the order of arising, the order of removing, the order of instruction. Of these, the order of the arising of the vices is not stated directly owing to the absence of the first arising of this beginningless round of births. But indirectly, speaking of one world generally the conviction of eternalism and annihilation is preceded by a clinging to the self; then to him who clings to the idea that this self is eternal there arises the grasping of rite and ritual for the purpose of purifying the self. The grasping of sense-desires arises to him who does not look to the next world, and who adheres to the idea that the self is annihilated. Hence first the grasping of a theory of the self, and the grasping of views, rite and ritual, and of sense-desires. Thus is the order of arising in one world. Of them, the grasping of views and the next are put away first, being killed by the path of stream-winning; later the grasping of sense-desires, being killed by the way of sauntship. This is the order of their removal. And of them, the grasping of sense-desires is taught first, owing to its large province and obviousness. For through association with the eight classes of consciousness, it has a large province; the others have small provinces being associated with four consciousnesses. And generally it is obvious as being an abode in which mankind delights; not so are the others. One who has a grasping for sense-desires makes much fuss and festivity in order that he may attain his objects. This is his¹ grasping of views, which accordingly is shown immediately after the other kind of grasping. It branches off into two: by way of the grasping of rite and ritual and of a theory of the self. Of the two the grasping of rite and ritual, being gross, is shown first, being easily understood on seeing the cow-and-dog-rites. Finally owing to its subtleness comes the grasping of a theory of the self. Such is the order of their instruction.

A single cause is craving of the first,
And sevenfold, eightfold of the other three.

¹ Construe *sassatan* as *sa assa tan*.

And here, in the grasping-tetrad, the craving of sense-desires is a single cause of the first grasping of sense-desires by way of sufficing condition, because it arises in objects in which craving delights. Of the remaining three it is a cause in seven ways:—[571] through co-existence, reciprocity, dependence, association, presence, non-absence, or it is eightfold, taken together with sufficing condition. And when the cause is through sufficing condition, it is not co-existent (with the present).

This is the detailed discourse on the clause “Conditioned by craving, grasping comes to pass.”

As to the clause “Conditioned by grasping, becoming comes to pass” :—

By meaning, state, group, difference, usefulness,
Whatever is cause of what should one decide.

Of these, it becomes—this is “becoming.” It is twofold as karma-becoming and rebirth-becoming. As it is said: “*Becoming is twofold: there is karma-becoming, there is rebirth becoming.*”¹ Of these, karma as becoming is karma-becoming. Similarly rebirth itself as becoming is rebirth-becoming. And here rebirth becomes, thus it is becoming. And as karma, because it is the reason for bliss, is spoken of as

*For Buddhas to appear is bliss,*²

so, because it is a reason for becoming, it is to be understood as becoming, the cause being used for the effect. Thus should decision be known by way of the meaning.

“By state” :—briefly, volition and states termed karma, such as covetousness associated with volition, are karma-becoming. As it is said: “*What therein is karma-becoming? The preparation for merit, the preparation for demerit, the preparation for stationariness whether of the limited stage or the sublime stage—this is called karma-becoming. And all karma leading to becoming is karma-becoming.*”³ Of these, thirteen volitions are the preparation for merit, twelve are the

¹ *Vibhaṅga*, p. 137.

² *Sukho, Dhammapada*, ver. 194.

³ See note 4, page 571 of text, referring to *Vibhaṅga*, p. 137.

preparation for demerit, four are the preparation for stationariness. Thus, by the expression: "Whether of the limited stage or the sublime stage" is meant the feebleness or strength of the results of these volitions. And by the expression "And all karma leading to becoming" are meant covetousness and so on which are associated with volition.

Rebirth-becoming is briefly the aggregates produced by karma and is ninefold in kind. As it is said: "*What therein is rebirth-becoming? The becoming of sense-desires, of matter, of non-matter, of perception, of non-perception, of neither perception nor non-perception, of one constituent, [572] of four constituents, of five constituents—this is called rebirth-becoming.*"¹ Of these, becoming which is termed sense-desires is becoming of sense-desires. And the same with becoming of matter and of non-matter. Becoming of those possessed of perception,² or, in this becoming is perception:—thus "perception-becoming." The contrary is becoming of non-perception. Owing to the absence of gross perception and the presence of refined perception there is, in this becoming, neither perception nor non-perception: hence "becoming of neither perception nor non-perception." Becoming mixed with one aggregate of matter is one-constituent-becoming, which also means, that in it there is one mixture. And the same with becomings of four and five constituents.

Of them (in nine kinds) becoming of sense-desires is the five derived aggregates, likewise matter-becoming. Non-matter-becoming is four such aggregates. Perception-becoming is four or five. Non-perception-becoming is one derived aggregate; becoming of neither perception nor non-perception is four. Becomings of one constituent and so forth are one, four, five aggregates by way of derived aggregates. Thus by way of states should the conclusion be understood.

"By usefulness":—although the preparations for merit and so on have been mentioned in the exposition of the activities, just as in the exposition of becoming, there is advantage

¹ *Ibid.*

² Read *saññāvatam*, explained by the *Ṭīkū* as *saññāvantānam puṅgalānam*.

in the repetition, because the activities of the previous exposition are causes of rebirth here, by way of past karma, and because the activities of the present exposition are causes of rebirth in the future by way of present karma. Or, in the previous exposition, volition has been said to be the activities in this way: "*What therein is the preparation for merit? Moral volition of the realm of sense.*"¹ But here states associated with volition as well are so described, from the expression "*And all karma leading to becoming.*"² And previously it has been said that the activities are karma which is the cause of consciousness; now they are described as karma which produces becoming of non-perception. For that matter what is the use of making many statements? In "conditioned by ignorance, activities come to pass" the moral and immoral states such as the preparations for merit and so on have already been mentioned. Here, in "Conditioned by grasping, becoming comes to pass," the moral, immoral and indeterminate states are mentioned owing to the inclusion of rebirth-becoming. Therefore everywhere the repetition serves its purpose. Thus by way of "usefulness" also is the conclusion to be understood.

"By group, difference":—by the difference and grouping of becoming, conditioned by grasping. For the karma which, conditioned by grasping of sense-desires, produces becoming of sense-desire is the becoming of karma. The aggregates produced by it are rebirth-becoming. And the same with becoming of matter and non-matter. Thus [573] there are two becomings of sense-desires conditioned by the grasping of sense-desires. In them are included the becomings of perception and of the five constituents. There are two becomings of matter, in which are included the becomings of perception, of non-perception, of one and five constituents. There are two becomings of non-matter, in which are included the becomings of perception, of neither perception nor non-perception, and of the four constituents. Thus there are six becomings, with those which are included therein. As there are six

¹ *Vibhaṅga*, p. 135.

² Above, p. 686.

becomings conditioned by the grasping of sense-desires, together with the included states. so is it the same with becomings which are conditioned by the remaining graspings. Thus there are twenty-four *different kinds* of becomings conditioned by the graspings together with the included states.

“By groups” :—grouping the karma-becoming and the rebirth-becoming, we get one becoming of sense-desires, conditioned by the grasping of sense-desires. together with the included states. Similarly with the becoming of matter and non-matter. Thus we get three becomings. Similarly with those conditioned by the remaining graspings. Thus by way of groups together with the included states there are twelve becomings conditioned by the graspings.

But generally speaking, the karma which, conditioned by grasping, leads to the becoming of sense-desires is becoming of karma. The aggregates produced by it are the becoming of rebirth. And the same with the becomings of matter and non-matter. Thus, conditioned by grasping together with the included states, there are two becomings of sense-desires, two of matter, two of non-matter. In this other way then there are altogether six becomings. Or, without having recourse to the divisions of karma-becoming and rebirth-becoming, there are three becomings by way of the becomings of sense-desires and so on, together with the included states. Again, without having recourse to the divisions of becomings of sense-desires and so on, there are two becomings: karma-becoming and rebirth-becoming. And without having recourse to the division of karma and rebirth, there is a single becoming: viz., becoming as stated in “Conditioned by grasping, becoming comes to pass.” Thus here by way of the different kinds and groupings of “becoming conditioned by grasping” is the conclusion to be understood.

“Whate’er is cause of what” :—the meaning is that decision should be known according to what grasping is cause of what. And here, which is the “cause of what”? Any (grasping) whatsoever is cause of any (becoming) whatsoever. For the average man is like a madman. Without considering what is proper, or what is improper, he aspires to any becoming

whatsoever, by means of any grasping whatsoever, and does any act whatsoever. Therefore what some say, namely, that becomings of matter and non-matter are not due to the grasping of rite and ritual should not be accepted. We should accept that all (becomings) are due to all (graspings). For instance some one here, through hearsay, or as a result of his opinion, thinks thus: "These things which are known as sense-desires are fulfilled both among the families¹ of wealthy princes in the world of men, and also in the world of devas of the world of sense," and he, being deceived [574] into hoping to get them by listening to the bad doctrine and so on, does misdeeds of the body and so on by means of the grasping of sense-desires, thinking to fulfil sense-desires by deeds. Through the fulness of his misdeeds he goes to a state of woe. Or longing for sense-desires of the present life and keeping watch over the things he has acquired, he does misdeeds of the body and so on, by means of the graspings of sense-desires. Through the fulness of his misdeeds he goes to a state of woe. The karma which is the condition of his rebirth there is the becoming of karma. The aggregates which produce the karma are the becoming of rebirth. And the becomings of perception and of the five constituents are included in that becoming of sense-desires.²

Another man, who finds his knowledge growing by listening to the good doctrine and so on, does good deeds of the body and so on by means of the grasping of sense-desires, thinking to fulfil his sense-desires by such deeds. Through the fulness of his good deeds he is reborn among devas or men. The karma which is the condition of his rebirth there is the becoming of karma; the aggregates which produce the karma are the becoming of rebirth. And the becomings of perception and of the five constituents are included in that becoming of sense-desires. Thus is the grasping of sense-desires the cause of the becoming of sense-desires together with its different kinds and the included states.

¹ Read *khattiya-mahāsālakulādisu*.

² The *Tikā* adds, that they are only partially included in that becoming of sense-desires.

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Another man, hearing or imagining, that greater than that¹ is the fulfilment in the becomings of matter and non-matter, produces the attainments of matter and non-matter by means of the grasping of sense-desires, and through the strength of his attainments is reborn in the Brahmā world of matter and of non-matter. The karma which is the condition of his rebirth there is the becoming of karma; the aggregates which produce the karma are the becoming of rebirth. And the becomings of perception, non-perception, neither perception nor non-perception, and of one, four, or five constituents are included in that becoming. Thus is the grasping of sense-desires the cause of the becomings of matter and non-matter, together with their different kinds and the included states.

Another man clings to the heresy of annihilation: viz., that what is known as the self is annihilated, completely annihilated in the becoming of attainments in a world of sense or in one or other of the becomings of matter and non-matter, and does deeds which lead thereto. His deeds constitute the becoming of karma; the aggregates which produce the karma are the becoming of rebirth, and the becomings of perception and so on are included therein. Thus is the grasping of views the cause of the three becomings of sense-desires, matter and non-matter, together with their different kinds and the included states.

Another man, by means of the grasping of a theory of the self thinks, that what is known as the self is happy and free from torments in the becoming of attainments in a world of sense, or in one or other of the becomings of matter and non-matter, and does deeds which lead thereto. That karma of his is the becoming of karma; the aggregates which produce it [575] are the becoming of rebirth. And included therein are the becomings of perception and so on. Thus is the grasping of a theory of the self the cause of the three becomings, together with their different kinds and the included states.

Another man by means of the grasping of rite and ritual thinks that this rite and ritual easily reaches perfection for

¹ I.e. among devas and men.

one who fulfils it in the becoming of attainments in a world of sense, or in one or other of the becomings of matter and non-matter, and does deeds which lead thereto. That karma of his is the becoming of karma; the aggregates which produce it are the becoming of rebirth. And included therein are the becomings of perception and so on. Thus is the grasping of rite and ritual the cause of the three becomings, together with their different kinds and the included states. Thus should decision be known according to what is cause of what.

And here what is the cause of what becoming in what way ?

That grasping is the cause of matter-and
Non-matter-becomings through condition
Sufficing and of sense-becomings through
Such cause of co-existence should be known.

This fourfold grasping is a single cause, through sufficing condition, of becomings of matter-and-non-matter, of moral karma included under the becoming of sense-desires in karma-becoming, and also of rebirth-becoming. It is a cause of immoral¹ karma-becoming, associated with itself in the becoming of sense-desires through the different kinds of causes, such as co-existence, reciprocity, dependence, association, presence, non-absence, root-condition. Of the dissociated it is a cause through sufficing condition.

This is the detailed discourse on the clause: "Conditioned by grasping, becoming comes to pass."

In "Conditioned by becoming, birth comes to pass" and the rest, the decision regarding birth and so on should be understood as explained in the exposition of the Truths.² And here, by becoming is meant karma-becoming, which—and not rebirth-becoming—is the cause of birth, and that in two ways through karma and sufficing condition.

Objection might arise: How may it be known that becoming is the cause of birth ?

By seeing divisions such as low and high (in the born aggregates), although there is equality in external causes. For al-

¹ Read *sampayuttākusalā*.

² Ch. XVI, p. 591 f.

though there is equality in external causes, such as the parents, union, blood¹ and food, even in the case of twins there are seen such divisions as low and high. Such divisions are not without condition, for they do not always happen to all. [576] There is no other condition than karma-becoming, since there is no other reason in the subjective continuity of beings who give rise to it. Hence karma-becoming is the condition. For karma is the condition of the divisions of the low and the high among beings, as the Blessed One has said: “*It is their deeds which divide people into high and low.*”² Therefore may it be known that becoming is the cause of birth. And because when there is no birth, there is no old age and death, nor states such as old age, death and sorrow, but when there is birth there are old age-and-death and states beginning with sorrow, which are bound with old age and death. in the case of a foolish person who has been touched by painful states called old age and death, and which are not bound therewith in the case of one who has been touched by this and that painful state,³ therefore, this birth should be known as the cause of old age and death and sorrow and so on. It however constitutes a single cause by way of the point⁴ of sufficing condition.

This is the detailed discourse on “Conditioned by becoming, birth comes to pass” and so on.

Ignorance is accomplished by sorrow and the like.

Because sorrow and so on are mentioned last (in the formula), therefore that which comes first in the wheel of becoming: “Conditioned by ignorance, activities come to pass,” namely:—

This ignorance is by sorrow and such
Others accomplished. This wheel of life
Unknown in beginning,⁵ bereft of one
To do and feel, void through the void twelve parts,—

should be understood to proceed continuously for ever.

¹ Read °sonitā°. ² *Majjhima* iii, 203. *Further Dialogues* ii, 268.

³ Such as a loss of relatives and so on.

⁴ The *Ṭīkā* explains this to be such as is not found in the *Paṭhāna* but is found in the *Suttanta* methods of exposition.

⁵ Read *aviditādīm idaṃ*.

How "is ignorance accomplished by sorrow and such others" ? How is "this wheel of life unknown in beginning" ? How "bereft of one to do and feel" ? How "void through the void twelve parts" ?

Herein sorrow, grief, despair are not dissociated from ignorance. What is called lamentation occurs in a deluded person. Thus when these are effected, ignorance is effected. Further, it has been said that ignorance springs up through the origination of the cankers. And these states such as sorrow are due to the origination of the cankers. How ? When dis-jointed from objective sense-desires, sorrow has the cankers of sense-desires for its origin. As it is said :

*Should sense-desires decrease in that person,
Who makes of them a vehicle, who grows
Excited over them, he just becomes
Corruptible as though by arrow shot.¹*

And it has been said :

"*From sense-desire is sorrow born.*"² And all of them have their source in the canker of views. As it has been said : "*In him who says ' I am the body, [577] body is mine ' and is possessed by this idea sorrow and lamenting, suffering, grief and despair arise, owing to the unstable and changeful nature of body.*"³ And as they spring from the canker of views so do they from the canker of becoming. As it is said : "*Then, whatsoever devas there be, long-living, beautiful and blissful, long established in lofty palaces, when they hear the Norm-teaching of the Tathāgata, they become fearful, fall a-trembling and a-quaking,*"⁴ as do the devas frightened by the fear of death on seeing the five signs.⁵ And as they spring from the canker of becoming, so do they from the canker of ignorance. As it is said "*Monks, he is a fool who, here and now, experiences threefold pain and grief.*"⁶ Thus because these states (sorrow

¹ *Sutta-Nipāta*, verse 767.

² *Dhammapada*, verse 215.

³ *Samyutta* iii, 3.

⁴ *Kindred Sayings* iii, 71.

⁵ The five signs are: the flowers worn by them become faded, their clothes become dirty, sweat exudes from their armpits, their complexion changes, they do not delight in the world of devas.—*Tīkā*. Cf. *Iti*, v, § 83.

⁶ *Majjhima* iii, 163.

and so on) spring from the cankers, therefore when they are effected, they give effect to the cankers which are the condition of ignorance. And when the cankers are effected, ignorance is also effected, since it exists in the existence of the cause. Thus herein should be understood, "ignorance is by sorrow and such others accomplished."

The wheel of life, unknown in beginning.

But because, when, the cause thus existing, ignorance is effected, there is no end to the series of cause and effect which again runs as "Conditioned by ignorance activities come to pass, conditioned by activities consciousness comes to pass," therefore in effect the wheel of life, proceeding in twelve parts through the series of cause and effect, is without a beginning.

But if this be so, does it not contradict the statement that ignorance is just the beginning in "Conditioned by ignorance activities come to pass"?

The statement is not just about the beginning. It is a statement about the ground-work. For of the threefold round of births,¹ ignorance is the ground-work. The round of births of the remaining vices and karma and so on impede the fool, who clings to ignorance, just as a snake being seized by the head, entwines the body round the seizing arm. But when ignorance is cut off, there is release from the rounds of births, just as when the snake's head is cut off, the man's arm is released from the coils of the snake. As it is said: "*But from the utter fading out and ceasing of ignorance is the ceasing of activities*"² and so on. Thus bondage comes of clinging to ignorance, and release from letting it go. And the above statement is about its being the ground-work, not just the beginning:—thus should the expression "The wheel of life, unknown in beginning" be understood.

¹ I.e. of the vices, of karma and of result.

² *Samyutta* ii, 4, 12, 17.

[578] *Bereft of one to do and feel.*

Because this wheel of becoming is the proceeding of activities and so on through such causes as ignorance and so on, therefore it has nothing to do with any other maker of the round of births such as Brahmā, with the idea that “ Brahmā is great.¹ Brahmā is the best, the creator,” or with any other self who experiences happiness and misery, and who is imagined to be on this wise—“ *This self of mine speaks, is sentient.*”² Thus “ Bereft of one to do and feel ” should be understood.

Void through the void twelve parts.

And because ignorance is void of permanence from its nature of rising and falling; of pleasantness from being corrupted and corruptible; of bliss from being oppressed by rise and fall; and of an obedient individuality from being connected with its own causes, and the same with its parts: activities and so on; or, because ignorance is not the self, nor of the self, neither is it in the self, nor does it possess the self, and the same with the parts: activities and so on, therefore this wheel of becoming should be understood to be void through the void twelve parts.

The three times of the wheel of becoming.

Having known this, one should know further that—

Its roots are craving, ignorance;
 Its times are three, past and so on,
 To which respectively belong
 Two, eight, and two, from its twelve parts.

The two states: ignorance and craving should be understood to be the root of this wheel of becoming. As carrying on the past, it has its root in ignorance and its end in feeling; as being continuous with the future, it has its root in craving and its end in old age and death. Thus it is twofold. The former is spoken by way of one who walks in views, the latter by way

¹ Read *mahā Brahmā* for *Mahābrahmā*.

² *Majjhima* i, 8.

of one who walks in craving. For the ignorance of those who walk in views, and the craving of those who walk in craving lead them to repeated births. Or the former is spoken for the purpose of extirpating the theory of annihilation, the unbroken series of causes being made clear by the production of results; the latter is spoken for the purpose of extirpating the theory of eternalism, it being clear that states which have made their appearance undergo old age and death. Or, the former is stated by way of those who are still in the mother's womb, as it shows the proceeding of states in due sequence; the latter is by way of the apparitional as showing the simultaneous appearance¹ of states. The past, present and the future are its three times. The two factors: namely, ignorance and activities as they appear in their nature in the Pali text, are of the past time. The eight beginning with consciousness and ending in becoming are of the present time. The two, namely, birth and old-age-and-death are of the future.

[579] Again it should be understood that,

The thrice-knit cause, condition and effect,
The forming of four groups, the round of three,
The spokes of twenty modes:—this wheel of life,
Keeps rolling on and on without a break.

Here, the interval between the activities and rebirth-consciousness is called once-knit condition and effect; the interval between feeling and craving is known as once-knit effect and condition; the interval between becoming and birth is once-knit condition and effect. Thus, "The thrice-knit cause, condition and effect" is to be understood.

(*The forming of four groups.*)

There are four groups of the unions determined by the beginning and the end, namely: ignorance and activities form one group; consciousness, name-and-form, sixfold sense, contact, feeling, the second group; craving, grasping, becoming

¹ Read *sahupatti*^o for *sakupatti*^o. The *Ṭīlū* explains this as the simultaneous appearance of the aggregates (*upapatti-kkhandhānaṃ ekajjhaṃ upapattiyā*).

the third; birth, old age and death the fourth. Thus, "the forming of four groups" is to be understood.

(The spokes of twenty modes.)

Five causes in the Past and Now a fivefold fruit;

Five causes Now, and yet to come a fivefold fruit.¹

"The spokes of twenty modes" should be understood by way of the spokes which are termed these twenty modes.

Of these, by "Five causes in the Past" are meant these two: ignorance and activities. But because a man with no knowledge craves and, in craving, grasps, and becoming arises in him through grasping, therefore craving, grasping and becoming also are meant here. Therefore was it said: "*In the previous karma-becoming, confusion is ignorance; effort is activities; desire is craving; clinging is grasping; volition is becoming. Thus these five states of the previous karma-becoming are the causes of the present rebirth.*"²

In this passage, "in the previous karma-becoming" means, in karma-becoming that is past, the meaning being:—when karma-becoming is made in a past birth. "Confusion is ignorance" is that confusion which at that time is in regard to ill and so on, and by means of which a man who is confused does a deed. "Effort is activities" means, the previous volitions which have arisen in him who is doing a deed, such volitions, for instance, as a thought, that he will give alms, and who is getting ready the materials thereof for a month or a year. [580] The volition of one who places gifts in the hands of those who receive them is called becoming. Or, volition in six apperceptions with one adverting is called the activities of effort; the seventh volition is becoming. Or any volition is becoming; the associated volition is activities of effort. "Desire is craving":—this means that craving which is a wish, and aspiration for a resultant rebirth-becoming entertained by one who is doing a deed. "Clinging is grasping"—the clinging, the seizure, the perversion which proceeds in such a way as "By doing this deed, which is the

¹ *Compendium* 190.

² *Pañisambhidā* i, 52.

cause of karma-becoming, I shall enjoy, or cut off the pleasures of sense in such and such a place” is known as grasping. “Volition is becoming” means, volition spoken of at the end of effort is becoming. Thus should the meaning be understood.

“And Now a fivefold fruit,” this is that which begins with consciousness and ends in feeling as mentioned in the Pali. As it is said: “*Here rebirth is consciousness, descent is name-and-form, sensory organism is sense-organ, the being touched is touch, the being felt is feeling. Thus these five states here in rebirth-becoming are the cause of previous karma.*”¹ In that text, “rebirth is consciousness” is that consciousness which is called rebirth, because it arises by way of continuity through different becomings. “Descent is name-and-form” is that name-and-form which is a descent, as it were a coming and an entering into the matrix of states material and non-material. “Sensory organism is sense-organ”—this is said by way of the five sense-organs, the eye and so on. “The being touched is touch”:—that which is in touch with an object, and arises touching it, is touch. “The being felt is feeling” is the feeling which is felt as a result, having arisen together with rebirth-consciousness, or with touch conditioned by six-fold sense. Thus should the meaning be understood.

“Five causes Now” are craving and the rest. In the Pali are mentioned craving, grasping, becoming. When becoming is mentioned, the activities which precede it or which are associated with it are also mentioned; together with craving and grasping, (ignorance) which is associated² therewith is mentioned. Or, that ignorance by which the deluded man does acts is mentioned. Thus are the five. Hence was it said: “*From the maturity of sense-organs here delusion is ignorance, effort is activities, desire is craving, clinging is grasping, volition is becoming. Thus these five states here in karma-becoming are causes of rebirth in the future.*”³

In that passage by the phrase “from the maturity of sense-organs here” is shown confusion of one with mature sense-

¹ *Ibid.*

² Read *sampayuttā*.

³ *Patisambhidā* i, 52.

organs at the time of doing karma. The rest is plain in meaning.

[581] “And yet to come a fivefold fruit”—these are the five beginning with consciousness, which are mentioned along with birth. And of them is old-age-and-death. Hence was it said: “*In future rebirth is consciousness, descent is name-and-form, sensory organism is sense-organ, the being touched is touch, the being felt is feeling.*”¹ Thus these five states in a future karma-becoming are causes of karma done here. Such are the spokes of twenty modes.

(*The round of three,
Keeps rolling on and on without a break.*)

The activities and becoming are the round of karma; ignorance, craving and grasping are the round of the vices; consciousness, name-and-form, sixfold sense, contact, feeling are the round of result. Thus with these three rounds the wheel of becoming, “the round of three . . . keeps rolling on and on” turning repeatedly “without a break,” because it does not cease so long as the wheel of corruptions is not cut off.

(*By way of origin in truths.*)

And this wheel of becoming, thus revolving—

By way of origin in truths, function,
And simile, prevention, different kinds
Of deep methods should fittingly be known.

Herein because moral and immoral karma have been stated without distinction in the *Saccavibhāṅga*² as the truth of origin, therefore (be it understood that) as stated in “Conditioned by ignorance activities come to pass,” through ignorance the activities are of the second truth having the second truth as their cause; through the activities consciousness is of the first truth due to the second truth.³ Through consciousness and so on the factors beginning with name-and-form and

¹ *Ibid.*

² *Vibhāṅga*, p. 106 f.

³ Remembering that the first truth is the result and the second truth is the cause.

ending in resultant feeling are of the first truth due to the first; through feeling craving is of the second truth due to the first. Through craving grasping is of the second truth due to the second; through grasping becoming is of the first and second truths due to the second. Through becoming birth is of the first truth due to the second; through birth old-age-and-death is of the first truth due to the first. This should then be known fittingly by way of origin in the truths.

(*By way of function.*)

And because ignorance brings confusion to beings as regards objects and is the cause of the appearance of the activities; likewise the activities [582] make preparations for conditioned things and are the cause of consciousness; and consciousness cognizes the object and is the cause of name-and-form; and name-and-form gives support to each other and is the cause of the sixfold sense; and the sixfold sense proceeds in its own range and is the cause of contact; and contact touches the object and is the cause of feeling; and feeling enjoys the taste of the object and is the cause of craving; and craving lusts after the things of lust and is the cause of grasping; and grasping clings to what it can cling to and is the cause of becoming; and becoming throws (a man) into the various courses of life and is the cause of birth; and birth produces the aggregates by proceeding as their first appearance and is the cause of old-age-and-death; and old-age-and-death is established in the maturity and breaking up of the aggregates and is the cause of the appearance of a new becoming, it being the abode of sorrow and so on:—therefore, in all the terms, this should be understood by way of the double function of procedure.

(*By way of prevention.*)

And because the clause “Conditioned by ignorance activities come to pass” inhibits the view that there is a doer; and the clause “Conditioned by activities consciousness comes to pass” inhibits the view of the transmigration of the self; and the clause “Conditioned by consciousness name-and-form comes to pass” inhibits the idea of density, by showing the

break-up of things conceived to be the self; and the clause "Conditioned by name-and-form sixfold sense comes to pass," inhibits such views as the self sees, etc., knows, touches, feels, craves, grasps, becomes, is born, decays, dies:—therefore, as inhibiting also false views, this wheel of becoming is fittingly to be known.

(And by way of simile.)

And because ignorance is like a blind man who does not see the states in their intrinsic and general characteristics, the activities conditioned by ignorance are like the stumbling of the blind man, consciousness conditioned by the activities is like the fall after the stumbling, name-and-form conditioned by consciousness is like the appearance of an abscess on the fallen man, sixfold sense conditioned by name-and-form is like the accumulation of matter when the abscess is about to burst, contact conditioned by sixfold sense is like hurting the accumulated matter on the abscess, feeling conditioned by contact is like the pain due to the hurting, craving conditioned by feeling is like the longing for a cure, grasping conditioned by craving is like the having recourse to wrong medicine, [583] becoming conditioned by grasping is like the application of wrong ointment resorted to, birth conditioned by becoming is like the manifestation of a change¹ in the abscess due to the application of the wrong ointment, old-age-and-death conditioned by birth is like the bursting of the abscess due to the change;—or again, because ignorance overpowers beings through lack of vision, or false vision, as cataract overpowers the eyes; and the fool, who is overpowered by it, wraps himself with the activities which produce fresh becomings, as the silkworm wraps itself with bits of cocoon; consciousness possessed by the activities finds a resting-place in the courses of life as a prince, taken in hand by the prime minister, finds a place in the kingdom; by dwelling on the sign of rebirth, consciousness gives rise to various kinds

¹ The *Tikā* says the change is shown by the swelling of the abscess and the appearance of pus.

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of name-and-form at rebirth, as the magician creates false objects; sixfold sense established in name-and-form attains to growth, increase and development, like a forest bush growing on a good soil; contact is produced from the friction of sense-organs, as fire is produced from the rubbing of fire-sticks; feeling arises in him touched by contact, as burning arises in him who is touched by fire; craving increases in him who experiences feelings, as thirst grows in one who drinks salt water; the man of craving has a desire for becoming, as the thirsty man longs for water; the grasping of such a man through itself clings to becoming, as the fish through greed for raw food grasps at the hook; birth takes place when there is becoming, as a sprout comes out when there is seed; there is certain old-age-and-death to one who is born, as a tree that has risen must surely fall:—therefore by way of simile also is the wheel of becoming to be fittingly understood.

(*And by different kinds of deep methods:—*)

And because the Blessed has said this: “*Deep, Ānanda, is this causal law, and it looks deep too*”¹ concerning the profundity in meaning, in doctrine, in teaching, and in penetration, therefore is this wheel of becoming fittingly to be understood under different aspects of profundity.

Herein, whereas it is difficult to understand the arising of old-age-and-death from birth, it is not that old-age-and-death is not due to birth, that it is due to nothing other than birth, that is, so arises from birth:—such arising constitutes its profundity. And the same with the activities, the arising of which is conditioned by ignorance:—therefore is the wheel of becoming profound in meaning. This so far is [584] the profundity in meaning. For the result of a cause is said to be the meaning, as it is said: “*Knowledge in respect of the result of a cause is the analysis of meaning.*”² And because from the difficulty to understand that mode and that period³ in which ignorance is cause of the various activities, the causal

¹ *Digha* ii, 55. See *Dialogues* ii, 50, n. 2.

² *Vibhaṅga*, p. 239.

³ *Avatthā* in *yad-avatthā*.

relation of ignorance to the activities is a profound matter; and the same with the profundity of the cause-relation of activities . . . birth to old-age-and-death—therefore is this wheel of becoming profound in doctrine. Thus is herein the profundity in doctrine. For doctrine is a name for cause, as it is said: “*Knowledge in respect of the cause is the analysis of doctrine.*”¹ And because it is taught for various reasons and in various ways, the teaching is profound, in which no knowledge other than omniscience finds a resting-place. For it is taught in some suttas by the direct method, in others by the reverse method, sometimes by the direct and reverse method, sometimes by the direct or reverse method from the middle, sometimes only three joints and four sections, sometimes two joints and three sections, sometimes one joint and two sections—therefore is this wheel of becoming profound in the teaching. This is the profundity of teaching.

And because that intrinsic nature of ignorance and so on, by the intuition of which ignorance and so on are rightly penetrated as to their characteristics, is difficult to fathom, therefore is this wheel of becoming profound in penetration. For since the nature of ignorance being opposed to knowledge, to discernment, to the penetration of the truths is a profound (matter); and profound is the nature of the activities being prepared, putting forth energy, being with and without passion; as also is the nature of consciousness being void, being not occupied, not transmigrating, manifesting itself in rebirth; and the nature of name-and-form arising together, being separate and not separate in classification, bending and changing; and the nature of sixfold sense being the dominant influence, the world, the door, the field, the province; and the nature of contact being the touching, impinging, concourse, meeting together; the nature of feeling enjoying the taste of objects, being pleasant, painful and neutral, not the soul (*jīva*) and experiencing; the nature of craving being a delighting, an attachment, a flowing, like a creeper, like a river, an ocean of thirst, hard to fill; the nature of grasping being a clinging,

¹ *Vibhāṅga*, p. 293.

seizing, laying to heart, perversion, difficult to transcend; the nature of becoming being co-ordinating, preparing, throwing one on to a place of birth, on to a course, on to a conscious duration, on to an abode; the nature of birth being a first birth, complete birth, descent (into the matrix), coming to birth, appearance; and the nature of old-age-and-death being a falling off, decaying, breaking, transforming,—is the profundity in penetration here to be understood.

(*It should fittingly be known:—*)

And because there are four methods as to the meaning [585] namely, the method of sameness, of difference, of non-occupation, of the nature of being such, therefore according to the different methods also this wheel of becoming should fittingly be known.

Of these, the *method of sameness* is the unbroken continuity, as in “Conditioned by ignorance activities come to pass, conditioned by activities consciousness comes to pass,” like the growth of a tree from a seed through sprouts and so on. He who sees it rightly, knowing it to be an unbroken series of cause and effect, abandons the heresy of annihilation; seeing it wrongly by grasping the sameness of the unbroken series proceeding by way of cause and effect, he clings to the heresy of eternalism. The fixing of the characteristics belonging to ignorance and so on is known as the *method of difference*. He who sees it rightly as the repeated arising of fresh states, abandons the heresy of eternalism; seeing it wrongly by grasping the different kinds of a state which has fallen into a single continuity as though it had fallen into several continuities, he clings to the heresy of annihilation. *Non-occupation* is the absence of occupation on the part of ignorance, that it must produce the activities, and on the part of the activities that they must produce consciousness and so on. He who sees it rightly, knowing the absence of a doer, abandons the theory of the self; seeing it wrongly not grasping that, there being no occupation, the cause of ignorance and so on is effected by the order of intrinsic

nature, he clings to the heresy of non-action. The activities and so on arise because of ignorance and so on, just as curds and so on are due to milk and so on, not to other causes:—this is known as the *nature of being such*. He who sees it rightly, knowing that a result comes in accordance with a cause, abandons the theory of no-cause and the theory of no-action; seeing it wrongly not grasping the proceeding of a result in accordance with a cause but holding some impossible view that something arises from somewhere, he clings to the theory of no-cause and the doctrine of assurance. Thus the wheel of becoming

By way of origin in truths, function,
 And simile, prevention, different kinds
 Of deep methods should fittingly be known.
 Therefore this wheel of life, being very deep
 Is fathomless, a jungle of pathways¹
 Impassable. It may not be severed
 E'en by the sword of knowledge sharpened on
 The noble stone of fixity of thought.
 This awful danger of repeated births
 Is ever present like the falling disc²
 Of thunderbolt. Not e'en³ in dream can there
 Be such a one as has transcended it.

[586] For this has been said by the Blessed One: “*Deep, Ānanda, is this causal law, and it looks deep too. It is through not understanding this law, through not penetrating it, that this generation has become a tangled skein, a matted ball of thread, like to muñja-grass and rushes, unable to overpass the state of woe, the evil way, the downfall, the repeated round of births.*”⁴ Hence abandoning all other duties and practising to the end that he may bring benefit and happiness to himself and others,

¹ Read *nānāyagahaṇato*.

² *Asanivikkama* = *asanimandalam*. Cf. P.T.S. Dictionary *s.v.*

³ Read *supinamtare pyatthi* (= *pi* + *atthi*).

⁴ *Dīgha* ii, 55. Cf. *Dialogues* ii, 50.

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The wise and mindful one here should
Be always heedful of the deep
And varied causal mode,¹ that he
May get therein a foothold firm.

Thus is ended the seventeenth chapter called the Exposition of the Plane of Understanding in the section of the development of Understanding in the Path of Purity composed for the gladdening of good folk.

¹ Read *paccayākāra*° as one compound.

[587] CHAPTER XVIII

EXPOSITION OF THE PURITY OF VIEWS

Now it has been said that¹ the two purities which are the root, namely the purity of morality and the purity of mind, should be fulfilled, after making one's knowledge mature through study and questioning in those states which are the plane (of understanding). Of these the purity of morality is the well purified fourfold morality, such as restraint according to *Pātimokkha*, treated in detail in the exposition of morality.² And the purity of mind is the eight attainments together with the access-concentration, which have been treated at length in all modes in the Exposition of Concentration³ discussed under the head⁴ of morality. Therefore all of them should be understood in the way described. But in what has been said such as, "The five purities in respect of views, the overcoming of doubt, the knowledge and discernment of the (right) path and the wrong path, the knowledge and discernment of the middle way, knowledge and discernment are the 'body,'"¹ the discernment of name-and-form according to fact is "purity of views."

A man who is desirous of fulfilling it (viz., that purity), and who is progressing in calm should first of all rise from one or other of the *jhānas* of the realms of form, or of the formless—excepting the realm of neither perception nor non-perception—and seize by way of characteristic, function and so on, the *jhāna*-factors, such as applied thinking (*vitakko*) and the states associated therewith. Having seized all of them, he should fix them as *name* in the sense of (naming or) bending, owing to their tendency to (name, or to) bend towards the

¹ Page 514.

³ Above, Chap. XI.

² Page 19, above, Chap. I.

⁴ Read *cittasīlena* for *cittasīlena*.

object. Then just as a man, seeing a snake inside his house, would chase it and find its hole, so the ascetic, considering the name and making search “ Depending on what does this name proceed ? ” would see that it is the heart-basis on which it depends. [588] Then he sees the things which are the support of the heart-basis and the remaining derived material qualities which depend on them—thus he sees form.¹ And he fixes all these as form, owing to their liability to change. Then he fixes name and form briefly thus: “ Name ” has the characteristic of bending, “ form ” has the characteristic of changing.

And he who is progressing in bare insight, who also is progressing in calm, seizes the four elements briefly or at length, by one or the other of the ways of seizing the elements mentioned² in the determination of the four elements. Then to him are manifested ten material qualities by way of the body-decad, namely, the four elements, colour, smell, taste, nutritive essence, life, clearness of the sense of touch in the hair which is produced by karma, when the elements are manifested in their own true functions and characteristics. There are also manifested in it³ ten material qualities by way of the sex-decad⁴ owing to the existence of sex. In it are also manifested the set of eight ending in nutritive essence⁵ produced by sustenance, the same produced by the caloric order, the same produced by mind:—twenty-four in addition to the others. Thus in each of the twenty-four parts⁶ of the body produced by the four causes there are forty-four material qualities. But in each of the four parts, namely, sweat, tears, saliva, mucus, which are produced by the caloric order and by mind there are sixteen by means of the two sets of eight, ending in nutritive essence. And in each of the four parts, namely, the stomach, excrement, pus, urine, which are produced by the caloric order, there are eight by means of the set of eight, ending in

¹ *Rūpa*, translated also by “ matter,” “ material quality.”

² Page 402 f. above.

³ I.e. in “ hair,” among bodily features.

⁴ *Bhāva*, i.e. being a man or woman.

⁵ For enumeration, see p. 395, n. 2 above.

⁶ Excepting the eight which are mentioned immediately below.

nutritive essence and produced by caloric order. Thus is the way as regards the thirty-two parts.

And when the thirty-two parts are manifested, ten other modes¹ are manifested. Of these, in that portion of fire, which, being born of karma, wholly transmutes food and so on in digestion, there are nine material qualities, namely, the set of eight ending in nutritive essence and life. Likewise in the portion of inhalings and exhalings of breath, which are born of mind, there are nine, namely, the same set of eight and sound. In each of the remaining eight, which are produced by the four causes, there are manifested thirty-three material qualities, namely, the set of nine ending in life and three sets of eight ending in nutritive essence. Thus when the material things and derived material qualities are manifested by means of the full forty-two modes, sixty other material qualities are manifested by way of the physical object and the door, namely, five decads of the eye and so on, and the heart-basis-decad.

Taking all of them as one, by the characteristics of changing, he views them as form. And when he has seized form thus, the non-material states appear to him by way of the door. And they are the eighty-one worldly consciousnesses, made up of twice five consciousnesses, three mind-elements, sixty-eight mind-consciousness-elements. [589] And, generally speaking, the seven mental properties, which are co-existent therewith, namely, contact, feeling, perception, volition, life, conscious duration, attention make their appearance. But the transcendental thoughts are seized neither by him who has just bare insight, nor by him who is progressing in calm, because they are unattainable.² Taking all the non-material states as one, by the characteristics of bending, he views them as "name."

¹ The ten modes are made up of four of the fire-element and six of the air-element. The four fiery modes are "Whatever gives heat, whatever consumes, whatever burns up, whatever wholly transmutes food and drink in digestion," and the six *airy* modes are "Wind discharged upwards, wind discharged downwards, wind in the stomach, wind in the abdomen, vapours that traverse the several members, inhalings and exhalings of breath." These are all described on p. 405, above.

² Read *anadhī*°.

Thus does one person determine name-and-form at length by way of the determination of the four elements.

Another man does so by way of the eighteen elements. How? Here a monk considers the elements thus: "In this individuality there are eye-element . . . mind consciousness element," and does not recognize the eye, as does the world, to be the lump of flesh, which, variegated with white and black circles, has length and width, and is bound in the eye-cavity with veins as with strings, but determines, as the eye-element, that sensory organism of the eye which has been described in the derived material qualities in the Exposition of the Aggregates.¹ But he does not determine, as the eye-element, the other fifty-three material qualities, namely, the nine co-existent material qualities comprising the four elements which are the support of the eye-organism, the four attendant material qualities of colour, smell, taste, nutritive essence and the protecting life-faculty; the twenty karma-born material qualities which are established in the organism by way of the decads of the body and sex; and the twenty-four underived material qualities by way of the three sets of eight ending in nutritive essence which are produced by sustenance and so on. In the same way (he proceeds) with the ear-element and the rest. But as regards the body-element the remaining material qualities are forty-three.

But others make nine out of those produced by the caloric order and mind, by including sound in each case, and thus they enumerate up to forty-five. Thus the ten material qualities, namely, five sensory organisms and their fields:—shapes, sounds, smells, tastes, tangible things—make ten elements. And the remaining material qualities also are elements of mental states. Thoughts which proceed by depending on the eye, and making an object of matter, are known as the element of eye-consciousness. Thus twice five consciousnesses make five elements of consciousness. The three thoughts of mind-element make one mind-element. The sixty-eight thoughts of mind-consciousness element make one

¹ Page 517, above.

mind-consciousness element. Thus all the eight-one worldly consciousnesses make seven elements of consciousness. The mental properties, such as contact, which are associated therewith, make one element of mental state. Thus here ten and a half elements are *form*, seven and a half¹ [590] are *name*. Thus one man determines name-and-form by way of the eighteen elements.

Another man does so by way of the twelve sense-organs. How? Excepting the fifty-three material qualities, he determines just the sensory organism of the eye as the sense-organ of the eye, as described under the eye-element. In the same way he determines the elements of ear, nose, tongue, body, to be the sense-organs of ear, nose, tongue, body. The five states which are their objects are determined to be the sense-organs of matter, sound, smell, taste, tangible thing and the seven worldly elements of consciousness to be the sense-organ of mind. He determines contact and so on, which are associated therewith, and the remaining matter to be the sense-organ of mental state. Thus ten and a half sense-organs are form, one and a half are name. Thus one man determines name-and-form by way of the twelve sense-organs.

Another man determines it by way of the aggregates even more briefly. How? In this body the four elements produced by the four causes, and colour, smell, taste, nutritive essence, the five sensory organisms which all depend on the elements, and basic matter, and sex and life-faculty and sound-products by two causes:—these seventeen material qualities can be mastered, can be determined as material form.

Body-intimation, speech-intimation, space-element, buoyancy, pliancy, wieldiness, integration, continuity, ageing, impermanence of form:—these ten material qualities cannot be mastered; they are mere limitation of difference in mode and change, they cannot be determined as material form, but they are considered to be material qualities from the mere limitation of difference in the mode and change of material qualities. All these twenty-seven material qualities are the aggregate

¹ *Adḍhatthamā*. The P.T.S. Dictionary gives the meaning only as four, i.e. half of eight.

of matter, the feeling which arises, together with the eighty-one worldly consciousnesses, is the aggregate of feeling, the perception associated with those consciousnesses is the aggregate of perception, the activities are the aggregate of activities, the consciousness is the aggregate of consciousness. Thus the aggregate of matter is "form," the four non-material aggregates are "name." Thus one monk here determines "name and form" by way of the five aggregates.

Another man determines name-and-form briefly thus: He grasps "form" (or matter) in this individuality briefly thus:— "Whatever form there is, is (a) the four great primaries and (b) form derived from the four great primaries." Likewise he grasps the sense-organ of mind and a portion of the sense-organ of mental state as "name." And this name and this form give rise to (the dual idea) name-and-form.

[591] If, after grasping "form" under various conditions, he grasps "name," and it does not appear to him because it is refined, he should not lose heart but contemplate, attend to, grasp and determine form repeatedly. For as form appears to him cleansed, disentangled, well-purified, so the states of the formless registering the states of form manifest themselves. Just as a man, not seeing the reflection of his face by looking at an unburnished mirror, would not throw away the mirror, but would have it burnished until the reflection of his face appears; as a man, scattering sesamum seeds into a mortar, sprinkling them with water, and grinding them once or twice and not getting the oil, would not throw away the seeds, but would sprinkle hot water and crush and grind them until he sees clear sesamum oil issuing therefrom; as a man, wishing to purify water, gets hold of clear water-strychnos, and putting his hand inside the jar, scrubs it once or twice, and when the water does not become clear, does not throw away the strychnos, but scrubs the jar again and again, until the mud subsides and the water becomes clear and transparent; so the monk should not throw down the burden, but should contemplate, attend to, grasp and determine form repeatedly. For as form appears to him cleansed, disentangled and well-purified, so the hostile vices subside, the mind becomes clear like the water

on top of the mud, and the registering states of the formless manifest themselves.

In the same way should this meaning be made clear by other similes, such as (pressing) the sugar-cane (for sugar), (extorting information out of a) thief, (taming) an ox, (churning) milk curds (for cream, and cooking) fish.¹

As he grasps thus the well-purified form, the states of the formless appear to him in three aspects, by way of contact, by way of feeling, or by way of consciousness. How? To one who is grasping the elements in such a way as "the earthy-element has the characteristic of solidity,"² contact appears as the first impact; feeling associated therewith is the aggregate of feeling; perception is the aggregate of perception; volition together with feeling is the aggregate of activities; mind is the aggregate of consciousness. [592] Likewise the earthy element, in hairs, etc., in the inhalings and exhalings of breath, has the characteristic of solidity, contact appears as the first impact, feeling associated therewith is the aggregate of feeling . . . mind is the aggregate of consciousness. Thus the states of the formless appear by way of contact. To one (who grasps the elements in such a way as) "The earthy element has the characteristic of solidity," the feeling which enjoys the essence (of solidity) of the registered object appears as the aggregate of feeling, the perception associated therewith is the aggregate of perception, contact and volition associated therewith are the aggregate of activities, mind associated therewith is the aggregate of consciousness. Likewise the earthy element in hair, etc., in the inhalings and exhalings of breath, has the characteristic of solidity, feeling which enjoys the essence of the registered object is the aggregate of feeling . . . mind associated therewith is the aggregate of consciousness. Thus the states of the formless appear by way of feeling.

To another one (who grasps the elements in such a way as) "The earthy element has the characteristic of solidity," consciousness, cognizing the object, appears as the aggregate

¹ The information about these similes has been taken from the *Tīkā*.

² See above, p. 422.

of consciousness, feeling associated therewith is the aggregate of feeling, perception is the aggregate of perception, contact and volition are the aggregate of activities. Thus the states of the formless appear by way of consciousness.

Construction should be made by this method by way of the four elements in the forty-two parts of elements beginning with hair on this wise: "In the hair set up by karma the earth-element has the characteristic of solidity," and by way of the entire special method in the remaining elements of eye and so on which are the reasons for the grasping of form.

Because to him who grasps well-purified form the states of the formless manifest themselves in three ways, therefore it is he, not another, who should strive to grasp the formless. For if, when one or two of the states of form have appeared,¹ he gives up form, and begins to grasp the formless, the subject of his meditation falls off, like the mountain cow mentioned in the development of the earth-device.² [593] But when he tries hard to grasp the formless after having grasped the well-purified form, the subject of his meditation attains increase, growth and development. He determines the four formless aggregates, which have appeared thus by way of contact and so on, as "name," and the four great primaries, which are the object of the formless, and form which is derived from the four great primaries, as "form." Thus he determines the twofold division into name-and-form of all the states of the three planes, that is, the eighteen elements, twelve sense-organs, five aggregates, as though by means of a sword he had opened a box, or split a twin palmyra bulb,³ and comes to the conclusion, that there is no being, or person, or deva, or Brahmā higher than the mere name-and-form. After thus determining name-and-form in its true essence, and in order that he may the more easily put away this worldly concept of a being, a person, transcend the confusion arising out of such concept, and place the mind on a plane free from

¹ Should it not be "has not appeared," reading *anupatthite* ?

² See above, p. 176.

³ Reading *yamakātālakaṇḍam*.

such confusion, he determines it, assimilating¹ the meaning derived from many suttantas, that it is mere name-and-form ; it is no being, no person. For this has been said :

*For just as, when the parts are rightly set,
The word chariot ariseth (in our minds)
So doth our usage covenant to say :
A being when the aggregates are there.*²

Thus also has it been said : “ *Just as it is by and because of wattle and withies, grass and clay, that a space is enclosed which is called a house, so it is by and because of bones and sinews, flesh and skin, that a space is enclosed which is called a visible shape.*”³

Again it has been said :

*“ Nay, it is simply Ill that rises, Ill
That doth persist, and Ill that wanes away.
Nought beside Ill it is that comes to pass,
Nought else but Ill it is doth cease to be.”*⁴

Thus in many hundreds of suttantas has name-and-form been set forth, not a being, not a person. Therefore just as when the parts such as the axle, wheel, frame, pole, are put together in a certain manner, the mere word “chariot” comes into use, but there is no such thing as “chariot” in the ultimate sense when any of the parts are examined:—as when the parts of a house, such as wattle, are set up—in a certain manner enclosing a space, the mere word “house” comes into use, but there is no such thing as a house in the ultimate sense ; as when the thumb and the fingers and so on are placed in a certain manner, [594] the mere word “fist” comes into use ; as the mere words “lute,” “army,” “town,” “tree,” come into use when their respective parts, such as the body of the lute and the strings,⁵ elephants and horses, walls and houses and gates, trunk and branches and leaves are arranged in certain positions, and there is no such thing (any of these, e.g.) as a tree in the ultimate sense, on

¹ Read *samsandevā*.

³ *Further Dialogues*, i, 137.

⁴ *Kindred Sayings*, i, 170, n. 2.

² *Kindred Sayings*, i, 170.

⁵ Read *doni-tanti*.

examining each part, so when the five clinging aggregates exist, the mere word “being,” “person,” comes into use, but on examining each of the states, in the ultimate sense there is no such thing as a being, (it is) the object of a misconception that makes one say “I am” or “I”; in the ultimate sense there just is name-and-form. The discernment of him who sees thus is called the discernment of reality.

And he who puts away discernment of reality, and clings to the view that a being exists, must admit that it is either perishable, or imperishable. If he admits that it is imperishable, he falls into the theory of eternalism; if he admits that it is perishable, he falls into the theory of annihilation. For there is no other state which is an issue of that being, as curd is an issue of milk. He who holds that a being is eternal sinks.¹ He who holds that it is annihilated is carried away by extremism.²

Hence said the Blessed One: “*Being obsessed, monks, by two views, some devas and men sink in the pleasures of becoming, some are carried away by extremism; only those who possess the eye (of truth) see the truth. And how, monks, do some sink in the pleasures of becoming? Monks, there are devas and men who delight in becoming, find pleasure in becoming, revel in becoming. When they are taught the Law for the cessation of becoming, their mind does not respond, does not have faith, is not steady or intent. Thus, monks, some sink in becoming. And how, monks, are some extremists? Being oppressed by, ashamed of, disgusted with becoming, some take delight in non-becoming, saying, ‘Since, masters, it is said that this self on the dissolution of the body, is cut off, perishes, and does not exist after death, that is peace, that is noble, that is the truth.’ Thus, monks, are some extremists. And how, monks, do those possessed of the eye see? Here, monks, a monk sees the five aggregates³ as such. Seeing the five aggregates as such he practises, in order that he may be disgusted with them, have no passion for them,*

¹ I.e. Sinks in the pleasures of becoming, or it may mean “recedes from the cessation of becoming.”

² Or, “runs past the cessation of becoming.”

³ *Bhūta*. Read *bhikkhu bhūtaṃ*.

that they may cease. Thus, monks, does one who has the eye see."¹

Therefore just as a wooden doll, void of soul, without life or force, walks or stops by means of the string attached to wood, [595] and appears to be endowed with force and vitality, so this name-and-form, though without soul, life or force, walks or stops owing to mutual association, and appears to be endowed with force and vitality. Hence said the Ancients :

There is here truly name-and-form,
Wherein exists no being nor man.
'Tis void and fashioned like a doll,
A lump of ill, like grass and sticks.

Not only by the simile of the wooden doll, but also by such similes as sheaves of reeds should the illustration be made. For as when two sheaves of reeds are placed one against the other, one gives support to the other, and one falls down together with the other, so in the five-constituent existence name-and-form depend on one other, so that one is the support of the other, and one falls together with the other through death.² Hence said the Ancients:—

The couple name-and-form depend on one another,
When one breaks up, so through relation doth the other.

And as when sound arises depending on a drum struck by the hand, the drum is one, the sound another, drum and sound do not mix together, the drum is void of the sound, and the sound is void of the drum, even so when name proceeds depending on form, called the physical basis, door, object, form is one, name another, name-and-form do not mix together, name³ is void of form and form is void of name. Nevertheless on account of the drum, sound arises, on account of form, name arises. Hence said the Ancients:—

¹ Not traced. Is this passage in the *Pitakas* ?

² Cf. *Kindred Sayings*, ii, 80, where name-and-form and consciousness are the two sheaves of reeds.

³ Read *nāmaṃ rūpena* for *nāma-rūpena*.

The fivefold contact-states come not from eye
 Or form, or anything behind the two.
 The states conditioned from a cause proceed,
 As sound arises when the drum is struck.
 The fivefold contact-states come not from ear,¹
 Or sound or anything behind the two . . .
 The fivefold contact-states come not from nose
 Or smell or anything betwixt the two . . .
 The fivefold contact-states come not from tongue
 Or taste or anything betwixt the two. . . .
 [596] The fivefold contact-states come not from body
 Or touch or anything betwixt the two . . .
 It is not material form or field of thought
 From which the states conditioned come to pass.
 The states conditioned from a cause proceed,
 As sound arises when the drum is struck.

Of the two, "name" is without power, and is unable to proceed² by its own power. It does not eat, or drink, or speak, or adopt any of the four postures. "Form" is also without power, and is unable to proceed by its own power.³ It has no desire to eat, to drink, to speak, or adopt any of the postures. But depending on name, form proceeds: depending on form, name proceeds. When there is a desire on the part of name to eat, to drink, to speak, or to adopt any of the postures, form eats, drinks, speaks, adopts the posture.

To make the meaning clear they cite this simile:⁴ Suppose a born-blind and a cripple wished to go to some other place. The born-blind said to the cripple, "I say! I can do what is to be done by legs, but I have no eyes to enable me to see even and uneven places." The cripple said to the born-blind, "I say! I can do what is to be done by the eyes, but I have no legs to enable me to go forward or step backwards."

¹ Read *Na sotato*.

² Read *pavattitum*.

³ The *Tīkā* adds that, nevertheless, name is not without power as regards believing, putting forth energy, etc. (*saddahanussāhanādīsu*), nor is form without power as regards maintaining, binding, etc. (*sandhāranābandhanādīsu*).

⁴ For a more graphic account see *Expositor*, 371, where, in line 1, read "inability" for "non-inability."

The born-blind was highly delighted and made the cripple mount his shoulder. The cripple sat there and gave out directions saying, "Give up the left and take the right path. Give up the right and take the left."

Herein the born-blind is without power or strength and cannot go by his own power or strength, and so is the cripple. But there is nothing to prevent their going when they depend on one another. So both name-and-form separately are without power, unable to arise in their own power, or to perform their various functions. But when one depends on the other, there is nothing to prevent their arising or procedure. Hence this is said:

They neither rise nor stand in their own strength :
 These states conditioned which themselves are weak,
 And must obey the will of other states.

[597] By others are they caused, of others are
 The object, they have come to pass by means
 Of cause and object and such other things.
 As by a boat men roam about the sea,
 So by the form, the group of name proceeds.
 As by the men, the boat goes on the sea,
 So by the name, the group of form proceeds.
 As men and boat together cross the sea,
 So name and form on one another rest.

Thus the discernment of name-and-form according to the truth, which is brought to the stage free from confusion when one has determined name-and-form in such manner and mastered the idea of a being is to be known as the Purity of Views, for which the determination of name-and-form and the analysis of all compounded things are synonyms.

Thus is ended the eighteenth chapter called the Exposition of the Purity of Views in the section of the development of understanding in the Path of Purity composed for the purpose of gladdening good folk.

[598] CHAPTER XIX

EXPOSITION OF PURITY OF THE TRANSCENDING
OF DOUBT

KNOWLEDGE established by the transcending of doubt in the three (phases of) time through grasping the causes of this name-and-form is called Purity of the transcending of doubt.

The monk who desires to fulfil it sets about making a search for the condition and cause of name-and-form, just as a clever physician seeks for the origin of a disease, or a compassionate man, seeing a young little child lying on its back on the road, thinks of its parents, saying "Whose child may it be?" From the beginning he reflects thus: "This name-and-form is not without condition since it is the same name-and-form everywhere, at all times, in all cases. It is not caused by a creative deity or others, for there is no creator, or anyone beyond the name-and-form. And they who say the Creator and others are mere name-and-form, according to them the name-and-form arises without such conditions as those called creator and so on. Therefore, since it must have its root-condition and cause, which are they?" Attending thus to the condition and cause of name-and-form, he grasps the condition and cause of the body-group thus: "This body is not born amidst water-lilies, lotuses, white lotuses, white water-lilies and so on, or amidst rubies, pearls and so on. It is born between the stomach and the colon, with the membrane of the stomach behind, the back-bones in front, surrounded by the intestines and the mesentery, itself evil-smelling, loathsome and repulsive, confined in a place, evil-smelling, loathsome and repulsive, like worms in rotten fish, decomposed corpses,¹ putrid junkets, cesspools, pools of mud and so on. And of the body that is born thus, [599] these

¹ *Pātikuṇapa* is omitted in the Burmese texts.

four states: ignorance, craving, grasping, karma are the root-condition, as having produced it, and sustenance is the cause, as having supported it. Thus these five states are its root-condition and cause. Of these the three beginning with ignorance are the sufficing condition of this body, like the mother of a child; karma is the generator, like the father of a son; sustenance is the supporter,¹ like the nurse of a child."

Having thus made a grasp of the cause of the group of "form," he again makes a grasp of the group of "name" in this wise: "*It is because of the eye and of visible objects that eye-consciousness arises.*"² Having seen thus the proceeding of name-and-form according to the cause, he discerns that, as it proceeds now, so it proceeded causally in the past, and will proceed causally in the future. As he discerns thus, the fivefold doubt concerning the past expressed as "*Was I in ages past? Was I not in ages past? What was I then? How was I then? From what did I pass to what?*"; and the fivefold doubt concerning the future expressed as "*Shall I be in ages to come? Shall I not be in ages to come? What shall I then be? How shall I then be? From what shall I pass to what?*"; and the sixfold doubt concerning the present expressed as "*Or, again it is present time³ about which he is in doubt asking himself: Am I? Am I not? What am I? How am I? Whence came my being? Whither will it pass?*"—all this doubt is put away.

Another man sees the cause of "name" twofold: as being held in common, and not held in common; the cause of form fourfold by way of karma and so on. For twofold is the cause of "name": held in common and not held in common. Of these, the six doors, such as the eye, and the six objects, such as visible form, are causes of name held in common,

¹ *Sandhāraṅga*.

² *Majjhima* i, 111. This reference, given as footnote 1 on page 599 of *Visuddhi Magga* Pali text, should be to this passage (which should be marked i in the Pali text) and not to the immediately following quotation, which is from *Majjhima* i, 8.

³ *Majjhima* i, 8, from which these quotations on doubt concerning the three times are made, reads *ajjhattam*, "self." See *Further Dialogues*, i, 5.

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since from them all aspects of name arise, as moral and so on. Attention and so on are causes not held in common. For wise attention, hearing the Good Law and so on, are the cause of morality [600]; the opposites are the cause of immorality; karma and so on are the cause of the result; life-continuum¹ and so on are the cause of the inoperative. The causes of form are four, namely karma, consciousness, the caloric order, sustenance.

Of these, karma is the past cause of form produced by itself; consciousness is the present cause of form produced by itself; the caloric order and sustenance are causes of form produced by themselves at the static moment.²

Thus a man makes a grasp of the cause of name-and-form. Having seen thus the proceeding of name-and-form causally, he discerns that, as it now proceeds, so also in the past it proceeded causally, and in the future it will proceed causally. As he discerns thus, doubt in the three times is put away in the way described.

Another man, seeing that the activities called name-and-form reach old age, and those that have reached old age break up, makes a grasp of the cause of name-and-form by way of the causal law in the reverse way thus: Old age-and-death of activities happens when there is birth; birth happens when there is becoming; becoming when there is grasping; grasping when there is craving; craving when there is feeling; feeling when there is contact; contact when there is sixfold sense; sixfold sense when there is name-and-form; name-and-form when there is consciousness; consciousness when there are activities; activities when there is ignorance. Then his doubt is put away in the manner described.

Another man makes a grasp of the cause of name-and-form by the causal law in the direct order, already shown in full as "Conditioned by ignorance activities come to pass." Then his doubt is put away as said above.

Another man makes a grasp of the cause of name-and-form

¹ *Bhavaṅgam.*

² *Viz.* the middle of the three instants of every happening; genesis, stasis, ceasing.

by way of the round of karmas and the round of results thus: In the previous karma-becoming delusion is ignorance, effort is activities, desire is craving, approach is grasping, volition is becoming. These five states in the previous karma-becoming are the causes of rebirth in the present. In the present existence rebirth is consciousness, descent is name-and-form, sensory organism is sense-organ, the being touched is contact, the being felt is feeling—these five states of the present rebirth-becoming are the causes of previously performed karma. From the maturity of sense-organs here delusion is ignorance . . . volition is becoming—these five states of the present karma-becoming are the causes of rebirth in the future.

[601] In this respect there are four kinds of karma:¹ karma (the fruit of which is) to be experienced in this life, karma (the fruit of which is) to be experienced in (the next) life, karma (the fruit of which is) to be experienced in some after life, karma “which has been.”² Of them, the first apperceptual volition, moral or immoral, out of the seven classes of consciousness in a single process of apperception, is known as karma (the fruit of which is) to be experienced in this life. It gives fruit during this very life. That which is unable to do so is karma “which has been,” so called by way of the triple statement: there was no fruit of karma, there will be no fruit of karma, there is no fruit of karma. The seventh apperceptual volition which effects its purpose is known as karma (the fruit of which is) to be experienced in (the next) life. It yields fruit in the immediately succeeding life. That which is unable to do so is, as said above, karma “which has been.” Volition of the five apperceptions between the first and the seventh is known as karma (the fruit of which is) to be experienced in some after life. It yields fruit in the future when an opportunity occurs. There is no karma “which has been” when the round of births is proceeding.

Further there are four kinds of karma: weighty karma,

¹ For this and the two following paragraphs see *Compendium*, pp. 144-5.

² *Ahosi-Kammaṇ.*

abundant karma,¹ proximate karma, outstanding karma. Of them, that *weighty* karma, whether moral or immoral, which among weighty and light deeds is a deed such as killing a mother, or a very great deed, is the first to give fruit. Likewise that *abundant* karma which, among abundant or slender deeds,² is either good conduct or bad conduct is the first to give fruit. The karma of recollection, at the time of death, is proximate karma, which a man nearing death is able to recall, and by which he is reborn. That karma which is not of the first three kinds, and which has had many opportunities of repetition, is *out-standing* karma. In the absence of the other three kinds, it brings on rebirth.

Again, there are four kinds of karma: reproductive karma, maintaining karma, unfavourable karma, destructive karma. Of them, *reproductive* karma is both moral and immoral, and reproduces the resultant aggregates of mind and matter at rebirth and at procedure. The *maintaining* karma is unable to reproduce a result. It maintains and prolongs the happiness or ill, which arises when rebirth has been granted, and a result yielded by another karma. The *unfavourable* karma oppresses, afflicts and gives no opportunity of long life to the happiness or ill, which arises when rebirth has been granted, and a result yielded by another karma. The *destructive* karma, though itself moral and immoral, [602] kills some other karma which is weak, inhibits its result and makes room for its own results. That result, which is due to the opportunity thus given by the karma, is called *uprisen* result.

Thus the difference among these twelve kinds of karma, both as karma and as result, is evident in its true essence to the Buddhas who possess a knowledge of karma and its result, which knowledge is not held in common with their disciples. But their difference as karma and as result should be partially known by one possessed of insight. Therefore just this gist of the distinction between karmas has been made.

¹ *Bahulaṃ*. For this *Compendium*, l.c., has *ācinnakam*, "chronic karma."

² Read *bahulābahulesu*.

Thus, by throwing this twelfefold karma into the round of karmas, a man makes a grasp of the cause of name-and-form by way of the round of karmas and the round of results. Having seen thus the proceeding of name-and-form causally, by way of the round of karmas and the round of results, he discerns that, as it now proceeds, so also in the past it proceeded causally by way of the round of karmas and the round of results, and also in the future it will proceed causally by way of the rounds of karmas and the round of results. Thus proceed karma and its results, the round of karmas and the round of results, the procedure of karma and the procedure of result, the continuity of karma and the continuity of result, action and the fruit of action. And he discerns:—

From karma come to pass results,
 Result has karma for its source.
 From karma comes a future life,
 And in this way the world proceeds.

As he discerns thus, all the sixteen kinds of doubt concerning the past and so on expressed as “Was I in ages past?” and so on are put away. In all becomings, places of birth, courses, durations and abodes there appear just the name-and-form proceeding by way of cause and effect. Beyond the cause he sees not a doer, beyond the proceeding of results he sees not anyone to enjoy the results. And by means of right understanding he sees clearly that, to say there is a doer, when there is a cause, there is some one to enjoy when there is proceeding of results, is, among the wise, only a concept, a mere usage.¹ Hence said the Ancients:—

Of karma there's no doer; nor is there
 Somebody to experience its result.
 It's nothing but bare states that come to pass.
 To see this is to have discernment right.
 The starting point of karma and result,
 Proceeding thus together with their cause,
 May not be known, just like the starting point
 Of trees and other things that grow from seeds.

¹ Read *vohāraṅti'cc'ev'*.

Their non-proceeding is not manifest
 Within the stream of life that is to come.
 The heretics who do not know this truth
 Are no more independent in their views.
 [603] They hold, there is a person, and they grasp¹
 As Nihilists, and as Eternalists,
 At all the sixty-two perverted views,²
 Thus causing contradiction 'mongst themselves.
 They're bound fast by the chains of their own views;
 The stream of craving carries them away.
 And as the stream of craving carries them,
 They do not get release from suffering.
 The Buddha's own disciple-monk,
 Who knows this truth by knowledge high,
 Acquires a thorough knowledge of
 The subtle cause, profound and void.
 There is no karma in result,
 Nor is result in karma found;
 Each of the other is devoid;
 Apart from karma there's no fruit.
 As fires dwell not in sun, cowdung,
 Or gem, or outside of these things,
 But only is produced by means
 Of all its parts constituent,
 So fruit is not in karma or outside;
 Nor in the fruit is karma to be found.
 The karma is devoid of fruit,
 Nor is the fruit in karma³ found.
 But it's the karma and naught else,
 From which the fruit is reproduced.
 For there's no deva, no Brahmā,
 The maker of the round of life.
 It's nothing but bare states that come to pass,
 The right conditions being all fulfilled.

To him who having made a grasp of the cause of name-and-form by way of the round of karmas and the round of results,

¹ Read *gahetvāna*. ² *Dīgha* 1, 39. ³ Read in the text *kamme na*.

and who has put away doubt in the three times, all states, past, future and present are known by way of death and rebirth. This is his full knowledge realized.¹

He knows this: those aggregates which were born through karma in the past ceased even there. But other aggregates are born in this existence because of past karma; there is not a single state that has come over to this existence from a past existence. And the aggregates born through karma in this existence will cease. Others will be born in the next existence; there is not a single state that will go over to the next existence from this.

Further, just as the rehearsing voice from the mouth of the teacher does not enter the pupil's mouth,² yet it cannot be denied that, because of it, the rehearsal takes place in the latter's mouth; as the charmed water drunk by a (sick man's) messenger does not enter the stomach of the sick man, yet it cannot be denied that because of it the disease is cured; as the decoration on the face does not go to the reflection of the face on the surface of a mirror and so on, yet it cannot be denied that, because of it, the decoration appears there; as the flame of a lamp does not go from one wick to the other, yet it cannot be denied that, because of it, the flame appears on the other wick;—even so nothing comes over to this existence from the past, nor does anything pass over to the future from the present [604], yet it cannot be denied that because of the aggregates, sense-organs, elements of the past existence they are born here, or that, because of them being here, they are born in the future.

As consciousness of eye, that comes at once
 After the element of mind, does not
 Come thence, yet similarly is born at once,
 So at rebirth thought is continuous;
 The first breaks up, the second thought is born.
 No break nor interval between them is,
 Naught goes from hence and yet rebirth takes place.

¹ Read *nāta-pariññā*.

² Cf. *Questions of King Milinda* (S.B.E.), i, 111, where it is what the teacher utters, not his voice.

Thus the knowledge which grasps the cause of name-and-form in all respects, on the part of one who has known all states by way of death and rebirth, gains in strength and the sixteen kinds of doubt are completely put away. Not only these, but also the eight kinds of doubt¹ expressed in this way:—“*One is perplexed about the Teacher,*” and so on, are also put away, and the sixty-two heretical views² are discarded. Thus the knowledge which is established by the transcending of doubt in the three (phases of) time, by grasping the cause of name-and-form in various ways, is to be known as Purity through the Transcending of doubt. Knowledge of the law of cause and effect,³ knowledge of the reality, right discernment are its synonyms. For this has been said: “*Conditioned by ignorance activities come to pass as results. And both these states are results. Thus understanding of the grasp of the cause is knowledge of the law of cause and effect.*”⁴

“*Attending to the impermanent, which states does he know and see as they really are? How does that become right discernment? How in consequence are all things seen clearly as impermanent? Concerning what is his doubt put away? Attending to ill, to not-self, which states does he know and see as they really are? . . . is his doubt put away? Attending to the impermanent he knows and sees the sign as it really is, hence the name right discernment. Thus in consequence all things are seen clearly as impermanent. Doubt concerning them is put away. Attending to ill, he knows and sees the procedure as it really is. Attending to the not-self he knows and sees the sign and procedure as they really are; hence the name right discernment. Thus in consequence all states are seen clearly as not the self. Doubt concerning them is put away. That which is knowledge according to the reality, and that which is right discernment, and that which is the transcending of doubt: are these [605] states different in meaning and in the letter, or are they one in meaning, and*

¹ *Dhammasaṅgani*, § 1004.

² *Dīgha* i, 39.

³ *Dhammatthi*. See *Kindred Sayings*, ii, 88, n. 2.

⁴ *Pāṭisambhīdā* i, 50.

different in the letter? That which is knowledge according to the reality and that which is right discernment and that which is the transcending of doubt: these states are one in meaning and different in the letter."¹

He who is endowed with this knowledge, has gained insight, obtained comfort and a foothold in the Buddha's religion, and is assured of salvation, is known as a junior Stream-winner.

Therefore the monk, who wishes to transcend
His doubt, should mindful be and grasp
The cause of name-and-form in all respects.

Thus is ended the nineteenth chapter called the Exposition of Purity through the Transcending of Doubt in the section of the development of understanding in the Path of Purity composed for the purpose of gladdening good folk.

¹ *Ibid.* ii, 62 f.

[606] CHAPTER XX

EXPOSITION OF PURITY IN THE KNOWLEDGE AND DIS- CERNMENT OF THE (RIGHT) AND THE WRONG PATHS

Now the knowledge established by knowing the right Path and the wrong Path thus "This is the Path, this is not the Path" is known as Purity in the knowledge and discernment of the right and wrong Paths.

He who wishes to achieve it should apply himself first of all to methodical insight, known as the contemplation of groups.¹ Why? Because to him who has begun to have insight, knowledge of the right and wrong Paths arises, when illumination and other (influences)² arise. Indeed when such influences arise in him, he has knowledge of the right and wrong Paths. And the contemplation of groups is the beginning of insight; therefore it has been set forth immediately after (the preceding chapter on) the transcending of doubt. And further, because knowledge of the right and wrong Paths arises when there exists comprehension of scrutiny, and the comprehension of scrutiny immediately follows comprehension of the known, therefore he who wishes to achieve that Purity in the knowledge and discernment of the right and wrong Paths should first apply himself to the contemplation of groups.³

¹ "The concise contemplation, in groups, of states divided into various divisions by way of the past etc. (i.e. present and future) is group-contemplation. This, they say, is a term of the dwellers of Jambudīpa (India). The insight into states by such method as "whatever matter"—this, they say, is a term of the dwellers of Tambapaṇḍīpa (Ceylon)"—*Tīkā*. [Atitādivasena anekabhedabhinne dhamme kalāpato samkhipitvā sammasanam kalāpasammasanam. Ayam kira Jambudīpavāsīnam abhilāpo. Yam kiñci rūpan ti ādnā nayena hi dhammānaṃ vipassanā, ayam kira Tambapaṇḍīpavāsīnam abhilāpo.]

² On illumination and nine other insight-corrupters, which "arise to the scion of good family who is well-behaved, devoted to what is fitting (i.e. knowledge), who has begun his insight." See p. 771.

³ "Because what is known as group-contemplation is not included in any one single Purity; some describe the course of insight without

[The Three Comprehensions.]

Therein this is the conclusion: There are three worldly comprehensions: *comprehension of the known*, *comprehension of scrutiny*, and *comprehension of rejection*, concerning which it has been said "The understanding which is higher knowledge is knowledge in the sense of what is known. The understanding which is comprehension is knowledge in the sense of scrutinizing. The understanding which is rejection is knowledge in the sense of abandoning."¹ Now understanding which proceeds by way of noting the individual characteristics of several states as: matter has the characteristic of altering form, feeling has the characteristic of experiencing, is known as *comprehension of the known*. Insight-understanding which makes characteristics its object and [607] which proceeds by putting forward (or attributing) the general characteristics² of those very states in such wise as, matter is impermanent, feeling is impermanent and so on, is known as *comprehension of scrutiny*. Insight-understanding which makes characteristics its object, and which proceeds by way of rejecting the perception of permanence etc., in those very states, is known as *comprehension of rejection*.

touching it. Though this be so it has been set forth separately and wholly in the Suttantas and placed as the beginning of insight for the easy attention of beginners in Analytical Knowledge"—*Tīkā*. [Yasmā kalāpasammasanam nāma ekavisuddhiyam pi na antogadham, ekacce ca tam anāmasitvā va vipassanācāram vaṇṇenti. Evam sante pi tam Suttantesu ekadesena anavasesato ca dassitam. Paṭisambhidāyam ādikamnikānam manasikārasukaratāya vipassanāya ādibhāvena ṭhapitam.]

¹ *Paṭisambhidā* i, 1, 87.

² "The (general) characteristics of hardness, of touching etc. belonging to the element of extension, to contact etc., should be considered with regard to the three moments (of genesis, stability, breaking-up) as having the intrinsic nature brought about (or accomplished) by the fixedness of outward form. Not so are the characteristics of impermanence etc., which are held to be like attributed material qualities since they are considered chiefly in the modes of breaking, rising, falling, being oppressed and unruly"—*Tīkā*. [Yathā pathavī-phassādīnam kakkhāphusanādilakkhaṇāni tisu pi khaṇesu sallakkhitabbāni paṭinīyatarūpatāya sabhāvasiddhān' eva hutvā gayhati. Na evam aniccātādilakkhaṇāni, tāni pana bhāṅgudayaḥḥāyapīlāvāsavattanākāramukhena gahetabbato samāropitarūpāni viya gaṇhanti ti.]

Now the plane of comprehension of the known extends from the classification of activities to the grasping of causes; for within this range lies the dominant influence of penetration into the individual characteristics of states. And the plane of comprehension of scrutiny extends from the contemplation of groups to the reviewing of rise and fall; for within this range lies the dominant influence of penetration into general characteristics. Onwards from the reviewing of the break-up of states is the plane of comprehension of rejection; for, beginning therefrom, he who reviews states as impermanent rejects the perception of permanence, he who reviews states as ill rejects the perception of bliss, he who reviews states as not-self rejects the perception of the self; being disgusted with them he rejects delight,¹ being dispassionate he rejects passion, reviewing them as ended (*nirodhento*) he rejects origination, in relinquishing them he rejects clinging. Thus is the dominant influence of the seven reviewings which effect the rejection of the perception of permanence etc. Thus in these three comprehensions the classification of complexes and the grasping of causes being effected, the meditator attains comprehension of the known; and the other two are still to be attained. Hence it was said "Because knowledge of the right and wrong Paths arises when there exists comprehension of scrutiny, and the comprehension of scrutiny immediately follows comprehension of the known, therefore he who wishes to achieve that Purity in the knowledge and discernment of the right and wrong Paths should first apply himself to the contemplation of groups."²

Therein this is the text (*Pāṭi*): "*How does understanding in the concise determination of past, future and present states (become) knowledge in contemplation? Whatever matter there is, whether past, future or present, subjective or . . . distant or proximate, all matter he determines as impermanent. This is one contemplation. He determines it as ill. This is one contemplation. He determines it as not-self. This is one contemplation. Whatever feeling there is . . . whatever cognition*

¹ Read *nandim*. The commas should be readjusted and *pe* in the preceding line deleted.

² P. 731.

(consciousness) . . . he determines as not-self. This is one contemplation. The eye . . . decay and death, whether past, future or present he determines as impermanent. This is one contemplation. He determines them as ill, as not-self. This is one contemplation. Understanding in the concise determination that matter past, future or present is impermanent in the sense of being extinct, ill in the sense of fearful, not-self in the sense of without essence is knowledge in their contemplation. [608] (Similar understanding as regards) feeling . . . cognition (consciousness) . . . eye . . . decay and death . . . is knowledge in their contemplation. Understanding in the concise determination that matter past, future or present is impermanent, conditioned,¹ generated through cause, liable to extinction and liable to fall, liable to dispassion and liable to cessation is knowledge in their contemplation. Understanding in the concise determination that feeling . . . cognition (consciousness) . . . eye . . . decay and death past, future or present is (each) impermanent, conditioned . . . liable to cessation is knowledge in their contemplation. Understanding in the concise determination that decay and death have birth as their cause; if there is no birth, there is no decay nor death is knowledge in their contemplation. Understanding in the concise determination that in the past time also and in the future time also decay and death have birth as their cause; if there is no birth there is no decay nor death is knowledge in their contemplation. Understanding in the concise determination that birth has becoming as its cause . . . complexes have ignorance as their cause; if there is no ignorance, there are no complexes is knowledge in their contemplation. Understanding in the concise determination that in the past time also and in the future time also complexes have ignorance as their cause; if there is no ignorance, there are no complexes is knowledge in their contemplation.

“It is knowledge in the sense of what is known, understanding in the sense of understanding. Hence it is said that understanding in the concise determination of past, future and present states is knowledge in their contemplation.”²

¹ I.e. by karma, consciousness, temperature, sustenance.

² *Patisambhidā* i, 53.

And here in the expression to be filled up “*eye . . . decay and death*” are included the following aggregates (*rāsi*)¹ of states: states proceeding at the door together with the door and object, the five aggregates (*khandhā*), six doors, six objects, six types of cognition, six kinds of contact, six of feeling, six of perception, six of volition, six of craving, six of applied thought, six of sustained thought, six elements, ten devices, thirty-two parts of the body, twelve sense-organs, eighteen elements, twenty-two controlling faculties, three elements, nine becomings, four *jhānas*, four immeasurables, four attainments, twelve factors of genesis through cause.

For this has been said in the *Abhiññeyya Niddeśa*: “*Monks, [609] all is to be thoroughly known. And what, monks, is the all that is to be thoroughly known? Monks, the eye is to be thoroughly known; matter . . . eye-cognition (consciousness) . . . eye-contact,—this feeling which is caused by eye-contact, is pleasurable or painful, neither pleasurable nor painful,—that also is to be thoroughly known. The ear . . . this feeling which is caused by mind-contact, is pleasurable or painful, neither pleasurable nor painful,—that also is to be thoroughly known. (Similarly as regards) matter . . . cognition, eye . . . mind, matter . . . ideas, eye-cognition . . . mind-cognition (consciousness), eye-contact . . . mind-contact, feeling born of eye-contact . . . feeling born of mind-contact, perception of matter . . . perception of ideas (dhamma), volition of matter . . . volition of ideas, craving for matter . . . craving for ideas, applied thinking to matter . . . applied thinking to ideas, sustained thinking to matter . . . sustained thinking to ideas; the element of extension . . . the element of cognition (consciousness); earth-device . . . cognition-(consciousness)-device; hairs . . . brain; eye-organ . . . idea-organ; eye-element . . . mind-cognition-element; eye-faculty . . . faculty of one who has perfected knowledge; element of sensuousness, element of matter, element of non-matter; existence of sensuousness, existence of matter, existence of non-matter; existence of perception, existence of non-perception, existence of neither perception nor non-perception, becoming of one constituent, becoming of four constituents, becoming of five constituents; first *jhāna*. . .*

fourth *jhāna*, mental emancipation through good-will . . . mental emancipation through indifference; attainment of the sphere of infinite space . . . attainment of the sphere of neither perception nor non-perception; ignorance is to be thoroughly known . . . decay and death are to be thoroughly known."¹ Because there it is so stated at length, therefore here all has been concisely stated by the *peyyāla* expression to be filled up.

And because those transcendental states which come in this concise expression have not been submitted (*lit.* gone up) to contemplation, therefore they are not to be taken in this special chapter. And of those which have been submitted to contemplation those (states), to whomsoever they are evident, are grasped easily. And it is the contemplation of these that one should strive for.

[Contemplation of the five aggregates by way of impermanence etc.]

Therein this is concerning the application of the system by way of aggregates: "Whatever matter there is . . . all matter he determines as impermanent. This is one contemplation. He determines it as ill, as not-self. This is one [610] contemplation."² Thus far this monk classifies all matter indefinitely indicated as "whatever matter" into eleven positions, namely, by the triplet of the past and the four couplets of subjective and so on. "He determines all matter as impermanent"—*i.e.*, contemplates it as impermanent. How? By the method next stated. For this has been stated "matter past, future or present is impermanent in the sense of being extinct."² Therefore this (phrase) "past matter" (means) that because it has become extinct in the past it has not reached this (present) becoming; hence it is impermanent in the sense of being extinct. The matter which is "future" (means) it will come to birth in the next becoming. Even that will indeed be extinct then, it will not reach a becoming after that; hence it is impermanent in the sense of being extinct. The "matter which is present" also is extinct even now, it does not go further; hence it is impermanent in the

¹ *Ibid.* 5 f.

² P. 733.

sense of being extinct. That which is subjective becomes extinct as just subjective, it does not get to the objective state; hence it is impermanent in the sense of being extinct. That which is objective . . . gross, refined, inferior, superior, distant . . . proximate becomes extinct just there and does not get to the distant state; hence he contemplates that it is impermanent in the sense of being extinct. In this way, that all is impermanent in the sense of being extinct is one contemplation. Differentiated, it is of eleven kinds.

And all this is ill in the sense of fearful. "In the sense of fearful" (means) because it is beset with fear. For what is impermanent brings fear as to the gods at (the preaching of) the Sihopama Sutta.¹ In this way that even this is ill in the sense of fearful is one contemplation. Being differentiated, it is of eleven kinds.

And as all is thus ill it is "*not-self in the sense of without essence.*" "In the sense of without essence" (means) by the absence of the self-essence which is thus fashioned, that the self is unruly (i.e. obeying no man's will), instigates, feels and controls itself (or self-willed). For what is impermanent, that is ill,² and is unable to inhibit its own impermanence, or its oppression by rise and fall. Whence is its position to instigate and so on? Hence He said "*Indeed, monks, if this body were the self, it would not be liable to sickness etc.*"³ In this way that even this is not self in the sense of without essence is one contemplation. As differentiated it is of eleven kinds.

[611] The same with feeling etc.

But because what is impermanent is assuredly differentiated as conditioned etc., therefore in order to show its synonyms in various ways, or to show the procedure of attention the text is again worded as "*Body past, future or present is impermanent, conditioned, generated through cause, liable to extinction, liable to fall, liable to dispassion, liable to ending.*"⁴ The same with feeling etc.

¹ *Samyutta* iii, 84 f.

² *Ibid.* 82.

³ *Ibid.* 66.

⁴ *Ibid.* 24. The *Tīkā* comments on this quotation thus: The terms *liable to extinction* and the following are its synonyms, but not the three first; for impermanence is not a synonym of itself. The second and

For the strengthening of his contemplation of the five aggregates as impermanent, ill, not-self the Blessed One has spoken of that contemplation of impermanence etc., as of different kinds, by differentiating¹ adaptive knowledge in the differentiation² of these expressions: “Which are the forty ways in which he gets adaptable patience? Which are the forty ways in which he enters upon absolute certainty?” in such a way as this “(He contemplates) the five aggregates as impermanent, ill, disease, boil, thorn, evil, sickness, foreign, crumbling, calamity, danger, fear, misfortune, shaky, disintegrating, uncertain, non-protection, non-shelter, non-refuge, null, vain, empty, not-self, tribulation, perverse in nature, without essence, rooted in evil, murderous, unprosperous, cankerous, conditioned, deadly carnality, liable to birth, liable to decay, liable to ailment, liable to death, liable to sorrow, liable to lamentation, liable to despair, liable to corruption.”³ Thus seeing the five aggregates in these forty ways as impermanent he gets adaptable patience. Seeing that cessation of the five aggregates is permanent nibbāna, he enters upon absolute certainty.” By way of that also he contemplates these five aggregates. How?

He contemplates each aggregate as impermanent because it is not eternal,⁴ but has a beginning and end; as ill because it is oppressed by rise and fall and is the basis of ill; as disease because it is maintained by causes and is rooted in disease; as boil because it is connected with the stake of ill and exudes impure corruptions and is swollen, cooked and disintegrated by birth, decay and break-up; as thorn because it is productive of injury, pricks internally and is difficult to extract; as evil because it is blameworthy, brings deterioration and is the basis of evil; [612] as sickness because it does not produce

third terms *conditioned, generated through cause* are not synonyms of impermanence because they denote nothingness and maturity. [Tam pana khayadhamman ti ādinam vasena veditabbam, na purimānam tinnaṃ. Na hi tad eva tassa pariyāyo hoti, nāpi saṅkhatapaṭiicca-samuppannapadāni hutvā abhāvadīpanato pākabhāvadīpanato.]

¹ Construe with line 2 from end of paragraph.

² “Vibhaṅge,” l. 5 of para.

³ *Paṭisambhidā* ii, 238.

⁴ For *aniccan-tikatāya* read *anaccantikātāya*, “not going beyond the end.”

independence and is the proximate cause of sickness; *as foreign* because it is unruly and not to be disposed of; *as crumbling* because it crumbles by ailment, decay, and death; *as calamity* because it brings manifold destruction; *as danger* because it brings many unknown disadvantages and is the basis of all dangers; *as fear* because it is the mine of all fears and is opposed to the highest comfort called the calming of ill; *as misfortune* because it is bound up with many disadvantages and is attached to faults, and because like misfortune it is not worthy to be acquiesced in; *as shaky* because it is shaken by ailment, decay and death and the worldly conditions such as gain etc.; *as disintegrating* because it is liable to disintegrate both through exertion and its own essential nature (*rasa*); *as uncertain* because it is liable to drop at all periods and has no stability; *as non-protection* because it is unable to give protection and no security is to be obtained from it; *as non-shelter* because it is not worthy to be resorted to and does not provide shelter to those who resort to it; *as non-refuge* because it does not destroy the fear of those who depend on it; *as null* because it is without such fixedness, pleasantness, bliss, and individuality as are imagined; *as vain* because it is null or insignificant for in the world an insignificant thing is called vain; *as empty* because it is devoid of (the self) which could be ruled by no master,¹ which could instigate, feel and establish; *as not-self* because it is itself under no master etc.; *as tribulation* because it has the ill of procedure² and the tribulation of ill, or—tribulation means it goes, proceeds (*vā*) miserably³—it is the appellation of a miserable man, and as tribulation it resembles tribulation in that the aggregates are miserable; *as perverse in nature* because of its changeable nature through the two causes of decay and death; *as without essence* because of weakness and easiness of breaking like the bark; *as rooted in evil* because it is the condition of evil; *as murderous* because it

¹ Read *Sāminivasi*°.

² *Pavatti*, which is *vatta* (round of births) and is *dukkha* as opposed to *nivatti*, which is *nirodha* (cessation) and is *sukha*.

³ *Ādinam*, an adverb like *ekamantaṃ*. The meaning is *atvīya ka-panam*.—*Ṭīkā*.

kills friendship like a foe with a friendly face; *as unprosperous* because it is without prosperity and produces the unprosperous state; *as cankerous* because it is the proximate cause of the cankers; *as conditioned* because it is brought about by conditions and causes; *as deadly carnality* because it is the carnality of deadly death (*maccumāra*) and deadly corruptions; *as liable to birth, decay, ailment, death* because it has the nature (*pakati*) of birth, decay, ailment and death; *as liable to sorrow, lamentation, despair*¹ because it is the condition (*hetu*) of sorrow, lamentation and despair; *as liable to corruption* because it has the nature of the province of the corruptions of craving, of wrong views, of misconduct. Thus he contemplates it by way of the contemplation of impermanence etc., stated as being of (forty) different kinds.

For here [613] there are fifty *reviewings of the impermanent*, ten being made of each aggregate as impermanent, crumbling, shaky, disintegrating, uncertain, perverse in nature, essenceless, unprosperous, conditioned, liable to death; twenty-five *reviewings of the not-self*, five being made of each aggregate as foreign, null,² vain, empty, not-self; and the remaining one hundred and twenty-five *reviewings of ill*, twenty-five being made of each aggregate as ill, disease, etc. Thus to him who contemplates the five aggregates by this contemplation of two hundred kinds beginning with that of impermanence that contemplation of the impermanent, ill and not-self termed methodical insight becomes firm. Thus far is the system of striving for contemplation after the method of the Pāli text.

[*The Nine Modes.*]

He who, though he has thus applied himself in methodical insight, cannot achieve it, should make his controlling faculties sharp in the nine ways in which they are sharpened and in which he sees the extinction of complexes as they arise, to wit: he achieves it by careful work, achieves it by constant work, achieves it by profitable work, by seizing the general marks of concentration, by the proper production of the enlighten-

¹ In this and the preceding term *dhamma* is used for *pakati* and *hetu*.

² For *parittato* read *rittato*.

ment-factors, he establishes impartiality regarding body and life, wherein he overcomes (ill) by zeal¹ and by not shrinking at intervals (before the end is reached). He should avoid the seven unprofitable things and serve the seven profitable things in the way in which it is mentioned in the exposition of the earth-device² and should contemplate sometime *matter* and sometime *non-matter*.

[*Method of the Contemplation of Matter.*]

Contemplating *matter* he should see its coming to birth, as for instance: this matter comes to birth through the four instruments by way of karma etc. Therein matter, in coming to birth for all beings, comes to birth first through karma. Indeed to embryos at the moment of conception thirty material things termed the basis-body-sex-decads by way of the three series come to birth, and they (come to birth) even at the genesis-moment of rebirth-consciousness; and as at the genesis-moment, so also at the stability-moment and the break-up moment. Therein matter has a sluggish cessation,³ heavy transformation; consciousness has a quick cessation and light transformation. Hence He has said "*Monks, I do not see any other single state so light in transformation [614] as this consciousness, monks.*"⁴ Indeed while matter persists sub-consciousness (or life-continuum) arises sixteen times and ceases. The genesis-moment, stability-moment and break-up moment of consciousness are all alike. But the genesis- and break-up moments of matter are light (short) like those⁵ (of consciousness); but its stability-moment is large (long) and goes on until sixteen (units of) consciousness arise and cease. The second life-continuum arises depending on the (heart-) basis which has arisen at the genesis-moment of rebirth-consciousness, which has reached the occasion⁶ and (which takes the causal relation of) pre-existence. The third life-continuum arises depending on the (heart-) basis which has arisen together

¹ *nikkamena*. Or "emancipation" reading *nekkhammena*.

² P. 147.

³ For it lasts for seventeen thought-moments. See *Comp.* 26.

⁴ *Anguttara* I, 10.

⁵ Read *Tehi* for *Te ha*.

⁶ *thāna* which is explained by the *Ṭīkā* as *thitikkhāṇa*. So also below.

with that (second life-continuum), which has reached the occasion¹ and (which takes the causal relation of) pre-existence. In this way is the procedure of consciousness to be understood as long as life lasts.

Now to one who is near to death sixteen (units of) consciousness arise depending on a single (heart-) basis, which has reached the occasion¹ and (which takes the causal relation) of pre-existence. Matter which has arisen at the genesis-moment of rebirth-consciousness ceases together with the sixteenth consciousness above the rebirth-consciousness that which has arisen at the occasion¹-moment ceases with the genesis-moment of the seventeenth consciousness; that which has arisen at the break-up moment ceases after reaching the occasion-moment of the seventeenth consciousness. And this proceeds as long as the process (of consciousness) lasts.

To beings of spontaneous birth there even so proceed seventy material things by way of the seven series.

Therein this differentiation should be understood: karma, set up by karma, caused by karma, caused by karma and set up by consciousness, caused by karma and set up by sustenance, caused by karma and set up by temperature. Wherein *karma* means moral and immoral volition. *Set up by karma* means the resultant aggregates and the full seventy material things beginning with the eye-decad. *Caused by karma* means the same. For karma is the upholding cause of (a state) set up by karma. *Caused by karma and set up by consciousness* means matter set up by resultant consciousness. *Caused by karma and set up by sustenance* means that the nutritive essence (*ojā*) which has reached the occasion in material things set up by karma sets up another (matter) with nutritive essence as the eighth, and there (in this new matter) also it reaches the occasion and (sets up) another (matter), and in this way joins four or five procedures (of matter). *Caused by karma and set up by temperature* means that the heat element born of karma reaching the occasion sets up (matter) which has nutritive essence as the eighth and which is set up by temperature and

¹ *Ibid.*

there also the temperature sets up another (matter) with nutritive essence as the eighth and in this way joins four or five procedures. So far the coming to birth of karma-born matter is to be seen.

[615] In the consciousness-born also this differentiation is to be understood: consciousness, set up by consciousness, caused by consciousness, caused by consciousness and set up by sustenance, caused by consciousness and set up by temperature.

Therein eighty-nine (units of) consciousness are known as *consciousness*:

Of them the two and thirty consciousnesses,
And six and twenty, twenty less by one,
And sixteen are declared to be, of form
The genitors, the postures, intimation.¹

For eight moral, twelve immoral, ten inoperative free from mind-element as the realm of sense; two higher classes of consciousness as moral inoperative—thus thirty-two (classes of) consciousness generate matter, postures, intimation. The remaining ten of the realm of matter and free from results, eight of the realm of non-matter, eight (classes of) transcendental consciousness—these twenty-six (classes of) consciousness generate matter and the postures but not intimation. Ten (classes of) sub-consciousness in the realm of sense, five in the realm of matter, three mind-elements, one mind-cognition-element, which is resultant, without root-conditions, and accompanied by joy—these nineteen (classes of) consciousness generate only matter but not the postures or intimation. Twice fivefold cognitions, rebirth-consciousness of all beings, decrease-consciousness of those purged of the cankers, four immaterial results—these sixteen (classes of) consciousness generate neither matter, postures nor intimation.

¹ *Janakāmatā* of this verse is explained by the *Ṭīkā* as *janakājanakāmatā*, the first groups being progenitors (*janaka*) and the last, i.e. sixteen, being non-progenitors (*ajanaka*). [*Janakājanakā matā ti purimakatikoṭṭhāsasaṅgahitā janakā, pacchimakoṭṭhāsikā soḷasā ti vuttā ajanakā ti matā.*]

And of these, those which generate matter (do so) not at the stability-moment or the break-up moment, for then consciousness is weak, but it is strong at the genesis-moment. Therefore depending on the (heart-) basis with (the causal relation of) pre-existence it sets up matter.

Set up by consciousness means the three immaterial aggregates and seventeen kinds of matter, to wit, the nine marked by sound, body-intimation, vocal intimation, space-element, buoyancy, plasticity, wieldiness, integration, continuity.

Caused by consciousness means matter set up by four things and declared thus: “*post-existent states of consciousness, and properties of consciousness are cause of this pre-existent body.*”¹

Caused by consciousness and set up by sustenance means that the nutritive essence reaching the occasion in material things set up by consciousness sets up another (matter) with nutritive essence as the eighth and thus joins two or three procedures.

Caused by consciousness and set up by temperature (utu) means that the temperature set up by consciousness [616] reaching the occasion sets up another (matter) with nutritive essence as the eighth and so joins two or three procedures. Thus the coming to birth of consciousness-born matter should be seen.

As regards (material things) born of sustenance also the differentiation into sustenance, set up by sustenance, caused by sustenance, caused by sustenance and set up by sustenance, caused by sustenance and set up by temperature is to be understood.

Therein *sustenance* means material food.

Set up by sustenance means the fourteen kinds of matter, to wit, matter with nutritive essence as the eighth and which has obtained derived karma-born matter as causal relation and which, being established therein (karma-born matter) is set up by nutritive essence which has reached the occasion,—space-element, buoyancy, plasticity, wieldiness, integration, continuity.²

¹ *Tīkapatthāna* i, 5.

² “By the statement ‘which has obtained derived karma-born matter as causal relation’ it shows that the nutritive essence which is external

Caused by sustenance means matter set up by four things and declared thus: “*Material food is the cause, by giving nutritive aid (paccaya), of this body.*”¹

Caused by sustenance and set up by sustenance means that in material things set up by sustenance the nutritive essence reaching the occasion sets up another (matter) which has nutritive essence as the eighth. And the nutritive essence there also (in this new matter sets up) another and thus it joins the procedure ten or twelve times. Sustenance taken in a day nourishes one for seven days. But celestial nutritive essence nourishes one for a month or even two. And nourishment taken by a mother diffuses through the child’s body and sets up matter. Sustenance besmeared on the body also sets up matter. Sustenance born of karma means derived sustenance, which also reaching the occasion sets up matter. The nutritive essence there also sets up another and thus joins four or five procedures.

Caused by sustenance and set up by temperature means that the heat element set up by sustenance reaching the occasion sets up (matter) which has nutritive essence as the eighth and which is set up by temperature. There also this sustenance is the cause by being the progenitor of (material things) set up by sustenance. (It is the cause) of the rest of them by way of dependence, of sustenance, of presence and of continuance. Thus should the coming to birth of matter born of sustenance be seen.

In those born of temperature also the differentiation into

(to the body) and is not derived does not perform the function of bearing matter. And the attainment of the causal relation is said to be by means of dependence on karma-born phenomena (i.e. matter); hence the phrase ‘being established therein.’ And the term ‘derived’ is distinctively said in order to preclude that matter which is caused by karma, set up by consciousness etc., and which also may be considered as karma-born because it has karma as root”—*Tīkā*. [Upādānaṃ kammajarūpam paccayaṃ labhivā ti etena bahiddhā anupādāna-ojā rūpāharaṇakiccam na karoti ti dasseti. Paccayaḷābho c’ assa kamma-jabhūtasannissayatā vasenā ti āha. Tattha patiṭṭhāyā ti, tattha kamma-paccayacittasamuṭṭhānādirūpassa pi kammamūlakattā siyā kammajapariyāyo ti taṃ nivattanattham upādānaṃ ti viśesetvā vuttam.]

¹ *Ibid.*

temperature, set up by temperature, caused by temperature, caused by temperature and set up by temperature, caused by temperature and set up by sustenance is to be understood.

Therein *temperature* means the heat element set up by four things. It is of two kinds, hot season and cold season.

Set up by temperature means that the temperature, set up by four things getting the derived (matter) as causal relation, reaches the occasion and sets up matter in the body. [617] That (matter set up by temperature) is of fifteen kinds: nine marked by sound, space-element, buoyancy, plasticity, wieldiness, integration, continuity.

Caused by temperature means that temperature is the cause of the procedure and destruction of material things set up by the four things.

Caused by temperature and set up by temperature means, that the heat element, set up by temperature reaching the occasion, sets up another (matter) with nutritive essence as the eighth. The temperature there also sets up another, and thus the setting up by temperature, being established for a long time¹ in the derived portion proceeds.

Caused by temperature and set up by sustenance means, that the nutritive essence, set up by temperature reaching the occasion, sets up another (matter), with nutritive essence as the eighth. The nutritive essence there also sets up another, and thus joins the procedure ten or twelve times. Therein this temperature is the cause of those set up by temperature as progenitor and of the rest by way of dependence, presence, continuance.

Thus is the coming to birth of matter born of temperature to be seen. For he who sees the coming to birth of matter thus is known to contemplate matter in time.

[*Method of the Contemplation of Non-matter.*]

And as by contemplating matter (he sees the coming to birth of matter) so also by contemplating *non-matter* he should see the coming to birth of non-matter. And this is done by

¹ "I.e. ten or twelve times"—*Ṭīkā*. [Dīgham pi addhānan ti dasadvādasa vāre ti.]

way of eighty-one risings of worldly consciousness, i.e. this non-matter comes to birth indeed as nineteen different risings of consciousness at conception by virtue of karma exerted in a previous existence. And its mode of coming to birth is to be understood as said in the Exposition of the Causal Law.¹ That (non-matter) is by way of life-continuum beginning from the consciousness immediately following the rebirth-consciousness. At the end of life it is by way of decease. Whichever (consciousness) among them is of the realm of sense is by way of identification (or registration) in a strong (vivid) object at the six doors. But at procedure because of the eye being unimpaired and of visible objects having reached the avenue of the eye, eye-consciousness depending on light and conditioned by attention comes to birth together with the associated states, for a visible object which has reached stability at the stability-moment of the sensory organism of the eye impinges on the eye. In that impact life-continuum arises twice and ceases. Next the inoperative mind-element in that object arises effecting the function of adverting. Immediately afterwards arises eye-consciousness which is either moral resultant or immoral resultant and which sees that very object. [618] Next the resultant mind-element arises receiving that very object. Next the resultant element of mind-consciousness without root-conditions arises scrutinizing that very object. Next is the inoperative element of mind-consciousness, without conditions, accompanied by indifference determining that very object. After that there is from among the moral, immoral or inoperative classes of consciousness of the realm of sense either a consciousness without root-conditions and accompanied by indifference or five or seven apperceptions come into play. Next there comes to beings of the realm of sense whichever identification is conformable to apperception from among the eleven classes of identifying consciousness. And the same in the remaining doors also. But at the mind-door classes of lofty consciousness also arise. For he who thus sees the coming to birth of non-matter is known to contemplate non-matter in time.

¹ Ch. XVII.

[*The putting forward of the Three Characteristics (a) by way of the matter-septad (sevenfold attention to matter).*]

Thus contemplating matter at one time and non-matter at another time and putting forward the three characteristics and progressing gradually, he achieves the culture of understanding.

Another one puts forward the three characteristics by way of the sevenfold (attention to) matter and the sevenfold (attention to) non-matter and contemplates the complexes. Therein he who contemplates matter, putting forward the three characteristics in such ways as the clinging to and putting down (of new existence at birth and death), as the passing away of the old in age, as caused by (lit. made of) sustenance, as caused by temperature, as born of karma, as set up by consciousness, as natural matter (or matter by nature)—is known to contemplate it by putting them forward by way of the sevenfold (attention to) matter. Hence the Ancients say:

The clinging to and putting down, and mind,
 The passing of the aged, sustenance,
 And season, karma, matter natural—
 These seven he views with insight in detail.

Therein *clinging to* means conception; *putting down* means decease. Thus the meditator by means of these, the clinging to and putting down, limits one hundred years and puts forward the three characteristics in the complexes. How? All complexes within this range are impermanent. Why?—because of the procedure of rise and fall, of being perverse, of lasting for a time, of the denial of permanence. Because then the complexes which have arisen reach stability, fade during stability through decay, and reaching decay must certainly break-up, therefore owing to the repeated oppression (of birth, decay and break-up), to their difficulty in bearing such oppression,¹ to their being the basis of ill, and to bliss being denied are they ill. And because there is no obeying

¹ Or, "owing to the difficulty of bearing them because of such oppression."

the will¹ of anyone (*vasavattibhāvo*) regarding these three positions: let the complexes which have arisen not reach stability; let them which have reached the occasion (stability) not decay; let them which have reached decay not break-up;—and they are void of such mode of obedience, therefore as being void, under no master, unruly (*avasavattito*) and denying the self are they not-self.

[619] Thus having put forward the three characteristics in matter having the limit of a hundred years by way of the clinging to and laying down (of life), he next puts them forward *by way of the passing of the aged*. Therein “passing of the aged” means the passing away of the full-grown matter of one old by age, by virtue of which he puts forward the three characteristics; such is the meaning. How? He classifies the hundred years into three periods: first, middle and last. The first thirty-three years form the first period, the next thirty-four years the middle period, and the following thirty-three years the last period. It being classified into these three periods, matter proceeding in the first period ceases therein without reaching the middle period. Therefore it is impermanent, what is impermanent is ill, what is ill is not-self. And matter proceeding in the middle period ceases therein without reaching the last period. Therefore it also is impermanent, ill and not-self. And matter proceeding thirty-three years in the last period is not known to be capable of going beyond death. Therefore it also is impermanent, ill and not-self. Thus he puts forward the three characteristics. Having thus put them forward from the passing away of the aged by way of the first and other periods, he again puts them forward by way of these ten decades: the decades of feebleness, of play, of beauty, of strength, of understanding, of decline, of stooping forward, of being humpbacked, of silliness (dotage), of lying in bed.

In those ten decades then the first ten years of a person living a hundred years are known as the *feeble-decade*; for

¹ “No one is able to alter their characteristics. Even magic power can not do more than change their state”—*Tīkā*. [Na hi lakkhaṇañña-thattam kenaci kātum sakkā. Bhāvaññāthattam eva hi iddhivisaḃo.]

then he is feeble, fickle, youthful. The next ten years are known as the *play-decade*; for then he is given up to love of play. The next ten years are known as the *beauty-decade*; for then his beauty-organ attains development. The next ten years are known as the *strength-decade*; for then his strength and might attain development. The next ten years are known as the *understanding-decade*; for then his understanding is well established; they say that, even to a person who is by nature of weak understanding, a little understanding arises at that time. The next ten years are known as the *decline-decade*; for then his love of play, his beauty, strength and understanding decline. The next ten years are known as the *stooping-forward-decade*; for then his [620] body (lit. self-state) stoops forward. The next ten years are known as the *humpback-decade*; for then his body is bent, like a ploughshare. The next ten years are known as the *silly-decade*; for then he is silly, forgets whatever he has done. The next ten years are known as the *lying-in-bed-decade*; for the man of hundred years is usually lying in bed.

Therein this meditator reflects thus in order to put forward the three characteristics from the passing away of the aged by way of these decades: matter proceeding in the first decade ceases therein without reaching the second; therefore it is impermanent, ill and not-self. Matter proceeding in the second decade . . . ninth decade ceases therein without reaching the tenth. And matter proceeding in the tenth decade ceases therein without reaching a new existence; therefore it is impermanent, ill and not-self. Thus he puts forward the three characteristics.

Having thus put forward the three characteristics from the passing away of the aged by way of the decades, he again puts them forward from the passing away of the aged dividing the hundred years into twenty portions of five. How? He reflects thus: matter proceeding in the first five years ceases therein without reaching the second five years; therefore it is impermanent, ill and not-self. Matter proceeding in the second five years, third . . . matter proceeding in the nineteenth five years ceases therein without reaching the

twentieth five years. Matter proceeding in the twentieth five years is not known to be capable of going beyond death; therefore it also is impermanent, ill and not-self. •

Having thus put forward the three characteristics from the passing away of the aged by way of the twenty portions, he again puts them forward by way of twenty-five portions made up of four years each. Then by way of thirty-three¹ portions made up of three years each, fifty portions made up of two years each, hundred portions of one year each, then dividing one year into three portions, i.e. the three seasons of the rains, winter and summer, he puts forward by way of each single season the three characteristics in that matter which passes away through old age. How? Matter proceeding during four months in the rains ceases therein without reaching the winter; matter proceeding in winter ceases therein without reaching the summer; matter proceeding in summer ceases therein without reaching again the rains; therefore it [621] is impermanent, ill and not-self. Having thus put them forward he again divides one year into six portions: “matter proceeding in two months in the rains ceases therein without reaching the autumn, matter proceeding in autumn . . . the winter, matter proceeding in winter . . . the cold season, matter proceeding in the cold season . . . the spring, matter proceeding in spring . . . the summer, matter proceeding in summer ceases therein without again reaching the rains. Therefore it is impermanent, ill and not-self.” Thus he puts forward the three characteristics in that matter which passes away through old age. Having thus put them forward he puts forward the three characteristics next by way of the dark and bright fortnights as “matter proceeding in the dark fortnight ceases therein without reaching the bright fortnight, matter proceeding in the bright fortnight ceases therein without reaching the dark fortnight; therefore it is impermanent, ill and not-self.” He puts forward the three characteristics next by way of night and day as “matter proceeding in the night ceases therein without reaching the day, matter pro-

¹ Obviously one portion has four years to make the total 100.

ceeding in the day also ceases therein without reaching the night; therefore it is impermanent, ill and not-self." Then he divides that night and day into six portions by way of morning etc., and he puts forward the three characteristics as "matter proceeding in the morning ceases therein without reaching midday, matter proceeding in midday . . . the evening, matter proceeding in the evening . . . the first watch, matter proceeding in the first watch . . . the middle watch, matter proceeding in the middle watch ceases therein without reaching the last watch, matter proceeding in the last watch ceases therein without again reaching the morning; therefore it is impermanent, ill and not-self."

Having thus put forward the three characteristics he again puts them forward in that very matter by way of advancing, retreating, looking straight, glancing aside, bending and stretching of limbs; "matter proceeding in stepping forth ceases therein without reaching the retreating, matter proceeding in retreating . . . the looking straight, matter proceeding in looking straight . . . the glancing aside, matter proceeding in glancing aside . . . the bending of limbs, matter proceeding in the bending of limbs ceases therein without reaching the stretching of limbs; therefore it is impermanent, ill and not-self."

Then he divides the turn of one foot-step into six portions by way of lifting, carrying, extending, relaxing, placing and arresting.

Therein *lifting* means raising the foot from the ground; *carrying* means taking it forward; *extending* means guiding the foot hither and thither on seeing anything such as a stump, thorn, snake, etc.; *relaxing* means causing the foot to come down; [622] *placing* means putting it on the surface of the ground; *arresting* means pressing the foot to the ground when the other foot is lifted.

Therein in the lifting (of a foot) the two elements of extension and of cohesion are deficient and feeble; the other two (elements) are preponderating and strong. Likewise in the carrying and extending. In the relaxing, the two elements of heat and of mobility are deficient and feeble;

the other two are preponderating and strong. Likewise in the placing and the arresting. Thus he makes the six portions, and by way of them puts forward the three characteristics in that matter which passes away through old age. How? He reflects thus, "The elements proceeding in the lifting (of a foot) and the¹ material things derived therefrom—all those states cease therein without reaching the carrying of it; therefore they are impermanent, ill and not-self. Likewise those proceeding in the carrying . . . the extending, those proceeding in the extending . . . the relaxing, those proceeding in the relaxing . . . the placing, those proceeding in the placing cease therein without reaching the arresting. Thus having arisen there (in any of those six portions) and not reaching any other portion the complexes break up even there severally knot by knot, joint by joint, limit by limit making a crackling noise *tata tata* like sessamum seeds thrown into a heated potsherd; therefore they are impermanent, ill and not-self." Subtle is the contemplation of matter of one who so has insight into the complexes broken knot by knot.

And as regards the subtleness of it this is a simile. They say that a certain man living on the frontier and accustomed to torches of firewood and (dried) grass, etc., who had never before seen an oil-lamp came to town. Seeing a lamp burning in a street-shop he asked a man "Friend, what indeed is this so delightful?" The man replied, "What is there delightful in this? It is known as a lamp. The path on which it has gone at the extinction of the oil and the extinction of the wick will not be apparent." To him another said, "This (statement) is gross; for the flame, when this wick burns in due course, will cease at every third part without reaching any other place." To him another said "This also is gross; for the flame will cease at the space of every finger, at the space of every half-finger, at every thread, at every fibre without reaching any other fibre." It is not possible for the flame to make itself apparent without the fibre.

[623] Therein like the knowledge of the man that the path

¹ Read *yāni* for *yonī*.

on which the lamp has gone at the extinction of the oil and the extinction of the wick will not be apparent is the meditator's attribution of the three characteristics from the clinging to and putting down (of life) in matter limited by a hundred years. Like the knowledge of the man that the flame will cease at the third part of the wick without reaching any other place is the meditator's putting forward of the three characteristics in matter passing away through old age and limited by a third portion of a hundred years. Like the knowledge of the man that the flame will cease at the space of every finger without reaching anywhere else is the meditator's putting forward of the three characteristics in matter within the limits of ten, five, four, three, two years, one year. Like the knowledge of the man that the flame will cease at the space of every half-finger without reaching anywhere else is the meditator's putting forward of the three characteristics in matter limited to four months and two months by dividing one year threefold and sixfold by way of each season. Like the knowledge of the man that the flame will cease at every thread without reaching anywhere else is the meditator's putting forward of the three characteristics in matter limited by the dark and bright fortnights, by night and day, and by the six portions of a night and day, that is, by morning and so on. Like the knowledge of the man that the flame will cease at every fibre without reaching anywhere else is the meditator's putting forward of the three characteristics in matter limited by advancing and so on and by each of the portions of lifting the foot and so on.

Having thus in various ways put forward the three characteristics in matter which passes away through old age he again classifies¹ that matter making four portions as that which is produced by (lit. made of) sustenance and so on and puts forward the three characteristics in each portion. Therein matter produced by sustenance is evident to him by way of being famished and satiated. For matter set up at the time of being famished is faded, fatigued, ill-favoured, ill-formed, like a burnt stump and a crow seated in a basket of live-coals.

¹ *Visaṅkharitvā*, explained as *vibhajjitvā* by the *Ṭīkā*, which gives *visaṅkharitvā* and *visamgharitvā* as alternate readings.

That set up at the time of being satiated is contented, full, soft, unctuous, pleasant to the touch. He grasps that matter and puts forward the three characteristics therein thus “matter which proceeds at the time of being famished ceases then without reaching the time of being satiated; therefore it is impermanent, ill and not-self.”

Matter produced by the season is evident by way of cold and heat. For matter set up in the time of heat is faded, fatigued, ill-favoured. [624] Matter set up by the cold season is contented, full, soft, unctuous, pleasant to the touch. He grasps that matter and puts forward the three characteristics therein thus, “matter proceeding in the time of heat ceases then without reaching the time of cold. Matter proceeding in the time of cold ceases then without reaching the time of heat; therefore it is impermanent, ill and not-self.”

That born of karma is evident by way of the door which is the sense-organ.¹ For in the eye-door there are thirty karma-born material things by way of the eye-decad, body-decad, sex-decad. And twenty-four are those which uphold them and are set up by temperature, consciousness and sustenance—thus there are fifty-four. Likewise in the doors of the ear, of nose and of tongue. In the body-door there are forty-four by way of the body-decad and sex-decad and as set up by temperature and so on. In the mind-door² there are fifty-four by way of the heart-basis-decad, body-decad, sex-decad and as set up by temperature and so on. He grasps all that (karma-born) matter and puts forward the three characteristics therein thus, “matter proceeding in the eye-door ceases therein without reaching the ear-door; matter proceeding in ear-door ceases therein without reaching the nose-door—matter proceeding in nose-door ceases therein without reaching the tongue-door—matter proceeding in the tongue-door ceases therein without reaching the body-door—matter pro-

¹ This is thus different from the door which “receives its name from the act” and which is discussed by Buddhaghosa in the *Atthasālinī*. See *Expositor*, 113.

² The heart as the basis of apperception with adverting is called the mind-door. See also *Compendium*, 123, n. 1.

ceeding in body-door ceases therein without reaching the mind-door; therefore it is impermanent, ill and not-self.”

That set up by consciousness is evident by way of one joyful and grieved. For matter which has arisen in the time of joy is unctuous, soft, full, pleasant to the touch. That which has arisen in the time of grief is faded, fatigued, ill-favoured. He grasps that and puts forward the three characteristics therein thus, “matter proceeding in the time of joy ceases then without reaching the time of grief, matter proceeding in the time of grief ceases then without reaching the time of joy;” therefore it is impermanent, ill and not-self.”

To him thus grasping matter set up by consciousness and putting forward the three characteristics therein, this meaning becomes evident:—

Associated with one consciousness
 Are life and individuality
 And bliss and ill. The moment lightly goes.
 The gods last four and eighty thousand aeons,¹
 But by two consciousnesses aren't conjoined.
 [625] Whether a man be dying or alive,
 His aggregates, once they have ceased, are all
 Alike: they're gone and do not take rebirth.
 Those aggregates that have just broken up,
 And those that will break up in time to come,
 And those that are in course of breaking up²
 Are not dissimilar in character.
 No birth takes place without coming to be.
 The present is the time by which one lives.
 The world is dead when consciousness breaks up.³
 The concept by the ultimate is bound.⁴

¹ On the life-term of gods see *Compendium*, 142.

² *Tad-antarā-niruddhānam*. It is possible to read *tad-antarā-ani-ruddhānaṃ*, which would then mean “those present ones which are not yet broken up.”

³ Thus there is death, philosophically speaking, even during the present term of life.

⁴ “There is a concept of continuity, which is within the range of word-expression as when we say, Tissa lives, Phussa lives. This saying is made with reference to the existing or present consciousness together

The broken aggregates are not stored up,
 Nor does the future hold a piled up heap;
 And e'en those aggregates that have been born
 Are like a mustard seed on needle's point.¹
 And predestined is break-up of the states,
 Which have been born. Unmixed with the old states,
 They undergo the process of decay.
 No one can see the place from whence they come,
 Or where it is they go on breaking up.
 Like lightning-flash in space they rise and fall.²

Having thus put forward the three characteristics in matter produced by sustenance and others, he again puts them forward in natural matter. *Natural matter* means matter in external (continuity) unbound³ by controlling faculty and of such kinds as iron, copper, white lead, black lead, gold, silver, pearl, ruby, cat's eye, conch, coral, red ruby, spinelle, earth, rock, mountain, grass, tree, creeper arising from the revolving world-cycle. That is evident to him by way of a Cape-jasmine sprout etc., for a Cape-jasmine sprout is at first slightly red. Again after two or three days it is less red. Then it has the colour of a tender shoot, then of a mature shoot, then of a green leaf, then of an indigo leaf, then from the time of having the colour of an indigo leaf, being bound up⁴ with the continuity of similar⁵ matter it becomes in just a year a

withits base. But that concept in such a saying is really in the ultimate sense. For truly the mere name or tribe (of Tissa and Phussa) cannot grow old"—*Tikā*. [Yāyaṃ taṃ taṃ santaṃ sanissayaṃ cittaṃ upādāya Tisso jīvati, Phusso jīvati, vacanapavattiyā visayabhūtā santānapaññatti. Sā ettha paramatthikā, paramatthabhūtā, tathā hi vadanti nāmagottam na jīraṭi ti.]

¹ "As the mustard seed as soon as it touches the point of the needle falls off, so the complexes having arisen break up; there is no standing ground for them"—*Tikā*. [Yathā nāma sūciyaṃ ṭhītītāyaṃ sāsapo khitto tassā sikhā phutṭhamatto vigacchati na tiṭṭhati, evaṃ sankhārā uppajjitvā bhijjanti, na tesam avatṭhānaṃ atthi.]

² Some of these verses in the Pali are the same as those translated on p. 274.

³ Read *anindriyabaddham*.

⁴ "By way of a series of cause and effect," [hetuphala paramparāya sambandhanavasena pavattantam]—*Tikā*, which reads *paṇḍhāpayamānaṃ* for the textual *ṇ-anuppabandhāpayamānaṃ*.

⁵ "In colour etc." [vaṇṇādinā samānabhāga]—*Tikā*.

sere leaf and falls off the stalk. He mentally grasps it and puts forward the three characteristics therein, "matter proceeding in the time when it is slightly red ceases without reaching the time of deep red, matter proceeding in the time of deep red ceases without reaching the time of less red, matter proceeding in the time of less red ceases without reaching the time of tender-shoot-colour—that proceeding in the time of tender-shoot-colour ceases without reaching the time of mature-shoot-colour—that proceeding in the time of mature shoot-colour ceases without reaching the time of green-leaf-colour—that proceeding in the time of green-leaf-colour ceases without reaching the time of indigo-leaf-colour—that proceeding in the time of indigo-leaf-colour ceases without reaching the time of sere leaf—that proceeding in the time of sere leaf [626] ceases without reaching the time of falling off¹ the stalk; therefore it is impermanent, ill and not-self."

In this way he contemplates all natural matter. Thus then he contemplates the complexes putting forward the three characteristics by way of the sevenfold (attention to) matter.

[*Putting forward (or attribution) of the Three Characteristics*
(b) *by way of the non-matter-septad.*]

In what then has been said as "by way of the sevenfold (attention to) non-matter"² this is the table of contents: as groups, as pairs, as momentary flash, as serial order, as removing of views, as thorough removing of conceit, as finishing of desire.

Therein *as groups* means states such as contact and the four others. How does he contemplate them as groups? Here (in this religion) a bhikkhu reflects thus: "The contact-quintet-states (i.e., contact and the four others) which have arisen in the contemplation that these hairs are impermanent, ill and selfless; the contact-quintet-states which have arisen in the contemplation that hairs of the body . . . brain are impermanent, ill and not-self—all of them without reaching anywhere else perish knot by knot, limit by limit, crackling

¹ Read *patanakālam* for *pahanakālam*.

² P. 748.

like sessamum seeds thrown into a heated potsherd, therefore they are impermanent, ill and not-self." This then is the method in the Purity-discourse. But in the Ariya-lineage-discourse the consciousness which proceeds (in the contemplation) that in the seven positions of the sevenfold (attention to) matter above, matter is impermanent, ill and not-self—in contemplating that consciousness as impermanent, ill and not-self by another consciousness, one is said to contemplate them as groups. That is most fitting and so we shall differentiate the remaining (tables of content) by that method.

As pairs means that here a bhikkhu contemplates matter between the clinging to and laying down (of life) as impermanent, ill and not-self and contemplates that consciousness itself as impermanent, ill and not-self by another consciousness. He contemplates as impermanent, ill and not-self matter which passes away through old age, which is produced by sustenance, by temperature, which is born of karma, set up by consciousness, which is natural matter and contemplates that consciousness itself as impermanent, ill and not-self by another consciousness. Thus he is known to contemplate them as pairs.

As momentary flash means that here a bhikkhu contemplates matter between the clinging to and laying down (of life) as impermanent, ill and not-self and contemplates that first consciousness by a second consciousness, the second by a third, the third by a fourth, the fourth by a fifth that the (consciousness) itself (in each case) is impermanent, ill and not-self. He contemplates matter which passes away through old age, which is produced by sustenance, by temperature, [627] born of karma, set up by consciousness, and is natural matter as impermanent, ill and not-self and contemplates that first consciousness by a second, the second by a third, the third by a fourth, the fourth by a fifth that the (consciousness) itself (in each case) is impermanent, ill and not-self. Thus contemplating four (classes of consciousness at a time) beginning from the grasping of matter he is known to contemplate them as momentary.

As serial order means that he contemplates matter between

the clinging to and laying down (of life) as impermanent, ill and not-self and contemplates that first consciousness by a second, the second by a third, the third by a fourth, . . . the tenth by an eleventh that the (consciousness) itself (in each case) is impermanent, ill and not-self. He contemplates matter which passes away through old age, is produced by sustenance, by temperature, born of karma, set up by consciousness, is natural matter as impermanent, ill and not-self and it behoves him to contemplate during the whole day in the serial order of insight the first consciousness by a second, the second by a third . . . the tenth by an eleventh that the (consciousness) itself (in each case) is impermanent, ill and not-self. However the subject of meditation on matter and on non-matter as far as the tenth consciousness-contemplation is familiar to him. Therefore he should stop at the tenth. So it is said (in the Ariya-lineage-discourse). Contemplating thus he is known to contemplate them in serial order.

Regarding the three, *as removing of views, as removing of conceit and as finishing of desire*, no separate method of contemplation is known to exist. Still he who sees whatever matter above and non-matter here has been grasped, does not see any other thing known as a being beyond the matter and non-matter. Since he does not see a being, the perception of a being is removed. And views do not arise to one who grasps the complexes by consciousness which has removed the perception of a being. When views do not arise, views are known as removed. Conceit does not arise to one who grasps the complexes by consciousness which has removed views. When conceit does not arise, conceit is known as thoroughly removed. Craving does not arise to one who grasps the complexes by consciousness which has thoroughly removed conceit; and when craving does not arise desire is known as finished. This then is said in the Purity discourse.¹ But in the Ariya-lineage discourse¹ this method has been shown placing the table of contents thus: *as removing of views, as thorough removing of conceit and as finishing of desire*. For there is no such thing

as thorough removing of views to one who holds "I have insight, the insight is mine." [628] Views are known as removed to one who holds that only complexes have insight into, contemplate, determine, grasp, classify complexes. There is no such thing as thorough removing of conceit to one who holds "I have a good insight, I have a delightful insight." Conceit is known as thoroughly removed to one who holds "Only complexes have insight into, contemplate, determine, grasp, classify complexes." There is no such thing as finishing of desire to one who relishes in insight thus "I am able to have insight." But desire is known as finished to one who holds "Only complexes have insight into, contemplate, determine, grasp, classify complexes." Were complexes the self, it would be proper to hold them to be the self. But being not the self, they have been (wrongly) held to be the self; therefore they are not the self in the sense of being unruly, impermanent in the sense of being nothing (*abhāva*) after becoming, ill in the sense of oppression by rise and fall. To one who sees thus views are known as removed. Were complexes permanent, it would be proper to hold them as permanent; but being impermanent they have been held to be permanent; therefore they are impermanent in the sense of being nothing after becoming, ill in the sense of oppression by rise and fall, not-self in the sense of being unruly. Conceit is known as thoroughly removed to one who sees thus. Were complexes bliss it would be proper to hold them to be bliss, but being ill they have been held to be bliss; therefore they are ill in the sense of oppression by rise and fall, impermanent in the sense of being nothing after becoming, not-self in the sense of being unruly. Desire is known as finished to one who sees thus. So to him seeing the complexes *as not-self* views are known as thoroughly removed; seeing them *as impermanent* his conceit is known as thoroughly removed; seeing them *as ill* his desire is known as finished. Thus this insight stands each in its own place.¹

¹ "When the reviewing of the not-self is sharp, heroic, clear, the other two follow it. By it then views are removed. For all views are rooted in the self-view, and the reviewing of the not-self is directly

[The eighteen Great Insights.]

Thus having put forward (or attributed) the three characteristics by way of the sevenfold (attention to) non-matter he contemplates the complexes. And thus far the subject of meditation on matter and on non-matter is familiar to him.

Thus he, familiar with the subject of meditation on matter and non-matter, penetrates first here (in scrutinizing comprehension) a part of the eighteen great insights which are to be attained in all modes by way of the comprehension of rejection, beginning upwards with the reviewing of break-up, and rejects states opposed thereto. The eighteen great insights are known to be understanding which reviews impermanence etc., wherein developing the reviewing of impermanence he rejects the perception of permanence, [629] developing the reviewing of ill he rejects the perception of bliss, developing the reviewing of the not-self he rejects the perception of the self, developing the reviewing of disgust he rejects delight, developing the reviewing of dispassion he rejects passion, developing the reviewing of cessation he rejects origination, developing the

opposite the self-view. When the reviewing of impermanence is sharp, heroic, clear, the other two follow it. By it then conceit is thoroughly removed. For in the holding of the permanence-view there is the vaunting of conceit like that of Bakṣabrahmā such as 'This is permanent, this is eternal.' And the reviewing of impermanence is directly opposite the holding of the permanence-view. When the reviewing of ill is sharp, heroic, clear, the other two follow it. Then desire is finished. For when there is the notion of bliss, craving is seized. And the reviewing of ill is opposed to desire. Thus by the different functions of the three reviewings the removing of views etc. are brought about. Hence it is said that this insight stands each in its own place"—*Tikā*. [*Yadā anattānupassanā tikkhā surā visadā pavattati, itarā dve pi tadanugatikā; tadānena ditṭhi-ugghāṭanam kataṃ hoti. Attaditṭhimulakā hi sabbā ditṭhiyo. Anattānupassanā ca attaditṭhiyā ujupakkhā. Yadā pana aniccānupassanā tikkhā surā visadā pavattati, itarā dve pi tadanugatikā; tadānena mānasamugghāṭanam kataṃ hoti. Sati hi niccagāhe mānejappanā idam niccam idam dhuvan ti ādinā bakabrahmuno viya. Aniccānupassanā ca niccagāhassa ujupakkhā. Yadā pana dukkhānupassanā tikkhā surā visadā pavattati, itarā dve tadanugatikā. Tadā nīkantipariyādānam kataṃ hoti; sati hi sukhasaññā taṃhāgāho, dukkhānupassanā ca nīkantipaṭipakkhā. Evam tūssanam anupassanānam kiccavisesavasena ditṭhi-ugghāṭanamādinī hontī. Tena vuttaṃ iti ayaṃ vipassanā attano ṭhāne yeva tiṭṭhati ti.]*

reviewing of relinquishment he rejects clinging, developing the reviewing of extinction he rejects the perception of density, developing the reviewing of falling he rejects exertion, developing the reviewing of perversion he rejects the perception of fixedness, developing the reviewing of the signless he rejects the sign,¹ developing the reviewing of the unhantered he rejects hankering,² developing the reviewing of the empty he rejects conviction, developing insight into states called the higher understanding³ he rejects the conviction of clinging to essence, developing the knowledge and discernment of the true nature of things he rejects the conviction of confusion, developing the reviewing of tribulation he rejects the conviction of attachment, developing the reviewing of reflection he rejects non-reflection, developing the reviewing of separation from the round of births⁴ he rejects the conviction of fetters. Because among them (eighteen great insights) complexes have been seen by him by virtue of the three characteristics of impermanence,

¹ "The sign is just the appearance, as it were bodily, through the classification of their own functions, of the complexes, which have been seized as stable or permanent in the intervals of time, by the notion of oneness in continuity and in mass"—*Tikā*. [Nimittan ti santatiyaṃ samūhe ca ekattasaññāya gayhamānam kālantarā va ṭhāyībhāvena nicabhāvena ca sañkhārānam sakiccaparicchedatāya saviggahaṃ viya upatthānamattam.]

² *Panidhī*, lit. "laying-down-toward," is mind bent by craving toward complexes as the self. Cf. *Anguttara* i, 8.

³ "The insight which cognizes an object, such as a visible object, and sees the breaking-up of the identifying consciousness and which proceeds by seizing the emptiness by way of breaking-up thus: 'complexes are breaking, death is to complexes, there is nothing else,' is higher understanding; and that being insight into dhammas is insight into states called the higher understanding"—*Tikā*. [Rūpādi ārammaṇaṃ ŋatvā tadārammaṇassa cittassa bhaṅgam disvā sañkhārā eva bhijjanti sañkhārānam maraṇam na añño koci ātthī ti bhaṅgavasena suññatam gahetvā pavattā vipassanā adhipaññā ca sā dhammesu ca vipassanā ti adhipaññādhammavipassanā.]

⁴ "Indifference to complexes and the adaptive knowledge are called the reviewing of separation from the rounds of rebirth. For by means of it the consciousness shrinks, retracts from all complexes like a water-drop on a lotus leaf"—*Tikā*. [Sañkhārupekkhā anulomañāṇaṃ ca vivattānupassanā, tassā hi vasena tassa padumapalāse udakabindu viya sabbasankhārehi cittaṃ paṭilīyati paṭikuṭati.]

etc., therefore are the reviewings of impermanence, ill and the not-self penetrated.

And because it has been said that which is the reviewing of impermanence and that which is the reviewing of the signless are states which are one in meaning, the letter only being different; and likewise that which is the reviewing of ill and that which is the reviewing of the unshaken are states which are one in meaning, the letter only being different; and that which is the reviewing of the not-self and that which is the reviewing of the empty are states which are one in meaning, the letter only being different¹—therefore are those (three reviewings) also penetrated. But every insight into states called the higher understanding is (the same as) insight. The knowledge and discernment of the true nature of things is included in the Purity of transcending doubt.² Hence these two also (insight into states called the higher understanding and knowledge and discernment of the true nature of things) are penetrated. In the remaining insight-knowledges some are penetrated, others are not.³ The differentiation among them we shall explain afterwards. For it is concerning what has already been penetrated that this was said, “Thus he, familiar with the subject of meditation on matter and non-matter, penetrates first here a part of the eighteen great insights which are to be attained in all modes by way of the comprehension of rejection beginning upwards with the reviewing of break-up and rejects states opposed thereto.”⁴

¹ On p. 629, line 22 of the Pāli text, after *nānan* insert *yā ca anattānupassanā yā ca suññatānupassanā, ime dhammā ekatthā, vyaññanam eva nānan.*

² Ch. XIX.

³ “For when the reviewing of impermanence is effected, the reviewings of cessation, of extinction, of falling, and of perversion are also partially effected. When the reviewing of ill is effected, the reviewings of disgust and of tribulation are partially effected. When the reviewing of not-self is effected the others, i.e. reviewings of reflection and of the separation from the round of rebirth, are partially effected.”—*Tīkā*. [Aniccānupassanāya hi siddhāya nirodhānupassanā khayānupassanā vayānupassanā vipariñāmānupassanā ca ekadesena siddhā nāma honti. Dukkhānupassanāya siddhāya nibbidānupassanā ādinavānupassanā ca, anattānupassanāya siddhāya itarā ti.]

[*Reviewing-knowledge of Rise and Fall.*]

So by the rejection of the perceptions of permanence and so on, opposed to the reviewing of impermanence and so on¹ he acquires pure knowledge, reaches the fulness² of contemplating-knowledge and [630] begins to apply himself to attain that reviewing of rise and fall which is described immediately after that contemplating knowledge as “*Understanding in reviewing the perversion of present states is knowledge in rise and fall.*” And in applying himself he begins concisely. Therein this is the Pāli: “*How is understanding in reviewing the perversion of present states knowledge in reviewing their rise and fall? Matter that is born³ is present. The characteristic of its coming to birth is the rise. The characteristic of its perversion is the fall. The reviewing is the knowledge. Feeling that is born . . . perception . . . mental activities . . . consciousness ; eye that is born . . . becoming⁴ that is born is present. The characteristic of its coming to birth is the rise. The characteristic of its perversion is the fall. The reviewing is the knowledge.*”⁵ By the method of this Pāli he thoroughly reviews the birth, the genesis, the new mode which are the characteristics of the coming to birth of the mind-matter that has been born as the rise, and its extinction, break-up which are the character-

¹ Read *amuccānupassanādi*.

² Lit. “other bank.”

³ I.e. “has got individuality within the three moments of genesis, stability and breaking-up.”

⁴ Read *bhava*. “Though in the group-contemplation etc. under the head of birth-decay-death states have been spoken of as possessing birth, decay and death, here in the Exposition of the knowledge of rise and fall, to say that birth is present, the characteristic of its coming to birth is the rise and the characteristic of its perversion is the fall etc. would imply that these three states (birth, decay, death) possess birth, decay and death, have been accomplished and acquiesced in. To guard against that the explanation ends with becoming among the factors of genesis through cause”—*Ṭīkā*. [Kiñcāpi kalāpasammasanādisu jātijarāmarañasīsenā jātijarāmarañavanto dhammā vuttā idha pana udayabbayañānaniddese jāti paccuppannā tassā nibbattilakkhaṇaṃ udayo, vipariñāmalakkhaṇaṃ vayo ti ādinā vuccamāne jātijarāmarañānaṃ jātijarāmarañavantaṭā nippānataṭā anuññātaṭā viya hotī ti. Tam pariharitum paṭiccasamuppādaṅgesu bhavapariyosānā va desanā gatā.]

⁵ *Paṭisambhidā* i, 54.

istics of perversion as the fall. So he understands: "Previous to the arising of this mind-matter there was no heap or accumulation of what has not arisen. Of that which is arising there is no such thing as arrival from a heap or accumulation. Of that which is ceasing there is no such thing as going to any major or minor point of the compass. Of that which has ceased there is in no place such a thing as a ground-stand (*avatthāna*) from a heap, accumulation or hidden deposit.¹ As when a lute is played there is of the sound which has arisen no accumulation previous to its arising, neither does it, arising, come from an accumulation. Of the ceasing sound, too, there is no going to any major or minor point of the compass, neither does the sound which has ceased stand accumulated anywhere; but in fact depending on the lute and the vellum and the man's suitable effort, not having been it becomes, having become it disappears. So all states of matter and of non-matter, not having been become, having become disappear." Having thus made a concise attention to the rise and fall *he again sees in the differentiation of this knowledge of the rise and fall the rise of matter-aggregate from a cause having arisen² thus: because ignorance has arisen³ matter arises. He sees the rise of matter-aggregate from a cause having arisen thus: because*

¹ Neither in the past nor in the future is there any heap or accumulation. It arises for the present due to concurrent causes. In the *Expositor*, p. 79, Buddhaghosa has shown that this concurrence from many causes or "harmony of antecedents" means "the mutual contribution towards the production of a common result. Therefore this also shows that there is no single agent" such as Brahmā, Prajāpati, Puruṣa, Kāla or Viṣṇu as creator, or nature as original cause.

² *Paccayasamudayaṭṭhena = paccayassa uppannabhāvato ti—Tīkā.*

³ "Because ignorance has arisen" means because of the arising of ignorance; because of the existence, is the meaning. For arising opposed to cessation is also another word for existence (or presence). Therefore in the existence of ignorance accomplished in a previous existence, there is the arising of matter in this existence"—*Tīkā*. [*Avijjāsamudayaṃ ti avijjāya uppādā, atthibhāvā ti attho. Nirodhavirodhi hi uppādo atthibhāvavācako pi hoti ti vutto 'yaṃ attho. Tasmā purimabhavasiddhāya avijjāya sati imasmim bhave rūpassa uppādo hoti ti attho.*] Thus arising (*samudaya*) here does not mean the rise of the present with three moments of genesis, stability and breaking-up, but refers to the initial rise of ignorance, the source of all *dukkha*.

craving . . . because karma . . . because sustenance¹ has arisen matter arises. Seeing the characteristic of coming to birth also he sees the rise of matter-aggregate. Seeing the rise of matter-aggregate he sees these five characteristics. . . . He sees the fall of matter-aggregate because of the cessation of the cause thus : from the cessation of ignorance matter ceases. He sees the fall of matter-aggregate because of the cessation of the cause thus : from the cessation of craving . . . from the cessation of karma . . . from the cessation of sustenance matter ceases. [631] Seeing the characteristic of its perversion also he sees the fall of matter-aggregate. Seeing the fall of matter-aggregate also he sees these five characteristics.

Likewise he sees the rise of feeling-aggregate from a cause having arisen thus : because ignorance has arisen feeling arises. He sees the rise of feeling-aggregate from a cause having arisen thus : because craving . . . karma . . . contact has arisen feeling arises. Seeing the characteristic of its coming to birth also he sees the rise of feeling-aggregate. Seeing the rise of feeling-aggregate he sees these five characteristics. He sees the fall of feeling-aggregate because of the cessation of the cause : from the cessation of ignorance . . . of craving . . . of karma . . . of contact feeling ceases. Seeing the characteristic of its perversion also he sees the fall of feeling-aggregate. Seeing the fall of feeling-aggregate he sees these five characteristics.²

As in the feeling-aggregate so in the aggregates of perception, of activities, and of consciousness. But there is this difference: in the case of consciousness-aggregate this statement “because of the arising of mind-matter . . . because of the cessation of mind-matter” is in the place of contact.³ Thus

¹ “Material food is taken here as being stronger than the other causes of procedure. Ignorance and craving are brought in as being the sufficing condition of karma”—*Tika*. [Pavattipaccayesu kabalikārāhārassa balavakārato eva gahito . . . Avijjātaṇhupanissāya saten’ eva kammunā rūpakāyaṇibbatti.]

² *Patisambhidā* i, 55 f.

³ “Because with contact one feels, cognizes, wills. Because of contact arise feeling, feeling born of eye-contact, perception, volition. Thus contact is the cause of the procedure of the aggregates of feeling, perception and activities. With its cessation they cease. But in Mahāpadānamahānidānasutta and in the section of mutual causal

by his insight of rise and fall, fifty characteristics, ten being made of each aggregate, have been declared. By means of these, he attends *causally* and *momentarily* in detail: thus is the rise of matter, thus is the fall of matter, thus matter

relation in Abhidhamma, from the expression that cognition is through the cause of mind-matter, mind-matter is the cause of the procedure of cognition, it ceases with its cessation"—*Tīkā*. [Phuṭṭho vedeti, phuṭṭho sañjānāti, phuṭṭho ceteti, phassapaccayā vedanā, cakkhu-samphassajā vedanā, saññā, cetanā ti vacanato phasso vedanāsaññā-sankhārakkhandhānam pavattipaccayo, tam nirodhā ca tesam nirodho. Mahāpadānamahānidānasutte Abhidhamme ca aññamaññāpaccayavāre nāmarūpapaccayā viññānaṃ ti vacanato nāmarūpaṃ viññānaṃ pāvattipaccayo, tam nirodhā tassa nirodho ti vuttam.]

"Herein some say: The discernment of the rise and fall of the aggregates of non-matter is by way of time and continuity, not by way of the moment. In their opinion there should be no discernment from the moment. But others say: Not considering such divisions as the past etc. in discerning the rise and fall causally, he views that feeling should arise, be obtained from ignorance etc. as cause owing to a general connection. He does not view the (present) arising. And when ignorance etc. do not exist he views that feeling should not arise, nor be obtained; he does not view the (present) breaking-up. It is fitting that he should view the arising and breaking-up of present states in discerning their rise and fall momentarily. For whose attends to states of matter and non-matter with reference to their rise and fall by way of a continuous series in due course, his knowledge, when culture becomes strong, becomes sharp, clear and so the rise and fall appear to him as momentary. And he attending to the rise and fall first causally casts off ignorance and other states as cause, and seizing the aggregates in the rise and fall attends to their rise and fall causally and momentarily. And when his knowledge becomes sharp and clear, then the states of matter and non-matter appear to him as arising and breaking moment by moment"—*Tīkā*. [Ettha ca keci tāva āhu: arūpakkhandhānam udayavayadassanaṃ addhāsantativasen' eva, na khaṇavasenā ti. Tesam matena khaṇato udayavayadassanaṃ eva na siyā. Apare paṇāhu: paccayato udayavayadassane atītādivibhāgaṃ anāmasitvā sabbasādhāraṇato avijjādi-paccayā vedanāsambhavaṃ labbhamānataṃ passati, na uppādam; avijjādi-abhāve ca tassā asambhavaṃ alabbhamānataṃ passati, na bhāgam. Khaṇato udayavayadassane paccuppannānam uppādam bhāgaṃ ca passati ti taṃ vuttam. Santativasena hi rūpārūpadhamme udayato vayo ca manasikarontassa anukkamena bhāvanāya balapattakāle ñānaṃ tikkhavisadabhāvappattiyā khaṇato udayavayā upaṭṭhahanti ti. Ayam hi pathamaṃ paccayato udayablayam manasikaronto avijjādi ke paccayadhamme vissajjetvā udayabavavanto khandhe gahe tvā tesam paccayato udayavayadassanamukhena khaṇato pi udayabbayam manasikaroti. Tassa yadā ñānaṃ tikkham visadaṃ hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajjantā bhijjantā ca hutvā upaṭṭhahanti ti.]

rises, thus matter falls. As he attends thus his knowledge becomes more clear: "Thus they say these states not having been become, having become they disappear." As he sees the rise and fall thus in two ways, causally and momentarily, the distinctions among the Truths, the causal law, methods and characteristics become evident.

For that which he sees thus: from the arising of ignorance etc. is the rising of aggregates, and from the cessation of ignorance etc. is the cessation of aggregates—is the discernment of the rise and fall causally. And he, seeing that which is the characteristic of their coming to birth and the characteristic of perversion sees the rise and fall of aggregates—this is the discernment of rise and fall momentarily. For the characteristic of their coming to birth is at the genesis-moment only, the characteristic of their perversion is at the break-up moment only. Thus as he sees the rise and fall in two ways, *causally* and *momentarily*, by his discernment of the rise causally, the Truth of origination becomes evident owing to his understanding the progenitor. [632] By his discernment of the rise and fall *momentarily*, the Truth of ill becomes evident owing to his understanding the ill of birth. By his discernment of the fall *causally*, the Truth of cessation becomes evident owing to his understanding the non-arising of causally related states when the causes themselves do not arise. By his discernment of the fall *momentarily*, the Truth of ill becomes evident owing to his understanding the ill of death. "Whatever discernment he has of the rise and fall—this is the worldly Path," thus the Truth of the Path is evident from his killing of confusion therein (rise and fall). And by his discernment of the rise *causally*, the cause happening in direct order is evident from his understanding that *this* (cause) *existing*, *this* (result) *becomes*.¹ By discernment of the fall *causally*, the causal happening in reverse order is evident from his understanding that *owing to the cessation of this* (cause) *this* (result) *ceases*.² Moreover by discernment of the rise and fall *momentarily*, states causally generated are evident from his under-

¹ *Majjhima* ii, 32.

² *Samyutta* ii, 28.

standing the characteristic of the conditioned, to wit, states undergoing the rise and fall are indeed conditioned states, and they are causally generated. By discernment of the rise *causally*, the method of their oneness is evident from his understanding the unbrokenness of continuity through the connection between cause and effect; the more easily then does he reject the annihilationist view. By discernment of the rise *momentarily*, the method of their variety is evident from his understanding the genesis of every fresh (complex); the more easily then does he reject the eternalist view. And by his discernment of the rise and fall *causally*, the principle of no effort is evident from his understanding the unruliness of states; the more easily then does he reject the theory of the self. And by discernment of the rise *causally*, the way of nature is evident from his understanding the genesis of effect in conformity with its cause; the more easily then does he reject the non-action view.¹ And by his discernment of the rise *causally*, the characteristic of not-self is evident from his understanding that states are free from effort and arise in connection with causes. By discernment of the rise and fall *momentarily*, the characteristic of impermanence is evident from his understanding that states, having become, are nothing² and from his understanding of their vacuity (*viveka*) before and after (i.e. past and future.)³ The characteristic of ill also is evident from his understanding the oppression by rise and fall. The characteristic of intrinsic nature also is evident from his understanding that states are limited by the rise and fall. In the characteristic of intrinsic nature the short duration of the conditioned characteristic also is evident

¹ "In the existence of action (or cause), whence can there be the non-action view?"—*Tīkā*. [Satī kāraṇe kuto akiriya-vādo?]

² "I.e. having arisen they cease"—*Tīkā*. [Uppajjitvā nirujjhanam hi hutvā abhāvo.]

³ "I.e. that they are void in the past and future, for complexes do not exist before or after the three moments. Hence 'from his understanding of their vacuity before and after.' The sense is, he penetrates that they are finite"—*Tīkā*. [Pubbantāparantaviveko atitānāgatabhāvasuññatā. Na hi sankhārā khanattayato pubbe pacchā ca vijjanti, tasmā pubbantāparanta-vivekāvabodhato ti ādi. Antatā paṭivedhato ti attho.]

from his understanding the absence of the fall at the rising moment and of the rise at the falling moment. Thus to him to whom the distinction among the Truths, the causal law, methods, characteristics is evident the complexes appear constantly new thus: "So they say that these states, not having arisen before arise (now), having arisen they cease." [633] Not only constantly new; they appear also limited (*paritta*) in stability, like a dew-drop at sunrise,¹ like a water-bubble,² like a line drawn with a stick on water,³ like a mustard-seed on the point of an awl,⁴ and like lightning flash. They also appear without essence, essenceless like a magic show,⁵ mirage,⁶ dream, whirling disc of fire, celestial town, foam,⁷ banana stem.⁸ Thus far he penetrates full fifty⁹ characteristics in this manner: "It arises liable to fall, and having arisen it falls," and attains the tender insight-knowledge known as the established reviewing of the rise and fall, owing to which attainment he is counted as one who has begun his insight.

[*Insight-corrupters.*]

Then in him who has begun his insight by means of this tender insight ten insight-corrupters arise. For insight-corrupters do not arise in the Ariyan disciple who has reached penetration, to one of depraved conduct, to one who has given up his subject of meditation, or to an idle person. But they arise in the scion of good family who is well behaved, devoted to what is fitting, who has begun his insight. And which are those ten corrupters?

Illumination, knowledge, rapture, repose, bliss, resolve, uplift, presentation, indifference, desire. For this has been said: "*How does the mind wrongly seized by excitement as to the doctrine arise? To one who attends to impermanence illumination arises. He adverts to illumination that illumination is the doctrine; the distraction therefrom is excitement. The mind*

¹ *Jātaka* iv, 122.

³ *Aṅguttara* iv, 137.

⁵ *Samyutta* iii, 141.

⁷ *Dhammapada* 46, ver.

⁹ Read *Samapaññāsa*.

² *Samyutta* iii, 141.

⁴ *Sutta Nipāta* 625, ver.

⁶ *Sutta Nipāta* 807, ver.

⁸ *Samyutta* i, 154.

wrongly seized by that excitement does not understand according to the true nature of things a presented (object) as impermanent, does not understand according to the true nature of things a presented (object) as ill . . . as not-self. Likewise to one who attends to impermanence knowledge arises . . . rapture . . . repose . . . bliss . . . resolve . . . uplift . . . presentation (or appearance) . . . indifference . . . desire arises. He adverts to desire that desire is the doctrine; the distraction therefrom is excitement. And the mind wrongly seized by that excitement does not understand according to the true nature of things a presented (object) as impermanent, [634] does not understand according to the true nature of things a presented (object) as ill . . . as not-self.”¹

Therein *illumination* means insight-illumination. When that arises the meditator seizes what is not the Path as the Path, and what is not the fruition as the fruition saying, “Never indeed has such illumination arisen to me before now. Surely I have reached the Path, I have reached the fruition.” And the course of insight of him who has seized what is not the Path as Path, what is not the fruition as fruition is known to have gone astray. He lets go his original subject of meditation and rests relishing the illumination. And this illumination indeed arises in the case of some bhikkhu illuminating just his seat, in the case of others the interior of the chamber, of others the exterior of the chamber also, of others the whole monastery, a *gavuta*, half *yojana*, one, two, three *yojana*—and in the case of some it makes one (continuous) light from the surface of the earth as far as the *Akaniṭṭha* Brahmā world. And that of the Blessed One’s arose illuminating the ten thousand world-elements. So here is a story of its variety: It is said that two elders sat down within a double-gabled house on Mt. Cittala. And it was the holy day of the dark fortnight. The quarters were overcast with rain-clouds. At night there was a four-fold darkness. Then one elder said, “Reverend sir, on the lion’s seat in the shrineyard flowers of the five colours are visible to me now.” The other replied to

¹ *Paṭisambhidā* ii, 100 f.

him, "You have said nothing wonderful, friend. Now to me fishes and turtles in the great ocean are visible at a *yojāna* distance." But this insight-corrupter arises generally in one who has obtained calm insight. Because of the inoperation of the corruptions which have been discarded by attainment such a person produces the thought "I am a saint" like Mahānāga the elder, resident at Uccavālika, like Mahādatta the elder, resident at Hankanaka, and like Cūlasumana the elder, resident at Nikapennakapadhānaghara on Mt. Cittala.

Therein this story is an illustration: It is said that a certain great saint, purged of the cankers, master of analytical knowledge, by name Dhammadinna the elder resident at Tālankara was a giver of admonition to a large assembly of bhikkhus. One day he sat in his daily seat and reflected "What now! Has our master Mahānāga the elder resident at Uccavālika [635] finished his duties of monkhood or not?" And seeing that he (the latter) was only an average person and deciding "If I do not go he will die the death of an average person," rose by his magical power into the sky and descending near the elder, who was seated in his daily seat saluted him, paid his respects and sat aside. "What, friend Dhammadinna, have you come at an unusual time?" On this being asked he replied, "Reverend sir, I have come to ask a question." "Then ask, we shall answer as we know it, friend." On this being said (Dhammadinna) asked a thousand questions. The elder answered every question without a hitch. When (Dhammadinna) said "Reverend sir, very sharp is your knowledge. When did you attain this dhamma?" he replied, "Sixty years ago, friend." "Reverend sir, could you use your concentration?" "Friend, this is not difficult." "Then create an elephant, Reverend sir." The elder created an elephant all white. (Dhammadinna) said, "Now, Reverend sir, make this elephant come towards you with fixed ears,¹ tail stretched out, trunk thrust into mouth, trumpeting terrifically." The elder did so, and seeing the terrible form of the swift-coming elephant rose and began to run. The elder (Dhammadinna), purged

¹ *Añjītakamṇo = niccalathapitakamṇaputo—Tikā.*

of the cankers, stretching out his hand caught him by the edge of the robe and said "Reverend sir, is there such a thing as timidity in one purged of the cankers?" The other knowing himself to be then an average person said, "Friend Dhammadinna, be¹ thou my protector," and sat on his heels at his feet. "Reverend sir, I have come with the thought of becoming your protector. Do not be anxious"—so saying (Dhammadinna) preached to him the subject of meditation. The elder took it and ascending the terrace walk attained at the third stride the highest fruition, saintship. The elder, it is said, had been faulty in conduct. Such bhikkhus waver in illumination.

Knowledge means insight-knowledge. It is said that in him who weighs, scrutinizes² the states of matter and of non-matter there arises knowledge of unfaltering speed, sharp, heroic, exceeding clear like Indra's discharged thunderbolt.

Rapture is insight-rapture. It is said that in him the five-fold rapture,³ to wit, the lesser rapture, momentary rapture, flooding rapture, transporting rapture, thrilling rapture arise, at that time diffusing the whole body.

Repose means insight-repose. It is said that in him then as he sits in his nightly or daily place there is [636] no suffering, no heaviness, no rigidity, no unwieldiness, no sickness, no crookedness of body⁴ and mind. But indeed his body and mind are reposed, light, plastic, wieldy, very clear, straight. His body and mind being upheld by these, repose and so on, he at that time enjoys delight known as non-human, concerning which it is said :

¹ Read *hohi*.

² "By way of the reviewing of rise and fall such as, thus matter rises, thus matter ceases"—*Tikā*. [Evaṃ pi rūpaṃ udeti, evaṃ pi rūpaṃ veti ti ādānā udayabbayānupassanam ev' ettha tulanam tīraṇaṃ ca veditabbam.]

³ Above, p. 166.

⁴ "*Kāya* here means the material body and not the three mental aggregates of feeling, perception, mental activities"—*Tikā*. [Kāyagahaṇena rūpakāyassa pi gahanam veditabbam, na vedanādikkhandhatta-yass' eva.] On the different meanings of *kāya* see *Expositor* 171, 199, 408, 486.

Non-human bliss comes to the monk who has
 Entered the empty house,¹ whose mind is calm,
 Who has the right insight into the Law.
 Inasmuch as he contemplates the rise
 And fall of aggregates, he gets the joy
 And rapture ending² in the deathlessness,
 Which is enjoyed by those who know the truths.³

Thus in him arises repose associated with buoyancy etc., and effecting this non-human delight.

Bliss means insight-bliss. It is said that in him at that time there arises bliss, exceeding noble and flooding his whole body.⁴

Resolve means faith. For in him there arises faith, associated with insight, strong and exceedingly serene to consciousness and its properties.

Uplift means energy. For in him there arises energy associated with insight, not slack, not exceedingly strenuous, well upheld.

Presentation means mindfulness. For in him there arises mindfulness associated with insight, well-fixed, well-established, planted, like the immovable king of mountains. Whatever subject⁵ he adverts to, ponders, attends to, considers, that very subject rushes and enters into him and presents itself to his mindfulness as does the other world to divine vision.

Indifference means insight-indifference and adverting-indifference.⁶ For in him at that time there arises strong in-

¹ I.e. Insight, "which should be regarded as the empty house because it is void of the notions of permanence etc. and because it is the meditator's basis of bliss"—*Ṭīkā*. [Sā pi niccabhāvādisuññatāya yogino sukhasannissayatāya ca suññāgāran ti vattabbaṃ.]

² Read *amatantam*.

³ *Dhammapada ver.* 373, 374.

⁴ Cf. *Dīgha* i, 73 f.

⁵ Read *thānam*.

⁶ "Insight-indifference is established by neutrality (lit. middleness) in the investigation of the complexes, which are the object of investigation. So proceeding it is, in meaning, the indifference, which is equanimity. Adverting-indifference is spoken of as proceeding by way of indifference in adverting; it is volition associated with mind-door-adverting-consciousness"—*Ṭīkā*. [Vicinitavisayattasañkhārānam vicinane majjhatabhāvena tñtā vipassanupekkhā, sā pana atthato tathā pavattā tatramajjhattupekkhā va. Manodvārāvajanacitta-

sight-indifference which is neutral to all complexes; so also *dōes* adverting-indifference at the mind-door. Indeed to him who adverts to any subject, it (the indifference) becomes heroic and sharp like the discharged Inda's bolt¹ and a heated iron barb shot through a folded leaf¹ and bears him along.

Desire means insight-desire. For in him there arises subtle desire having the mode of calm, making an attachment for insight adorned thus with illumination etc. [637] It is not possible to grasp that desire as corruption. As in illumination so when any one of these (other nine) arises, the meditator seizes what is not Path as the Path, what is not fruition as the fruition, "Never before now indeed has such knowledge arisen to me, . . . such rapture, . . . repose, bliss, resolve, uplift, presentation, indifference, desire. Surely I have reached the Path, surely I have reached the fruition." The course of insight of him who seizes what is not Path as the Path, what is not fruition as the fruition is known to have gone astray. Letting go his original subject of meditation he sits down relishing the desire.

And herein illumination etc. are called corrupters as being the bases of corruptions and not because they are immoral. But desire is both corrupter and corruption-basis. And they are ten by way of the basis only. And they make full thirty by way of seizure. How? For he who holds, "My illumination has arisen" seizes views. He who holds, "Delightful is the illumination that has arisen" seizes conceit. He who delights in illumination seizes craving. Thus there are three seizures in illumination by way of views, conceit, craving. Likewise in the rest. Thus there are full thirty corrupters by way of seizure. On account of them the unskilled, inexperienced

sampayuttā cetanā āvajjane ajjupekkhanavasena pavattiyā āvajjanupekkhā ti vuttā.] *Upekkhā*, hedonic indifference, is a "zero-point between pain and pleasure, joy and sorrow." Equanimity (*tatramaj-jhattatā*) is "the more complex intellectual and ethical *upekkhā*" (*Compendium* 66, 83).

¹ The simile holds good both for adverting which precedes omniscience and for insight which follows advertung. The *Ṭīkā* has *Āvajjanāya indavajiratattanārācasadisatā ca sūratikkhabhāvo ca sabbaññutaññā-ṇapūrecarā viya tadanucaraññassa tathābhāvena daṭṭhabbā*.

meditator wavers, is distracted by illumination etc., each of which he thoroughly reviews as “This is mine, this is I, this is myself.” Therefore the Ancients say

The mind is agitated, shakes by faith,
Illumination, knowledge, bliss, repose,
Indifference, presentation, and uplift,
Resolve, indifferent adverting, desire.

But the skilled, clever, experienced, intelligent meditator, when illumination etc. arise, classifies them by understanding and investigates thus: “This illumination has arisen in me indeed. But indeed it is impermanent, conditioned, generated through cause, liable to extinction, liable to fall, liable to dispassion, liable to cessation.” Or then this thought occurs to him: “Were illumination the self, it would be proper to hold it to be the self. But being not the self, it has been held to be the self; therefore it is not-self in the sense of being unruly, impermanent in the sense of being nothing after having become, ill in the sense of oppression by rise and fall.” Thus all should be expanded by the method stated in the sevenfold attention to non-matter.¹ And as with illumination so also with the rest. Having thus investigated it, he thoroughly reviews illumination as “This is not mine, this is not I, this is not myself. . . .” [638] He thoroughly reviews knowledge . . . desire as “This is not mine, this is not I, this is not myself.” So reviewing thoroughly he wavers not, quakes not on account of illumination etc. Hence the Ancients say

Whoso by understanding has searched out
These subjects ten is skilful in regard
To states and is not scattered in his mind.

Thus not going to distraction he disentangles the tangle of the full thirty kinds of corrupters and determines the Path and the wrong Path as, “Illumination and the other states are not the Path, but insight and knowledge freed from the corrupters and going along the (right) course is the Path.” So his knowledge, established in knowing the right and wrong Paths

¹ Above, p. 761.

as "This is the Path, this is not the Path" should be understood as Purity of the knowledge and discernment of the right and wrong Paths.

[*Determination of the Three Truths.*]

And by thus much is the determination of the three Truths made by him. How? In purifying views, first of all, he has determined the Truth of ill by determining name and form. In purifying the transcending of doubt he has determined the Truth of origination by grasping the cause. In purifying the knowledge and discernment of the right and wrong Paths he has determined the Truth of the Path by limiting (*avadhāraṇena*) rightly the Path. Thus first of all by this worldly knowledge the determination of the three Truths is made.

Thus is ended the twentieth chapter called the Exposition of Purity of the knowledge and discernment of the right and wrong paths in the section of the development of understanding in the Path of Purity, composed for the purpose of gladdening good folk.

CHAPTER XXI

EXPOSITION OF PURITY IN KNOWLEDGE AND DISCERNMENT OF PROGRESS

[639] Now insight, where training has been achieved by virtue of the eight knowledges, and of knowledge adapted to the truths as the ninth, is known as Purity in the knowledge and discernment of progress.¹ And here "eight" should be understood as these eight knowledges:—

(1) The reviewing knowledge of rise and fall² which is freed

¹ "In the sense of knowing the rise and fall etc. and of seeing as though visually, it is knowledge and discernment beginning with knowledge of the rise and fall. Because of purification from the opposite it is Purity of knowledge and discernment. And that purity by itself progresses towards the Ariyan Path—this is progress. Hence Purity of knowing and discernment of Progress"—*Tikā*. [Udayabbayādinam pana jānanatthena paccakkhato dassanatthena ca nānadassanāni udayabbayāññādīni. Tāni yeva paṭipakkhato visuddhattā nānadassanavisuddhi; sā eva ariyamaggapaṭipajjati etāyā ti paṭupadā cāti paṭipadāññadassanavisuddhi.]

² "That the knowledge of rise and fall is included in the comprehension of scrutiny is said with reference to that knowledge when it has just arisen before it becomes familiar. For when it becomes familiar it takes its stand with the comprehension of removal because of its having removed the perception of permanence etc. Therefore by attaining this knowledge some among the eighteen great insights are obtained. Indeed just by the scrutinizing of ordinary modes or forms without penetration, visually, of the rise and fall there should be no thorough removal of the opposite, without which latter removal whence can there be the unimpeded vehemence like the adamant or the sharpness or cleanness of the knowledges? Therefore knowledge of rise and fall when it has become familiar should be regarded as belonging to the comprehension of removal"—*Tikā*. [Tam pana uppannamattaṃ appaṇaṃ sandhāya vuttaṃ. Paṇaṃ hi niccaaññā dipahānasiddhiyā pahānapariññāya adhiṭṭhānabhūtaṃ. Yato tadadhigamena aṭṭhārasasu mahāvippassanāsu ekaccā adhigatā eva honti. Na hi udayabbayānam paccakkhato paṭivedhena vinā sāmāññākārāni tīraṇamattena sātisayāṃ paṭipakkhappahānaṃ sambhavatī, asatī ca paṭipakkhappahāne kuto nāññādinam vajiram iva avihatavegatā tikkhānavisadādītā vā? Tasmā paṇaṇabhāvappattam udayabbayāññam pahānapariññāpakkhiyam eva daṭṭhabbāṃ.]

from the corruptions, progresses along the right course and is termed insight;

- (2) The reviewing knowledge of breaking-up;
- (3) The knowledge of the presence of fear;
- (4) The reviewing knowledge of tribulation;
- (5) The reviewing knowledge of repulsion,
- (6) The knowledge of desire for release;
- (7) The reviewing knowledge of analysis;
- (8) The knowledge of indifference to complexes (*saṅkhārā*).

The ninth knowledge adapted to the truths is a synonym of adaptation. Therefore one desirous of achieving it (Purity in the knowledge and discernment of progress) should begin with the knowledge of rise and fall which is freed from the corruptions, and apply himself to these (nine) knowledges.

[(1) *The reviewing knowledge of rise and fall.*]

But (if anyone should ask), what is the advantage of applying oneself to the knowledge of rise and fall?—(the answer is) the noting well of the characteristics is the advantage.¹ For the knowledge of rise and fall being corrupted by the ten corruptions above is not able to note well the three characteristics according to their true peculiar property; but being freed from the corruptions it is able (to do so). Therefore applica-

¹ “Does not this knowledge note the rise and fall of things and not the three characteristics? True it should not be regarded as having the three characteristics for its sphere. But when the rise and fall are penetrated the characteristic of impermanence becomes evident. Consequently that which is impermanent is ill, that which is ill is not-self. Thus the other characteristics also become evident. Moreover when the knowledge of the rise and fall is grasped the mode of becoming and being nothing, of repeated oppression and of unruliness becomes the more evident. For this reason, and not because of itself, the application of this knowledge has the advantage of noting well the three characteristics”—*Tikā*. [Na kho pana etaṃ evaṃ datṭhabbāṃ udayabbayañāṇaṃ lakkhaṇattayavisayaṃ hotīti. Udayavaye pana paṭi-viddhe aniccālakkhaṇaṃ pākaṭaṃ hutvā upaṭṭhāti. Tato yadaniccamaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā ti itaralakkhaṇaṃ pi. Athavā udayabbayagahanena hutvā abhāvākāro abhinṇasampatiṭṭhānāṅkāro avasavattanākāro ca vibhūtatara hotīti kāraṇabhāvena udayabbayañāyogassa lakkhaṇattayasallakkhaṇattatā veditabbā na samukhe-
neva.]

tion herein should be made for the purpose of noting well the characteristics.

[640] But because of what being not attended to, do the characteristics not appear, being hidden by what? Because the rise and fall are not attended to, the characteristic of impermanence does not appear, as long as it is hidden by continuity. Because repeated oppression is not attended to, the characteristic of ill does not appear as long as it is hidden by the postures. Because the differentiation (*vinibbhoga*) of the elements is not attended to, the characteristic of the not-self does not appear so long as it is hidden by density.¹ But when the rise and fall are grasped and continuity is broken, the characteristic of impermanence appears in its true peculiar property. When one attends to repeated oppression and removes (the concealed pain in)² the postures, the characteristic of ill appears in its true peculiar property. When the various elements are differentiated and the differentiation of destiny³ is made, the characteristic of not-self appears in its true peculiar property.

And herein this differentiation (*vibhāga*) should be under-

¹ *Ghanena*, "what is unbroken."

² From the *Ṭīkā*, *labbhamānadukkhapaṭicchādakabhāva*.

³ I.e. into mass, function, object. Cf. *Expositor* 76. "*Samūha* is mass, a conception of those who have not threshed out the complexes and who regard as one lump material and immaterial states, which arise mutually supporting each other. Though there is distinction of the different functions of states, they are considered as one:—this is function. Though there is difference in object-seizing in states which take objects, they are considered as one as regards the object:—this is object. When that notion of mass in the elements is differentiated by knowledge and viewed thus, they perish like a mass of foam crushed by the hand. The states which arise according to cause become void, mere states. Thus the characteristic of not-self becomes the more evident"—*Ṭīkā*. [Aññamaññupatthambhesu samuditesu rūpārūpa-dhammesu ekattābhinivesavasena aparimadditasāṅkhārehi gayhamānā samūhaghanatā. Tathā tesam tesam dhammānam kiccabhedassa sati pi paṭinīyatabhāve ekato gayhamānā kiccaghanatā. Tathā sārammaṇadhammānam sati pi ārammaṇakaraṇabhede ekato gayhamānā ārammaṇaghanatā. Tā dhātūsu nāṇena pi vinibbhijjivā vinibbhijjigtvā dissamānā hatthena parimajjuyamāno phenapiṇḍo viya vilayam gacchanti. Yathāpaccayam pavattamānā suññā ete dhammamattā ti anattalakkhaṇam pākātatarā hoti.]

stood:—impermanence, characteristic of impermanence, ill, characteristic of ill, not-self, characteristic of not-selfness.

Of these, impermanence means the five aggregates. Why? Because of rising and falling, and being otherwise,¹ or being nothing after having been. Rising and falling and being otherwise are the characteristic of impermanence; or, it is the change of form (or the mode of change) termed the being nothing after having been.

And from the expression “*that which is impermanent is ill,*”² those very five aggregates are ill. Why? Because of repeated oppressiveness. The mode of repeated oppressiveness is the characteristic of ill.

And from the expression “*that which is ill is not-self,*”² those very five aggregates are not the self. Why? Because they are unruly. The mode of unruliness is the characteristic of not-self.

And all this the meditator notes well according to their true peculiar property by means of the reviewing knowledge of the rise and fall which is freed from the corruptions and is termed insight progressing along the right course.

[2) *The Reviewing Knowledge of Breaking-up.*]

Having thus noted them well, as he again and again weighs, scrutinizes material and immaterial states as impermanent, ill and not-self, his knowledge becomes sharp and keeps (sharp), the complexes appear quickly. When the knowledge keeps sharp and the complexes appear quickly he does not arrive at their genesis, stability or procedure³ or the sign; but his mindfulness establishes itself in their extinction, fall, breaking-up and cessation. [641] And as he sees “Thus what goes under the name of complex arises, and thus it ceases,” there arises to him, attending thus to one theme, the insight-knowledge called the reviewing of breaking-up; concerning which it has been said: “*How is understanding which analyzes the object in reviewing breaking-up knowledge in insight? Consciousness arises with matter as object and breaks up. He reviews the*

¹ I.e. through decay by way of genesis, stability and breaking-up.

² *Samyutta* iv, 1. ³ The *Tikā* defines this as *upadinna-kapavatta*.

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breaking-up of that consciousness which analyzes that object. How does he review it? He reviews it as impermanent and not permanent, reviews it as ill and not bliss, reviews it as not-self and not as the self,¹ is disgusted and not delighted, dispassionate and not passionate, causes it to cease and not to arise, relinquishes it and does not cling to it. Reviewing it as impermanent he rejects the perception of permanence, reviewing it as ill he rejects the perception of bliss, . . . reviewing it as not-self he rejects the perception of the self, . . . being disgusted he rejects delight, . . . being dispassionate he rejects passion, . . . causing it to cease he rejects the origination, relinquishing it he rejects clinging. Consciousness arises with feeling as object . . . perception as object . . . the activities as object, cognition as object, eye as object, . . . Consciousness arises with decay and death as object and breaks up . . . in relinquishing it he rejects clinging.

*The basis-shifting, strength of adverting,
And understanding-reverting . . . this is
Analysis-insight. The fixing both
(Unseen and seen) as one by following
The object, on cessation being intent . . .
This is the seeing of the sign of falling.
Analyzing how the object breaks
And empty seems, he gets the higher kind
Of understanding. Skilled in insights four,
Reviewings three and three appearances,
He does not tremble at the various views.*

It is knowledge in the sense of knowing, understanding in the sense of understanding. Hence it is said that understanding which analyzes the object in reviewing breaking-up is knowledge in insight.”²

There “which analyzes the object” means knowing by analysis³ of any object. Seeing as extinguishing and falling, is the meaning.

“Understanding . . . in reviewing breaking-up” is that

¹ Read *attato* for *anattato* in line 9 of text, p. 641.

² *Paṭisambhīdā* i, 57 f.

³ The *Ṭīkā* defines analysis as the knowing. [Paṭisaṅkhānam nāma ānanam.]

understanding in reviewing the breaking-up of that knowledge which has arisen by analyzing the object and extinguishing and falling. It is said to be knowledge in insight.

[642] “*How?*”—this is the meaning of the query of desire to discourse. Then to show *how* that is so, “*with matter as object*” etc. is said.

Therein “*consciousness arises with matter as object and breaks up*” means consciousness having matter as object arises and breaks up; or having matter as object consciousness arises and breaks up, is the meaning.

“*Which analyzes that object*”—knowing by analysis that material object and seeing it as extinguishing and falling is the meaning.

“*Reviews the breaking-up of that consciousness*”—by whatever consciousness that material object is seen as extinguishing and falling he reviews the breaking-up of that consciousness by another consciousness is the meaning. Hence the Ancients say: “He has insight into both the known (object) and the knowing (knowledge).”

And here “*reviews*” means views repeatedly; views in many modes and repeatedly is the meaning. Hence it is said “*Reviews—how does he review it? He reviews it as impermanent*” etc. Therein because what is known as breaking-up is the highest point of impermanence, therefore the meditator who reviews breaking-up *reviews* what goes under the name of complex as *impermanent, not permanent*.

Then because what is impermanent is ill, what is ill is not-self, he *reviews* that as *ill and not bliss, reviews it as not-self, not as the self*.

And because what is impermanent, ill, the not-self should not be delighted at, and what should not be rejoiced at should not be lusted after, therefore herein, by following up the reviewing of breaking-up, he is *disgusted with* what goes under the name of complex seen as impermanent, ill, not-self, *does not delight in it, has no lust (or passion) for it*.

Thus having no passion for it, he in good time *causes* passion to cease, and not to arise by worldly knowledge. “He does not make its arising” is the meaning. Or then, being

thus dispassionate, he, by means of inferential knowledge, to wit, "As what is seen goes as complex, so also does the unseen" causes it to cease and not to arise. He attends to it as ceased, views its cessation only and not its origination, is the meaning.

Thus progressing he *relinquishes* it, does *not* cling to it. What has been said? That this reviewing of impermanence etc. [643] is said to be abandonment, relinquishment, and rushing relinquishment because of the abandoning by way of parts of the corruptions, together with the aggregates¹ and constituents,¹ and because, on discerning the faults of the conditioned, (the heart) inclines to and rushes into nibbāna, which is the reverse of that (the conditioned). Therefore the monk, endowed therewith (i.e. the reviewing), abandons the corruptions in the said manner and rushes into nibbāna. He does not cling to the corruptions under the influence of coming to birth. He does not, through its unseen faults, cling to the conditioned as object. Hence it is said: "*relinquishes and does not cling to it.*"

Now to show that the rejection of those states is by means of those knowledges, it has been said beginning thus: "*Reviewing it as impermanent he rejects the perception of permanence,*" and so on.

Therein "*delight*" means craving with rapture.

The rest is as said.

In the verse "*The basis-shifting*" means that by seeing the breaking-up of matter and by again seeing the breaking-up of that consciousness also by which the breaking-up of that (matter) has been seen, there is a shifting of the basis from the first basis (matter) to the other basis (insight).

"*And understanding-reverting*" means establishing in the fall by rejecting the rise.

"*Strength of adverting*" means ability to advert immediately for the purpose of discerning the breaking-up of matter, and again of that of the consciousness which has the breaking-up (of that matter) for object.

¹ These two are really not to be removed but are said to be so because of the corruptions being removed.

“*Analysis-insight*”—this is known as the reviewing of breaking-up with analysis of the object.

“*The fixing both (unseen and seen) as one by following the object*”—by following, going after the object seen, visually determining both (the seen and unseen) as one in intrinsic nature: “as this (seen) one, so what goes as complex broke up in the past and will break up in the future also,” is the meaning. And this has been said by the Ancients:

“Discerning purity in present life,
A man infers it for future and past.
And all activities are crumbling down
Like dew-drops at the rising of the sun.”

“*On cessation being intent*” means intentness on that very cessation which is termed the breaking-up after making the determination of both as one by way of breaking-up; the giving weight to, inclining, sloping, bending towards that, is the meaning.

“*This is the seeing of the sign of falling*”—such (determination), it has been said, is known as insight into the characteristic of falling.

“*Analyzing how the object*” means knowing the first object as matter etc. “*How the object breaks*” means after seeing the breaking-up of that object he reviews the breaking-up of the identifying (or registering) consciousness.

[644] “*And empty seems*” means, as he reviews the breaking-up thus, the complexes are just breaking; their breaking-up is death; there is nothing else. Thus the appearance as empty is fulfilled. Hence the ancients say:

“The aggregates are ceasing; there’s nought else.
The break-up of the aggregates is death.
The ardent man wisely their loss discerns,
As though a gem were drilled with adamant.”¹

¹ I.e. he attends to the hole that has been made and not to the colour of the gem. So the meditator attends only to the breaking-up of the aggregates and not to the aggregates themselves.

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“*He gets the higher kind of understanding*” is that which analyzes the object, and that which reviews the breaking-up, and that which is appearance as empty. This, it is said, is known as insight of the higher understanding.

“*Skilled in . . . reviewings three*” means, the monk is clever in the three reviewings of impermanence etc.

“*In insights four*” means, in the four insights into repulsion etc.

“*And three appearances*” means, through skill in this threefold appearance as extinguishing and falling, fearful, empty.

“*Does not tremble at the various views*” means, does not waver in the various views such as eternalism etc.

He not wavering thus, his attention proceeds as “what has not yet ceased is ceasing, what has not yet broken is breaking,” and he sees the breaking-up of all complexes forsaking the sign of genesis, of stability and of procedure as he would see a fragile jar breaking, fine dust being scattered, sessamum being fried. Just as a man with eyes to see, standing on the bank of a lake or river while it rains big drops, would see on the surface of the water big bubbles of water rising and as quickly breaking, so he sees that all complexes are continually breaking-up. Indeed concerning such a meditator this has been said by the Blessed one:

“*The king of death perceives not him,
Who looks upon the world
Like as a bubble or mirage.*”¹

As he thus sees repeatedly that all complexes are continually breaking-up, the reviewing knowledge of breaking-up, set off with eight advantages, gains strength. And these are the eight advantages:

Rejection of views regarding existence.
Abandonment of desire for life.
Constant application in what is fitting.
Purity of life.

¹ *Dhammapada*, ver. 170.

Rejection of anxiety.

Expulsion of fear.

Getting of patience and temperance.

Overcoming of discontent and pleasure-loving.

[645] Hence say the Ancients.

“ Seeing these eight supreme advantages,
The Sage reviews break-up and contemplates
Repeatedly to gain the deathless state,
Like one whose head is wrapped in blazing cloth.”

The reviewing of knowledge of breaking-up is ended.

[(3) *Knowledge of the presence of fear.*]

To him who thus resorts to, develops, increases the reviewing of breaking-up which has for object the extinction, fall, breaking-up, cessation of all complexes, the complexes which are breaking in all becomings, places of birth, destinies, stations (*thiti*), sentient abodes appear greatly fearful, like a lion, tiger, leopard, bear, wild beast,¹ ogre, demon, vicious ox, vicious dog, vicious elephant in rut, snake of terrible poison, lightning-disc, cemetery, battleground, blazing mass of live-coal etc., to a timid man who desires to live in bliss. As he sees that the past complexes have ceased, the present ones are ceasing, and so also those that are coming to birth in future will cease, there arises in this matter what is known as knowledge as to the presence of fear.

Of that this is a simile: It is said that the three sons of a certain woman offended the king. The king ordered their execution. She went with her sons to the execution-place. They then cut off the eldest son's head and were beginning to cut off that of the middle one. Seeing the head of her eldest son cut off and that of the middle one being cut off, she forsook attachment for her youngest son: “ This one also will be just like them.” Therein the woman's seeing the head of her eldest son cut off is like the meditator's discerning the cessation of the past complexes. Her seeing the head of the middle son

¹ Read *accha-taraccha*-.

being cut off is like his discerning the cessation of the present complexes. Her forsaking of attachment for the youngest son saying, "This one also will be just like them" is like his discerning the cessation of the future complexes: "complexes that are coming to birth in future also will break up." To him seeing thus there arises in this matter knowledge as to the presence of fear.

A further simile: It is said that a woman who gave birth to still-born sons¹ gave birth to ten sons. [646] Of them nine had died. One died in her hands. Another was in her womb. Seeing that the nine had been still-born and that the tenth was dying she forsook attachment for the one in her womb: "This one also will be just like them." Therein the woman's recalling the death of her nine dead boys is like the meditator's discerning the cessation of the past complexes. Her seeing the dying condition of the one in her hands is like the meditator's discerning the cessation of the present complexes. Her forsaking of the attachment for the one in her womb is like his discerning the cessation of the future complexes. To him thus seeing there arises in one moment knowledge as to the presence of fear.

But is this knowledge of the fearful appearance itself fearful, or is it not? It is not. For it is just a scrutinizing thus "the past complexes have ceased, the present ones are ceasing, the future ones will cease." Therefore just as a man with eyes to see, looking at three live-coal pits at the city-gate, himself does not have fear; it is just a scrutinizing to him thus "Whoever falls herein, all will experience not a little pain." Or a man with eyes to see, looking at three spikes placed in a row: acacia-spike, iron-spike, gold-spike, himself does not have fear; it is to him just a scrutinizing, "Whoever falls on these spikes, all will experience not a little pain." So knowledge of the appearance of fear is itself not fearful. It is just its scrutinizing

¹ *Pūtipajā*, lit. putrid offspring. "Just as putrid food etc. do not stand in their intrinsic nature but become rotten so every one of her sons as he is born does not live but dies"—*Ṭīkā*. [Yathā pūtibhūtam oḍanādi na sabhāvena tuṭṭhata vīnassati, evam yassā itthiyā vijātavijātā puttā na jīvanti maranti eva, sā pūtipajā ti vuttā.]

that in the three existences resembling the three coal pits and the three spikes, past complexes have ceased, present ones are ceasing, future ones will cease. But because to it just the complexes in all existences, places of birth, destinies, durations, abodes have reached destruction and seem fearful and appear as fearful, therefore it is said to be the presence of fear.

So this is the Pāli on the appearance of fear to him: “*To him who attends to impermanence what appears as fear? To him who attends to ill, . . . not-self what appears as fear? To him who attends to impermanence the sign appears fearful. To him who attends to ill procedure appears fearful. To him who attends to not-self the sign and procedure appear fearful.*”¹

Therein “*sign*” is the sign of complexes.² This is a synonym for past, future, present complexes. [647] For he who attends to impermanence sees only the death of complexes. Hence to him the sign appears fearful.

“*Procedure*” is the procedure of material and immaterial existence. For he who attends to ill sees only the repeated oppression of the procedure (though) considered as bliss. Hence to him procedure appears fearful. And he who attends to not-self sees both (sign and procedure) like an empty village, a mirage, celestial city etc., null, void, empty, ownerless, guideless. Hence to him sign and procedure both appear fearful.

Knowledge of the appearance of fear is ended.

[*(4) The Reviewing Knowledge of tribulation.*]

To him who resorts to, develops, increases that knowledge of the appearance of fear in all becomings, places of birth, destinies, stations, sentient abodes there appears no protection, no shelter, no destiny, no refuge. In the complexes

¹ *Patisambhīdā* ii, 63.

² The complexes are the sign. But the *Tikā* says that it means the appearance or manifestation of the complexes as though in their bodily form, each being classified in its own function by way of mass etc. [Sāṅkhāranimittan ti saṅkhārānaṃ samūhāḍighanavasena sakiccaṃ paricchedatāya ca saviggahāna viya upaṭṭhānan ti.]

obtainable in (lit. gone to) all existences, places of birth, destinies, durations, abodes there is not one complex to desire or misconstrue (as the self). The three existences appear like coal-pits filled with flameless coals, the four primaries like snakes of terrible and quick poison,¹ the five aggregates like murderers with uplifted swords, the six subjective organs like an empty village, the six objective organs like murdering robbers of villages, the seven conscious durations and the nine sentient abodes are as though burning, ablaze, aflame with the eleven fires; and all complexes are like a boil, disease, thorn, evil, sickness and appear tasteless, essenceless, a mass of great tribulations. How? They are to a timid man desirous of blissful life like a dense forest infested by wild beasts though it stands out in delightful form, like a cave with a leopard inside, like water in which are sharks and water-demons, like enemies with uplifted swords, like food with poison in it, like a pathway infested by robbers, like burning embers,² like a battle-ground to which armies have been despatched. For as that man coming to these: the forest infested by wild beasts etc., is frightened, agitated, horrified and sees only tribulation on all sides, so this meditator, when all complexes appear fearful, sees by way of the reviewing of breaking-up only their essencelessness, tastelessness, tribulation on all sides. As he sees thus there arises what is known as knowledge of tribulation, concerning which this has been said: "*How does understanding in the appearance of fear become knowledge in tribulation?*"

[648] *Genesis is fear—thus understanding in the appearance of fear becomes knowledge in tribulation. Procedure is fear . . . the sign is fear . . . exerting is fear . . . conception is fear . . . destiny is fear . . . coming to birth is fear . . . bringing forth³ is fear . . . birth is fear . . . decay is fear . . . ailment is fear . . . death is fear . . . sorrow is fear . . . lamentation is fear . . . despair is fear, thus understanding in the appearance of fear is knowledge in tribulation.*

¹ Like the Katthamukha, Pūtimukha, Aggimukha, Satthamukha, says the *Tīkā*. For these snakes see *Expositor* 395.

² Some read *agāraṃ*, "like a house burning."

³ Read *upapatti* for *uppatti*.

That non-genesis is safety is knowledge in the tranquil path. That non-procedure . . . non-despair is safety is knowledge in the tranquil path.

That genesis is fear, non-genesis is safety is knowledge in the tranquil path. That procedure . . . despair is fear, non-despair is safety is knowledge in the tranquil path.

Understanding in the appearance of fear that genesis is ill is knowledge in tribulation. Understanding in the appearance of fear that procedure . . . despair is ill is knowledge in tribulation.

That non-genesis is bliss is knowledge in the tranquil path. That non-procedure . . . non-despair is bliss is knowledge in the tranquil path.

That genesis is ill, non-genesis is bliss is knowledge in the tranquil path. That procedure . . . despair is ill, non-despair is bliss is knowledge in the tranquil path.

Understanding in the appearance of fear that genesis is carnal is knowledge in tribulation. Understanding in the appearance of fear that procedure . . . despair is carnal is knowledge in tribulation.

That non-genesis is not carnal is knowledge in the tranquil path. That non-procedure . . . non-despair is not carnal is knowledge in the tranquil path.

That genesis is carnal, non-genesis is not carnal is knowledge in the tranquil path. That procedure . . . despair is carnal, non-despair is not carnal is knowledge in the tranquil path.

Understanding in the appearance of fear that genesis is complex is knowledge in tribulation. Understanding in the appearance of fear that procedure . . . despair is complex is knowledge in tribulation.

That non-genesis is nibbāna is knowledge in the tranquil path. That non-procedure . . . non-despair is nibbāna is knowledge in the tranquil path.

That genesis is complex, non-genesis is nibbāna is knowledge in the tranquil path. That procedure . . . despair is complex, non-despair is nibbāna is knowledge in the tranquil path.

[649] *Procedure and exertion, genesis,*

Conception, sign—all these he views as ill.

In tribulation such a knowledge is.

*The absence of these five phenomena
He views as happiness. This constitutes
His knowledge in the path of peacefulness.
On five themes tribulation-knowledge rests.
On five is knowledge of the peaceful path.
These ten he knows. In twofold knowledge skilled,
He does not tremble at the various views.*

*It is knowledge in the sense of knowing, understanding in the sense of understanding. Hence it is said that understanding in the appearance of fear is knowledge in tribulation.*¹

Therein “*genesis*” means production here (in this world) with a former karma as cause.

“*Procedure*” is the proceeding² of what has arisen thus. “*Sign*” is the sign of all the complexes.

“*Exerting*” is karma which is the condition of conception in future.

“*Conception*” is production in future.

“*Destiny*”³ is that destiny by which there is that conception.

“*Coming to birth*” is the coming to birth of the aggregates.

“*Bringing forth*”⁴ is the procedure of results said to be attained or brought forth.⁵

“*Birth*” is the birth which is the cause of decay etc. and is caused by becoming. Decay and death etc. are evident.

And herein the five beginning with genesis are said by way of basis of the knowledge of tribulation. The rest is said by way of synonyms. For this pair of coming to birth and birth are synonyms of genesis and conception; this pair of destiny and bringing forth⁴ are of procedure; decay etc. are of the sign. Hence he said:

*“Procedure and exertion, genesis,
Conception, sign—all these he views as ill.
In tribulation such a knowledge is.”*

And,

“On five themes tribulation-knowledge rests.”

¹ *Patisambhidā* i, 59 f.

² Read *pavatti* for *pavattati*.

³ *Gati* is so called because it is to be traversed by way of good and bad conduct. Genesis, procedure, exerting karma refer to present complexes, conception to future ones. Genesis also includes past karma-complexes. Sign refers to those in the three times.

⁴ Read *upapatti*.

⁵ Read *upapannassa*.

~ That “*that non-genesis is safety is knowledge in the tranquil path*” etc. has been said to show the knowledge which is the opposite of the knowledge of tribulation. Or it has been said to generate comfort for those whose hearts are agitated by seeing tribulation in the appearance of fear—(the comfort) that there is also absence of fear, safety and absence of tribulation. Or because the mind of him to whom genesis etc. stand out clearly as fearful is inclined to their opposites, therefore [650] it has been said also to show the advantages of knowledge in tribulation which has been accomplished by means of the appearance of tribulation. Thus it should be understood.

And herein because that which is fearful is from the fixed order of things ill, and that which is ill is carnal, not freed from the carnalities¹ of the round of births, carnalities of the world and carnalities of the corruptions, and that which is carnal is just complex, therefore it has been said that *understanding in the appearance of fear that genesis is ill is knowledge in tribulation* etc. Though this be so, the variety (of the knowledge) here is to be understood by way of procedure from the various modes such as the mode of fear, mode of ill and mode of carnalities.

~ “*These ten he knows*” means, understanding the knowledge of tribulation he understands, penetrates, realizes ten knowledges: five having genesis etc. as basis and five having non-genesis etc. as basis.

“*In twofold knowledge skilled*” means, through skill in these two: knowledge of tribulation and knowledge of the tranquil path.

“*He does not tremble at the various views*” means, does not waver in views proceeding by way of the view that nibbāna etc. are ultimate under present conditions. The rest here is plain.

The reviewing knowledge of tribulation is ended.

¹ Derived aggregates as being dependent on *vatta* are called carnality of *vatta* or round of births. The five pleasures of sense, being enjoyed by the lower nature are called the carnality of the world. The lower nature itself is carnality of the corruptions.

[(5) *The reviewing knowledge of repulsion.*]

Thus seeing all complexes as tribulation he is repelled by, frets against, does not delight in what is known as complexes, which are breakable, and which appear in all the existences, places of birth, destinies, conscious durations, sentient abodes. Just as a golden swan which delights at the foot of Mt. Cittakūṭa¹ does not delight in a dirty puddle at the gate of a Caṇḍāla¹ village, but delights only in the seven great lakes; even so this meditator, a swan, does not delight in what goes as the breakable complexes, the tribulation of which he has well seen, but delights in the seven reviewings which are endowed with the delight of development and the joy of development. And as the lion, king of beasts when shut in a golden cage is not delighted but delights in the Himālaya 3,000 *yojana* in expanse, so this meditator, a lion, does not delight in existence with the three kinds of pleasant destiny but delights in the three reviewings. And as the king of elephants, Chaddanta, all white, with seven limbs touching the earth, possessed of magical power, sky-traversing is not delighted in the midst of a city but delights in the Chaddanta lake-forest in the Himālaya,² so [651] this meditator, a noble elephant, does not delight in all that is considered as complexes but delights in the tranquil path seen in such manner as *non-genesis is safety* etc.; he inclines, slopes, bends his mind to it.

The reviewing knowledge of repulsion is ended.

[(6) *The knowledge of desire for release.*]

And this (knowledge of repulsion) is one in meaning with the preceding pair of knowledge. Hence the Ancients say: One (knowledge of the) appearance of fear gets three names. It has seen all complexes as fear—thus it comes to be known as *appearance of fear*. It has produced tribulation in those very complexes—thus it comes to be known as *reviewing of tribulation*. It has arisen repelled by those very complexes—thus it comes to be known as *reviewing of repulsion*. And it is said in the Pāli: “*that which is understanding in the appearance of*

¹ Pronounced Ch-.

² Cf. *Jātaka* v, 37.

fear and that which is knowledge of tribulation and that which is repulsion—these states are one in meaning; only the letter is different.”¹ And the consciousness of this scion of noble family who through this repulsion-knowledge is repelled by, frets against and does not delight in (complexes), does not cling, adhere, bind itself to a single complex among the breakable complexes in all the existences, places of birth, destinies, conscious durations, sentient abodes. There is only a desire to be released, to escape from all that is considered as complexes.

How? As a fish inside a net, frog in a snake’s mouth, wild fowl caught in a cage, deer in the power of a strong snare, snake in the hands of a snake-charmer, elephant sunk in a big swamp, nāga-king in supanna’s mouth, moon entered into Rāhu’s mouth, man surrounded by enemies and so on desire to be released, to escape from each (bondage), so the consciousness of that meditator desires to be released, to escape from all that is considered as complexes. Then to him who is thus without attachment to, and is desirous of release from all that is considered as complexes there arises the knowledge of desire for release.

The knowledge of desire for release is ended.

[(7) *The Reviewing Knowledge of Analysis.*]

Thus desirous of release from the breakable complexes in all existences, places of birth, destinies, durations, abodes [652] he again attributes, that he may be released from all that is considered as complexes, the three characteristics to those complexes by the reviewing knowledge of analysis and grasps them. He views all complexes as impermanent because they end in impermanence, last only for a time, are limited by rise and fall, are crumbling, shaky, breaking-up, uncertain, liable to perversion, essenceless, unprosperous, conditioned, liable to death and so on. He views them as ill because they are repeatedly oppressive, unbearable, basis of ill, disease, boil, thorn, evil, sickness, calamity, danger, fear, misfortune, non-protection, non-shelter, non-refuge, tribula-

tion, root of evil, murderous, cankerous, deadly carnalities, liable to birth, liable to decay, liable to ailment, liable to sorrow, liable to lamentation, liable to despair, liable to corruptions and so on. He views them as foul, that is, attendant of the characteristic of ill, because they are ungraceful,¹ malodorous, despicable, abominable, bare in their foulness,² deformed, loathesome³ and so on. He views them as not-self because they are foreign, null, void, empty, ownerless, masterless, unruly and so on. For by seeing them thus he is known to have attributed the three characteristics and grasped the complexes.

But why does he thus grasp them?—in order to achieve the means of release. Of that this is a simile: It is said that a certain man thinking “I will catch fish” took a fish-basket and sank it in the water. He inserted his hand by the basket-mouth and catching in the water a snake by the neck was glad thinking “I have caught a fish.” He thinking “Great is the fish I have got” raised it up and looking at it knew by seeing three stripes on its neck that it was a snake. He was frightened and seeing the danger (lit. tribulation) was repelled by the catch and was desirous of releasing it. In making a way of release he loosened his hand beginning from the tip of the tail and raised his arm and twirled the snake two or three times above his head and, making it weak, got rid of it saying “Go, vile snake!” He ascended the bank of the lake with speed and saying “Ho! from the mouth of a great snake I am freed” stood looking at the way he had come.

Therein like the time when that man, catching the snake by the neck with the thought it was a fish, rejoiced, is the time when this meditator, after first obtaining his individuality, rejoices. Like the seeing of the three stripes after extracting

¹ *Ajaññato ti amanuññato, asobhanato vā—Tīkā.*

² “I.e. displaying their foulness or destroying their pleasantness by lack of adornment”—*Tīkā*. [*Amañjana vā tesam asubhatā pākaṭā hotīti amañjanahatā . . . amañjana sakkā etesam subhabhāvam hantun ti.*]

³ “Like excrement—*gūtham viya pariccajitabbam vā vigaccham*. Or, they bind the on-looker to themselves through the fetter of hatred, *paṭighasamyojanavattutāya passante attambandhatī ti vigaccham*”—*Tīkā*.

its head from the basket-mouth is [653] the discernment of the three characteristics in the complexes after making a differentiation of density. Like the time of that man's fright is this man's knowledge of the appearance of fear. Like the seeing afterwards of danger is the reviewing knowledge of tribulation. Like the being repelled by his catch is the reviewing knowledge of repulsion. Like his desire of releasing the snake is knowledge of desire for release. Like the making of the means of release is the attributing of the three characteristics to the complexes by the reviewing knowledge of analysis. As indeed that man twirled the snake and, making it weak and unable to strike back, released it altogether, so this meditator twirls the complexes by attributing the three characteristics and making them weak and unable to appear again in the modes of permanence, bliss, pleasantness, the self, releases them altogether. Hence it is said that he so grasps them in order to achieve the means of release.

By this much has the analytic knowledge arisen to him, concerning which it has been said: "*To him who attends to impermanence analyzing on what does the knowledge arise? To him who attends to ill . . . to not-self analyzing what does the knowledge arise? To him who attends to impermanence knowledge arises analyzing the sign. To him who attends to ill knowledge arises analyzing the procedure. To him who attends to the not-self knowledge arises analyzing the sign and procedure.*"¹

And herein "*analyzing the sign*" means, knowing by way of the characteristic of impermanence the sign of the complexes to be uncertain, lasting for a time. Although the knowledge does not² arise after having known first, yet it has been so said by virtue of common usage as in "Because of Mind and states there arises mind-cognition" etc. Or, by the method of oneness it has been said so making one out of the first (i.e. knowing) and the last (i.e. arising). Thus it should be understood. In this way the meaning in the other two terms also should be understood.

The Reviewing Knowledge of Analysis is ended.

¹ *Ibid.*

² Read *ca na* for *ca pana*.

[*The Reviewing Knowledge of Emptiness.*]¹

Having thus grasped that *all complexes are empty*² by means of the reviewing knowledge of reflection he again grasps the two-pointed emptiness that *it is empty of the self or anything connected with the self*.³ Thus he does not see the self nor does he see any other thing established in the requisite part of the self. Now [654] the four-pointed emptiness has been stated as: Not I anywhere, or in anything of anybody's, and not mine anywhere, nor is anything in anything. That again he grasps.

How? For "not I anywhere" means that he does not see the self in anything. "Or in anything of anybody's" means that he does not see the self of himself ascribable to any state of any other (person). The meaning is that he does not see that it is ascribable by imagining a brother in a brother's place, a friend in a friend's place, or a requisite in a requisite's place. In "and not mine anywhere" first reserving the word "mine," he does not see the self of another anywhere in anything, this is the meaning. Now bringing in the word "mine," "nor is anything in anything of mine" means he does not see that the self of another is anywhere in any state of mine, a brother in one's brother's place, friend in a friend's place, requisite in a requisite's place—thus in any place he does not see the self of another ascribable to any state, is the meaning. Thus because he does not see the self anywhere, does not see it ascribable to any state of another, does not see the self of another or that it is ascribable to any state of himself, therefore by him the four-pointed emptiness has been grasped.

Having thus grasped the four-pointed emptiness he again grasps the emptiness in six ways. How? the eye is empty of the self or anything connected with the self, of permanence, of fixedness, of eternity, of non-liability to perversion . . . the mind is empty . . . material objects are empty . . . ideas (*dhammā*) are empty . . . eye-consciousness . . . mind-consciousness⁴ . . . eye-contact is empty, and thus the method should be taken as far as decay and death.

Having thus grasped emptiness in the six ways he again

¹ Transfer (8) to p. 659, l. 12 in the Pāli text. ² Cf. *Samyutta* ii, 167.

³ *Ibid.* iv, 54.

⁴ Read *mano viññāṇam*

grasps it in eight ways, namely: *matter is essenceless, without essence, devoid of essence as regards the very essence of permanence or the very essence of fixedness, or the very essence of bliss, or the very essence of the self, or as regards permanence, or fixedness, or eternity, or non-liability to perversion. Feeling . . . perception . . . activities . . . consciousness, eye . . . decay and death is essenceless, without essence, devoid of essence as regards the very essence of permanence, or the very essence of fixedness, or the very essence of bliss, or the very essence of the self, or as regards permanence, or fixedness, or eternity, or non-liability to perversion. Just as a reed is essenceless, without essence, devoid of essence, as a castor-oil plant, as a fig, as a setavaccha tree, as a butea tree, as a mass of foam, as a water-bubble, as a mirage, as a banana trunk [655], as a magic show is essenceless, without essence, devoid of essence, even so matter . . .*¹ decay and death is essenceless, without essence, devoid of essence as regards the very essence of permanence or . . . non-liability to perversion.

Having thus grasped emptiness in the eight ways he again grasps it in ten ways. How? *He views matter as null, views it as void, empty, not-self, masterless, not to be treated at will, un-reachable, unruly, foreign, aloof. He views feeling . . . consciousness as null . . . aloof.*² Having thus grasped emptiness in the ten ways he again grasps it in twelve ways, namely: *matter is not a sentient being,*³ *not a living soul (jīva), not human*

¹ Cullaniddesa 278 f.

² Ibid. 279.

³ Since no one even in common usage calls just rūpa by the name satta in the sense of what is commonly known by the concept "sentient being," satta here refers to the attā which heretics imagine and so call because it clings (saj) to rūpa etc. and makes other people cling to it. This mistaken idea of the heretics of satta is meant here. Similarly with jīva etc. where also some false idea of the heretics is meant and not the concepts accepted in common usage. Derivations of the other terms are: jīva in the sense of living (jīv), nara of carrying (nī), mānavā of being the place where conceit arises saying I am (māna-vā), itthī where the embryo is, purisa because he lies (or is) above exalted by being the chief (purim seti), attā where the conceit of I is placed, heretics call it aham as being the basis of self-exaltation in each individual—Tṛikā. [Rūpaṃ na satto ti ādisu yo lokavohārena satto, rūpaṃ so na hoti ti ayam ettha idha nāhippeto, tassa vuttasiddhattā, na hi loko rūpamattāṃ satto ti vohāreti. Bāhirakaparikkappito pana attā satto ti

being, not lad, not woman, not male person (*purisa*), not the self, not anything connected with the self, not I, not mine, not another's, not anybody's; feeling . . . consciousness . . . is not anybody's.¹

Having thus grasped emptiness in the twelve ways he again grasps emptiness in forty-two ways by way of scrutinizing comprehension: He views matter as impermanent, ill, disease, boil, thorn, evil, sickness, foreign, crumbling, calamity, danger, fear, misfortune, shaky, breaking-up, uncertain, non-protection, non-shelter, non-refuge, nor something to go to as refuge, null, void, empty, not-self, tasteless, tribulation, liable to perversion, essenceless, root of evil, murderous, unprosperous, cankerous, conditioned, deadly carnality, liable to birth, liable to decay, liable to ailment, liable to death, liable to sorrow, to lamentation, to ill, to grief, to despair, as origination, as passing away, as escape.² He views feeling . . . consciousness as impermanent . . . as escape.³ This has also been said: "Viewing matter as impermanent . . . as escape he looks upon

adhippeto. So hi tehi rūpādīsu sattavisattatāya paresañca sañjāpanatthēna satto ti vuccati. Rūpaṃ so na hotī ti attho. Suññatāparigghanam h' etan ti, esa nayo na jīvo ti ādīsu pi . . . naranatthēna netubhāvena naro, aham asmī ti mānuppattiṭṭhānatāya māno ettha vā ti pavattati mānavo, thiyati ettha gabbhō ti itthi, patthānabhāvena purim seti ti puriso, āhito aham māno etthā ti attho, paccattam tassa tassa ahaṅkāra-vatthutāya ahan ti ca diṭṭhigatikēhi attā vuccati.]

¹ *Ibid.* with a few variant readings.

² *Patisambhidā* ii, 238 which omits *asaraṇibhūta* and *anassādato* and reads *saṅkilesikadhammato* for the last three.

³ Discernment here varies with the aspect thus: "Whatever bliss, joy arises on account of *rūpa* is its taste. Such discernment is the revealing of emptiness by way of cause and causal relation. Whatever *rūpa* is impermanent, ill, liable to perversion—is the tribulation of *rūpa*. Such discernment is by revealing the emptiness of impermanence etc. The discipline in and removal of passionate desire in *rūpa* is the escape from *rūpa*. Thus exposition of emptiness should be made by discerning as origin and cessation and also as taste, tribulation and escape"—*Ṭīkā*. [Yaṃ rūpaṃ paṭicca uppajjati sukhaṃ somanassam ayaṃ rūpassa assādo ti dassanam paccayapaccayuppannavibhāvanena suññatāvibhāvanam. Yaṃ rūpaṃ aniccaṃ dukkhaṃ viparīnāmadhammaṃ ayaṃ rūpassa ādīnavo ti ca dassanam niccatādisuññatāvibhāvanato. Tathā yo rūpe chandarāgavinayo chandarāgappahānaṃ idam rūpassa nissaranan ti evaṃ samudayādidassanānaṃ itaresañca yathāraham suññatānupassanānubrūhanatā daṭṭhabbā.]

*the world as empty. Viewing feeling . . . consciousness as impermanent . . . as escape he looks upon the world as empty.*¹ . . .

[656] *O Mogharājan ! look upon the world
As void, and do thou ever heedful bide.
Cut out the (worldly) theories of the self,
So may'st thou get past death ; so an thou look,
The King of death shall no more look on thee.*²

[*Discourse of Deliverance.*]

Having thus seen the complexes as empty and attributed the three characteristics, and grasping them by putting away fear and delight, he becomes indifferent (*udāsino*) and impartial to complexes. He does not seize them as I or mine, but is like a man who has forsaken his wife. As if a man were to have a wife, desirable, loveable and dear ; without her he could not abide even a moment, so very much he cherished her. He were to see that woman standing or seated, talking or laughing with another man. He would be angry, displeased and experience violent grief. Seeing the fault of that woman at a subsequent time, he would be desirous of release from her and were to forsake her and would not hold her as his. From that time, even if he saw her with any man whatsoever, doing anything whatsoever, he would not be angry nor fall into grief. In fact he would be indifferent and impartial. Even so this (meditator) being desirous of release from all complexes, grasps them by means of the reviewing of analysis, and seeing nothing to seize as I, mine, puts away fear and delight and becomes indifferent and impartial to all complexes. The consciousness of him who knows and sees this in the three existences, four places of birth, five destinies, seven conscious durations, nine sentient abodes³ shrinks, retracts, sinks and does not expand, but indifference or repulsion is established. As for example water-drops on a lotus leaf bent ever so slightly would shrink, retract, sink and not spread ; or as a fowl's feather or a knot of nerves thrown into fire would shrink, retract, sink, not spread—even

¹ *Cullanid.* loc. cit.

² *Sutta-Nipāta*, ver. 1119.

so the consciousness of him who in the three existences . . . but indifference or repulsion is established. Thus to him arises what is known as knowledge of indifference to complexes.

And if this knowledge views the tranquil path, nibbāna as calm, it forsakes the whole procedure of the complexes and rushes into nibbāna. If it does not view nibbāna as calm, it proceeds again and again [657] having the complexes for object like the mariners' crow¹ which knows the quarters of the globe. It is said that mariners who are merchants embarking on a boat take a crow which knows the quarters. When the boat is tossed by the wind and rushes out into unknown places and the shore does not appear, they let go the crow. It stands on the mast-top and rises up into the sky and going to all the quarters, main and intermediate, goes away in a certain direction if it sees the shore there. If it did not see it, it would return again and again and alight on the mast-top. Even so if this knowledge of indifference to complexes views the tranquil path, nibbāna as calm, it forsakes the whole procedure of complexes and rushes into nibbāna. If it does not view it (so), it proceeds again and again having the complexes for object.

It grasps the complexes under various aspects² as (clearly as) flour ground on a plate or as carded cotton with seeds taken out, and rejecting fear and delight and being impartial in the investigation of the complexes, is established by virtue of the threefold reviewing. Being so established it becomes the entrance to the threefold deliverance and the cause of the differentiation of the seven Ariya persons. Then because of its proceeding by way of the threefold reviewing, it is said to become the entrance to the threefold deliverance by way of the dominant influence of the three controlling faculties. For the three reviewings are said to be three entrances to deliverance. As has been said: "*Indeed these three deliverance-entrances lead to exit from the world, to the thorough reviewing of all complexes as regards their limitation and course, to the conscious rushing into the signless element, to the mental agitation in all complexes,*

¹ Cf. *Dialogues* i, 282-3.

² Read *nānappakārato*.

to the conscious rushing into the unhankered element. to the thorough reviewing of all states as foreign, to the conscious rushing into the element of emptiness. These three deliverance-entrances lead to exit from the world."¹

Therein "as regards their limitation and course" means, limitation and course by way of rise and fall. For the reviewing of impermanence makes a limit that before their rise complexes were not; and in following up their destiny reviews thoroughly that beyond their fall they do not go, that herein they disappear.

"To the mental agitation" means, to the agitation of consciousness. For by means of the reviewing of ill consciousness is agitated in the complexes.

[658] "To the thorough reviewing . . . as foreign" means, to the thorough reviewing as not-self thus "not I, nor mine."

These three expressions should be understood to have been said by way of the reviewing of impermanence etc. Therefore in the immediately following answer it has been said, "To him who attends to impermanence complexes appear as extinct. To him who attends to ill complexes appear as fearful. To him who attends to not-self complexes appear as empty."¹

But which are those deliverances of which these reviewings are, the entrances? The signless, the unhankered, the empty. For it has been said, "He who is attending to impermanence, being abundant in resolve, gets the signless deliverance. He who is attending to ill, being abundant in repose, gets the unhankered deliverance. He who is attending to not-self, being abundant in wisdom, gets the empty deliverance."² And herein "signless deliverance" is the Ariya Path as proceeding in the mode of the signless, making nibbāna the object. Indeed it is "signless" from arising in the signless element and "deliverance" from being delivered from the corruptions. In the same way it is "unhankered" as proceeding in the mode of the unhankered, making nibbāna the object; and "empty" as proceeding in the mode of emptiness, making nibbāna the object. Thus it should be understood.

¹ *Patisambhidā* ii, 48.

² *Ibid.* 58.

But that pair of deliverances which is stated in *Abhidhammā* to be thus: “*When after rejecting what is considered as views he develops, in order that he may attain the first plane, the transcendental jhāna which is the exit and which leads to dispersion, then he, aloof from sensualities and achieving the first jhāna, lives the unhooked emptiness*”¹—has been stated directly concerning the arrival (of the path) from insight; for although insight-knowledge has been stated in the *Paṭisambhidāmagga* as follows: “*the reviewing knowledge of impermanence is empty deliverance, because it releases the conviction of permanence; the reviewing knowledge of ill . . . (because it releases) the conviction of bliss; the reviewing knowledge of not-self is empty deliverance because it releases the conviction of the self*”²—they are thus empty deliverance by way of releasing conviction; and “*the reviewing knowledge of impermanence is signless deliverance because it releases the sign as permanence, the reviewing knowledge of ill . . . (because it releases) the sign as bliss; the reviewing knowledge of not-self is signless³ deliverance because it releases the sign as the self*”⁴—they are thus [659] signless deliverance by way of releasing the sign; and “*the reviewing knowledge of impermanence is unhooked deliverance because it releases the hankering as permanence, the reviewing knowledge of ill . . . hankering as bliss, the reviewing knowledge of not-self is unhooked deliverance because it releases the hankering as the self*”⁴—they are thus said to be unhooked deliverance by way of releasing hankering—still that is not signless, speaking directly, because it does not reject the sign of complexes but it is, directly speaking, empty and unhooked. And by virtue of its arrival (at the Path) deliverance is brought out at the moment of the Ariya Path; therefore only the pair of deliverances: unhooked and empty is stated (in *Abhidhammā*)—thus it should be understood.

So far is this the discourse on deliverance.

¹ *Dhammasaṅgāṇī*, § 510.

³ Read *anumitto*.

² *Paṭisambhīdā* ii, 67.

⁴ *Ibid.* 68.

[(8) *Knowledge of indifference to complexes.*]

Moreover in what has been said as "It is the cause of the differentiation of the seven Ariya persons"¹ there are these seven Ariya persons: (1) faith-follower, (2) faith-delivered, (3) mental-realizer, (4) twice-delivered, (5) dhamma-follower, (6) sight-attained, (7) understanding-delivered. Of their differentiation this knowledge of indifference to complexes is the cause.

(1), (2) For he who attending to impermanence is abundant in resolve gets faith-faculty; he is *faith-follower* at the moment of the stream-winning path. In the remaining seven places he is *faith-delivered*. (3) And he, who attending to ill is abundant in repose, gets concentration-faculty; he everywhere (in all the eight places) is known as *mental-realizer*.² (4) And he who having reached the immaterial jhāna has reached the highest fruition is known as *twice-delivered*. (5) And he who attending to not-self is abundant in wisdom gets understanding-faculty; he is *dhamma-follower*³ at the moment of the stream-winning path. (6), (7) In the (following) six places he is *sight-attained* and in the highest fruition *understanding-delivered*.

For this has been said: "To him who attends to impermanence faith-faculty is preponderating. By the preponderance of faith-faculty he attains the stream-winning path; hence he is called faith-follower."⁴ Also [660] "to him who attends to impermanence faith-faculty is preponderating; by the preponderance of faith-faculty he realizes the fruition of stream-winning; hence he is called faith-delivered etc."⁵ Further it has been said "Believing he has been delivered—he is faith-delivered. He

¹ Above, p. 803. For the seven Ariyas see *Further Dialogues* i, 336 and note 3 to text, p. 659.

² *Kāya* here means the three mental factors. See *Expositor* 199. But *Further Dialogues* loc. cit. has "he that has fathomed the corporeal."

³ This definition gives *dhamma* the meaning of *paññā*.

⁴ *Paṭisambhidā* ii, 53.

⁵ *Ibid.* 23.

has realized the finality of touch”¹ (i.e. *arūpajhāna*)—he is mental-realizer. He has reached the finality of sight (or view)—he is sight-attained. He who believes is delivered—he is faith-delivered. First he touches the *jhāna*-touch, afterwards realizes cessation, *nibbāna*—he is mental-realizer. Ill are complexes, bliss is cessation, thus it is known, seen, discerned, realized, touched by understanding—he is sight-attained.”² And in the other four terms, he follows after faith, by faith he gets along, goes along—he is *faith-follower*. Likewise he follows after the dhamma termed understanding, or by dhamma he gets along—he is *dhamma-follower*. By the immaterial *jhāna* and by the Ariya Path, thus in both parts (or on both sides) he is delivered—he is *twice-delivered*. Understanding (the four truths) he is delivered—he is *understanding-delivered*. Thus should the word-definition be understood.

And this knowledge of indifference to complexes is one in meaning with the foregoing pair of knowledges. Therefore the Ancients said: “This knowledge of indifference to complexes being one gets three names. Above it is known as the *knowledge of desire for release*, in the middle it is known as the *reviewing knowledge of analysis*, at the end it is known as the *knowledge of indifference to complexes* which has reached the summit.” In the Pāli also it has been said: “*How does understanding which is desire for release, analysis and establishment become knowledge of indifference to complexes? The under-*

¹ “*Phutthantam sacchikato ti phutthānam anantaram phutthanto. Phutthānam arūpajhānānam anantaro kālo ti adhippāyo.* He who by *arūpajhāna* is freed from *rūpakāya*, and by means of discarding-removal from a portion of his *nāmakāya*, as it were glances at and makes clear but does not realize the deliverance called the cessation. But when he makes cessation the object and some of the cankers are ended, then he realizes it. Therefore he is called *kāyasakkhī*. But as some of the cankers are still not ended he is not said to be *delivered*.”—*Tikā*. [Yo hi arūpajhānena rūpakāyato nāmakāyekadesato ca vikkhambhanena vimokkhena vimutto, tena nirodhasaṅkhāto vimokkho ālocito pakāsito viya hoti, na pana kāyena sacchikato. Nirodham pana ārammaṇam katvā ekaccesu āsavesu khipitesu tena so sacchikato hoti. Tasmā so sacchikātabbam yathā ālocitaṃ nāmakāyena sacchākāsi ti kāyasakkhī ti vuccati na tu vimutto ekaccānaṃ āsavānaṃ aparikkhīṇattā.]

² *Ibid.* ii, 52.

standing which is desire for release, analysis and establishment as to genesis is knowledge of indifference to complexes. The understanding which is desire for release, analysis and establishment as to procedure . . . sign . . . despair is knowledge of indifference to complexes. The understanding which is desire for release, analysis and establishment as to genesis as ill . . . fearful, carnal . . . as to genesis as the complexes . . . as to despair as the complexes is knowledge of indifference to complexes."¹

Therein it is a desire for release as well as analysis and establishment—thus (knowledge) of desire for release, analysis and establishment. Thus [661] the desire to abandon genesis etc. on the part of him who is being repelled through knowledge of repulsion previous to (the Path) is desire for release. The analysis in the middle to make a means of release is analysis. The being indifferent at the conclusion of release is establishment; concerning which (knowledge) it has been said "*genesis is complexes, to those complexes he is indifferent. This is indifference to complexes*"² etc. Thus this is only one knowledge.

And further by the Pāli it should be understood that this is only one.³ For it has been said "*that which is desire for release, and that which is reviewing of analysis, and that which is indifference to complexes: these states are one in meaning, only the letter is indifferent.*"⁴

Thus the insight of that scion of noble family who has attained to indifference to complexes, having reached the summit leads to the emergence. Whether it is insight which has reached the summit or it is emergence-leading—this is a name for the three knowledges beginning with that of indifference to complexes.⁵ For it is "summit reached" from having reached the summit, the highest state. It goes to the emergence—thus "emergence-going." Because it emerges from the objective sign, which is the basis of conviction, and

¹ *Ibid.* i, 60 f.

³ Read *ekam evā*.

⁵ The others being adaptation and adoption.

² *Ibid.* i, 61.

⁴ *Ibid.* ii, 64.

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from the subjective procedure,¹ the path is called emergence. It goes to that—thus “emergence-going.” It unites with the Path, is the meaning.

Therein this is the table of contents for the elucidation² of conviction and emergence: subjectively convinced, one emerges from the subjective. Subjectively convinced, one emerges from the objective. Objectively convinced, one emerges from the objective. Objectively convinced, one emerges from the subjective. Convinced in matter, one emerges from matter. Convinced in matter, one emerges from non-matter. Convinced in non-matter, one emerges from non-matter. Convinced in non-matter, one emerges from matter. One emerges from the five aggregates together. Convinced as to the impermanent, one emerges from the impermanent. Convinced as to the impermanent, one emerges from ill, from the not-self. Convinced as to ill, one emerges from ill, impermanent, the not-self. Convinced as to the not-self, one emerges from the not-self, impermanent, ill. How ?

Some one here (in this world) from the outset is convinced as regards the subjective complexes, being convinced he sees them. And since by just discerning the bare (*suddha*) subjective, there is no emergence of the Path but the objective also has to be discerned, therefore he sees the aggregates of another and underived complexes also as impermanence, ill, not-self. At times he [662] contemplates the subjective, at times the objective. As he contemplates thus, his insight at the time of contemplating the subjective unites with the Path. He is said to be convinced subjectively and emerge from the subjective. If, when he is contemplating the objective, his insight unites with the Path, he is said to be convinced subjectively and emerge from the objective. And the same

¹ “This threefold procedure is called subjective because of the procedure of the corruptions in its own continuity and because, on that account, of the procedure of derived aggregates arising in the absence of Path-culture”—*Tīkā*. [Tam hi sasantatiyam kilesappavattabhāvato tannimitam asati maggabhāvanāya uppajjanakaupādinnakhandhapavattabhāvato ca.]

² Read *āmbhāv°*.

with emerging from the objective and subjective on being convinced objectively.

Another from the first is convinced as regards matter; being convinced he views phenomenal matter (*bhūtarūpa*) and derived matter all in one lump. And since there is no emergence by the Path which just discerns the bare matter, the non-matter also has to be discerned, therefore he makes that matter the object and views non-matter saying "the feeling, perception, activities, consciousness which have arisen—these are non-matter." At times he contemplates matter, at times non-matter. As he contemplates thus, his insight, when he is contemplating matter, unites with the Path. He is said to be convinced of matter and emerge from matter. If, when he is contemplating non-matter, his insight unites with the Path he is said to be convinced of matter and emerge from non-matter. And the same with emerging from non-matter and matter, on being convinced of non-matter. When he, being convinced that *whatever is liable to arise is liable to cease*¹ emerges so, he is said to emerge from the five aggregates together.

From the outset one contemplates complexes as impermanent. But since by just contemplating them as impermanent there is no emergence, he should contemplate them as ill and not-self also, and he contemplates them as ill and not-self also. As he progresses thus, when he is contemplating them as impermanent there is emergence; he is said to be convinced as to the impermanent and emerge from the impermanent. If when he is contemplating them as ill and not-self there is emergence, he is said to be convinced as to the impermanent and emerge from the ill and the not-self. And the same with being convinced as to ill and the not-self and the remaining emergences.

And here (among them) he who is convinced as to impermanence, as to ill also, as to the not-self also—emergence is from impermanence at the time of emerging. The three persons also are abundant in resolve, get faith-faculty, are delivered by

¹ *Majjhima* iii, 280.

the signless deliverance, are faith-followers at the first Path-moment, faith-delivered in the seven places. [663] But if emergence be from ill, the three persons are abundant in repose, get concentration-faculty, are delivered through the unhandkered-deliverance, are everywhere mental-realizers. But he to whom among them the immaterial jhāna is the basis, is twice-delivered at the highest fruition. Moreover to them emergence is from the not-self. The three persons also are abundant in wisdom, get understanding-faculty, are delivered through the deliverance of emptiness, are dhamma-followers at the first Path-moment, sight-attained in the six places, understanding-delivered at the highest fruition.

Now for the elucidation of this insight leading to emergence together with the first and last knowledges (i.e. appearance of fear and adoption) twelve similes should be understood.¹ Their list is this:

Black snake and bat, house, ox, and ogress, child,
Thrust, hunger, cold and heat, and darkness, poison.

And it is proper to bring out these similes as established in any² of the knowledges beginning with the appearance of fear. And when they are brought out on this occasion everything becomes evident, from the appearance of fear up to fruitional knowledge. Therefore, it is said, they should be brought out just here.

(1) *Bat*.—They say that a bat alighted on a five-branched Madhuka tree thinking “here I shall get flower or fruit.” It examined (*parāmasitvā*) one branch and did not see anything obtainable there either flower or fruit. And as the first, so the second, third, fourth, fifth branch it examined and saw nothing (obtainable). Saying “this indeed is a fruitless tree. There is nothing obtainable here,” it forsook attachment for that tree and going up a straight branch, looked up stretching out its head from the fork (of the tree), flew up into the sky and alighted on another fruit-tree. Therein the meditator should be regarded as the bat. Like the five-branched

¹ Read *veditabbā*.

² Read *kathaci*.

Madhuka tree are the five clinging aggregates. Like the alighting there of the bat is the meditator's conviction in the five aggregates. Like its examination of one particular branch without seeing anything obtainable there and its examination of the other branches is the meditator's contemplation of the aggregate of matter without seeing anything obtainable there and his contemplation of the remaining aggregates. Like its forsaking of attachment for the tree saying it indeed was fruitless are [664] the three knowledges of desire for release etc. of the meditator who is repelled by discerning the characteristics of impermanence etc. in the five aggregates. Like its going up the straight branch is the meditator's adaptive knowledge. Like the lifting of its head and looking up is adoptive knowledge. Like the flying up in the sky is Path-knowledge. Like the alighting on another fruit-tree is fruitional knowledge.

(2) *The black-snake simile* has been mentioned in analytic knowledge.¹ But in the application of the simile this is distinctive: like the getting rid of the snake is adoptive knowledge. Like the standing after releasing it and looking at the path he had come is Path-knowledge. Like the going and standing in the place out of danger is fruitional knowledge.

(3) *House*.—It is said that when the owner of a house had taken his evening meal and gone to bed and slept, the house caught fire.² He awaking saw the fire and being frightened thought "Good indeed it is for me to get away before I am burnt," and looking about saw a way out and got away and went in haste and stood at a safe place. Therein like the house-owner falling asleep after eating and going to bed is the foolish average man seizing the five aggregates as I, mine. Like the time of being frightened on waking and seeing the fire is knowledge of the appearance of fear after progressing in good progress and seeing the three characteristics. Like the looking for a way of getting away is knowledge of desire for release. Like the seeing of the way is adaptation. Like the getting away is adoptive knowledge. Like the going in haste is Path-

¹ Above, p. 797.

² Read *ādittam*.

knowledge. Like the standing in the safe place is fruitional knowledge.

(4) *Ox*.—It is said that while a cultivator was asleep at night his oxen breaking through the cattle-pen ran away. At early dawn he went there and looking saw that they had run away and following up their foot-marks saw the King's oxen. Thinking "they are my oxen" he brought them back and at full dawn perceived "these are not my oxen but the king's oxen." He was frightened thinking "I must flee before the King's men seize me as a thief and lead me to utter destruction" and fled in haste leaving the oxen and stood in a place out of danger. Therein like the seizing of the king's oxen thinking "my oxen" is the seizing by the foolish average man of the aggregates as I, mine. Like the perceiving them as the king's oxen at full dawn is the perceiving by the meditator of the aggregates by way of the three characteristics as impermanent, ill, not-self. Like the time of fear is knowledge of the appearance of fear. Like the desire to go after forsaking them is desire for release. Like the forsaking is adoption. Like the flight is the Path. Like the standing in the dangerless place after flight is the fruition.

[665] (5) *Ogress*.—It is said that a man lived with an ogress. At night she thinking "he is asleep" went to the cemetery of raw corpses and ate human flesh. He saying "Where does she go?" followed her and saw her eating human flesh and knowing that she was not a human being was frightened thinking "Before she eats me I must fly." He fled in haste and stood in a safe place. Therein like the living with the ogress is the seizing of the aggregates as I, mine. Like the knowing her to be an ogress by seeing her eat human flesh at the cemetery is knowing the aggregates as impermanent etc. by seeing the three characteristics. Like the time of fear is the appearance of fear. Like the desire for flight is the desire for release. Like the forsaking of the cemetery is adoption. Like the hasty flight is the Path. Like the standing in the dangerless place is the fruition.

(6) *Child*.—It is said that a woman doted on her child. Seated on an upper terrace she heard the cry of a child in the

streets. Thinking "Is my child being hurt by some one?" she went in haste and with the perception that it was her child seized the child of another. She then perceived "this is another's child" and with fear of reproach looked here and there and saying "Let no one call me a child-kidnapper" she put down the child there, again ascended the terrace in haste and sat down. Therein the seizing of another's child thinking it was her own is the grasping of the five aggregates as I, mine. Like the perceiving "this is another's child" is the perceiving by way of the three characteristics that (the aggregates) are not I, not mine. Like the fear of reproach is the appearance of fear. Like the looking here and there is knowledge of desire for release. Like the putting down of the child there is adaptation. Like the time of standing in the streets after putting it down is adoption. Like the ascending of the terrace is the Path. Like the sitting down after ascending is the fruition.

(7-12) *Thirst,¹ hunger, cold and heat and darkness, poison*—these six similes are mentioned to show that one who is established in insight leading to emergence faces, inclines, slopes, bends towards the transcendental state.

(7) For as a very hungry man, oppressed by hunger longs for delicious and tasty food, so this meditator touched by the hunger of the round of the stream of existence longs for the food of mindfulness as regards (lit. going to) the body, that ambrosial taste.

(8) And as a thirsty man with throat and mouth quite dry longs for a drink of many ingredients, so this meditator [666] being touched by the thirst of the round of the stream of existence longs for a drink of the eightfold Ariya Path.

(9) And as a man touched by the cold longs for the heat, so this meditator touched by the cold of craving and affection in the round of the stream of existence longs for the heat of the Path that burns up the corruptions.

(10) And as a man touched by the heat longs for the cold, so this meditator burned by the heat of the eleven fires in the round of the stream of existence longs for nibbāna, the quieting of the eleven fires.

¹ Read *pipāsam*.

(11) And just as a man overcome by darkness longs for the light, so this meditator wrapped and enveloped by the darkness of ignorance longs for the development of the path lit up by knowledge.

(12) And as a man touched by poison longs for a poison-antidote, so this meditator touched by the poison of the corruptions longs for nibbāna, the ambrosial medicine that counteracts the poison of the corruptions. Hence it has been said "the consciousness of him who knows and sees this in the three existences . . . in the nine sentient abodes shrinks, retracts, sinks and does not expand but indifference or repulsion is established. As for example water-drops on a lotus leaf bent ever so slightly"—thus all should be understood in the way stated previously.¹ By this much is he known as one who is in the habit of shrinking, concerning whom it is said:

*A monk who does not show himself in life
Is so in harmony, so they declare,
That he habitually withdraws himself
And follows the aloofness of the mind.²*

Thus this knowledge of indifference to complexes having fixed the meditator's habit of shrinking (or withdrawing himself) fixes higher up the distinction of the enlightenment-factors, Path-factors, jhāna-factors, progress and deliverance of the Ariya Path also. Some elders indeed say that basic jhāna fixes the distinction of enlightenment-factors, Path-factors, jhāna-factors. Others say that aggregates which are the object of insight fix them. Others say that personal wish fixes them. Among their doctrines it should be understood that this previous insight leading to emergence only fixes them. In this matter here is a discourse in order: the Path which has arisen to one of dried-up insight by insight-fixing, and the Path which to one who gets attainment has arisen without making jhāna the basis, and the Path which is produced by making the first jhāna the basis [667] and contemplating the

¹ Above, p. 802.

² *Sutta Nipāta*, ver. 809.

particular complexes (i.e. other than the first jhāna)¹ are of the first jhāna. In all (the Paths) there are the seven enlightenment-factors, eight Path-factors, five jhāna-factors. For insight previous to those (ariya Paths), being accompanied by joy and also accompanied by indifference, reaches the state of being indifferent to complexes at the time of emergence and is accompanied by joy. In the Paths produced by making the second, third, fourth jhānas the basis in the fifth method, the jhāna has in due order four, three, two factors. But in all of them there are seven Path-factors. In the fourth (i.e. Path with fourth jhāna as basis) are six enlightenment-factors. This distinction is due to the fixing by the basic jhāna and to the fixing by insight. For the insight previous to them (paths) is accompanied by joy and accompanied also by indifference; (insight) leading to emergence is accompanied by joy only. But there are two jhāna-factors by way of indifference and one-pointedness of consciousness in the Path produced by making the fifth jhāna the basis. The enlightenment-factors and path-factors are just six and seven. This distinction is due to the double fixing of both (of basic jhāna and insight). For in this method the previous insight is accompanied by joy or accompanied by indifference; the emergence-leading is accompanied by indifference only. The same is the method in the Path produced by making immaterial jhānas the basis.

Thus the attainment which has emerged in a place close to the Path which is produced after emerging from the basic

¹ "One who has not got jhāna but has just the bare insight is of dry-insight. For he being not soaked in the juice of jhāna has dried, hard insight. Particular complexes are other complexes than the basic jhāna . . . Without the insight leading to emergence the basic jhāna etc. which are only the condition of fixing are not discerned. But even when the basic jhāna etc. are absent the emergence-leading insight is the condition of the Path being connected with the first jhāna to those of dry insight and others"—*Tīkā*. [Ajhānalābhī suddhaviṣṣanāyāniko sukkhaviṣṣako, so hi jhānasinehena vipassanā asiniddhabhāvato sukkhālukhā vipassanā etassā ti sukkhaviṣṣako ti vuccati. Pakiṇṇakasāṅkhārā ti pādakajhānato aññe saṅkhāre . . . na hi vuṭṭhāna-gāminim vinā kevalam pādakajhānādayo nīyamahetū dīṭṭhā, vuṭṭhānagāmini pana pādakajhānādnam abhāve pi sukkhaviṣṣakādnam maggassa paṭhamajhānikabhāvahetu.]

jhāna and after contemplating any of the complexes produces resemblance to itself as the colour of the ground simulates that of the iguana. But in the second doctrine of elders the path is produced after emerging from this and that attainment and contemplating this and that state attained and resembles this and that attainment. There also insight-fixing is to be understood by the said method. In the third doctrine of elders the path is produced by making this and that jhāna the basis in conformity with one's own wish and contemplating these and those jhāna-states and resembles this and that jhāna. But that (i.e. such resemblance) is not fulfilled merely by wish without the basic jhāna or contemplated jhāna. This purport is to be explained by the Nandakovāda Sutta.¹ Here also insight-fixing is to be understood by the said method.

Thus, it should be understood, indifference to complexes fixes the enlightenment-factors, Path-factors, jhāna-factors. And if from the first in discarding the corruptions, it is able to discard them only with pain, with application, with external aid, the progress is known as painful; [668] contrariwise the progress is easy. And if after discarding the corruptions it makes the Path, home of insight, become manifest slowly, it is known as sluggish in higher knowledge; contrariwise it is quick in higher knowledge. Thus this indifference to complexes standing in the place of arrival gives each its own name to the Path. Hence the Path gets four names. And this progress is to some monk manifold, to others single in the four Paths. And to Buddhas the four paths were easy in progress and quick in higher knowledge: so were they to the Captain of the Law. And the first Path of Mahāmoggallāna the Elder also was easy in progress and quick in higher knowledge, but his three upper Paths were painful in progress and sluggish in higher knowledge.

And as the progress so are the dominant influences, manifold to some monk in the four Paths and single to others in the four (Paths). Thus indifference to complexes fixes the distinction of the progress. And how it fixes the distinction of deliverance has already been said.²

¹ *Majjhima* iii, 270 f.

² Above, p. 815.

Still what is known as the Path gets its name for five reasons : *by its own peculiar property, by the opposite, by its own quality, by the object, or by the arrival.*

For if indifference to complexes emerges after contemplating the complexes as impermanent, he is delivered by the signless deliverance; if it emerges after contemplating them as ill, he is delivered by the unhantered deliverance; if it emerges after contemplating them as not-self, he is delivered by the empty deliverance. This is known as the name *according to the peculiar property* (of the Path).

And because it (Path) makes a differentiation of the density of the complexes by the reviewing of impermanence and comes rejecting the sign of permanence, sign of fixedness, sign of eternity, therefore it is signless. And it is unhantered because it rejects the perception of bliss through the reviewing of ill and comes drying up hankering and longing. And it is empty because it rejects the perception of the self, a being, or person through the reviewing of the not-self and sees the complexes as empty. This is known as the name *according to the opposite*.

Also it is empty by being empty of lust etc., signless from the absence of the sign of matter etc. or from the absence of the sign of lust etc., unhantered from the absence of hankering after lust etc. This is the name *according to its own quality*.

This (Path) makes as object nibbāna which is empty, signless and unhantered; thus is it called empty, signless, unhantered. This is the name *according to its object*.

[669] Again, *arrival* is twofold; insight-arrival and Path-arrival. Therein in the Path the insight-arrival is obtained,¹ at fruition the Path-arrival. For the reviewing of not-self is known as emptiness; the Path of the insight of emptiness is empty. The reviewing of impermanence is known as signless; the path of insight of the signless is signless. This name (of signless for the Path) is not obtained² in the Abhidhamma teaching. It is obtained in the Suttanta teaching.

¹ Read *labbhati*.

² "For insight and path are not the opposite of the sign"—*Tikkā*.
[Vipassanā nimittapaṭipakkhā na hoti . . . maggo na nimittassa paṭipakkho.]

For there (in the Suttas) adoptive knowledge makes the signless nibbāna the object and being known as the signless itself stands in the place of arrival and gives the name to the Path. So say they (the Ancients). Hence is the path called the signless. Also it is fitting to say that through the Path-arrival fruition is signless. The reviewing of ill is known as unhantered because it comes drying up hankering after the complexes. Through the unhantered insight the Path is unhantered.¹ The fruition of the unhantered Path is unhantered. Thus the insight gives its own name to the Path and the Path to the fruition. This is the name according to the arrival.

Thus this indifference to complexes fixes the deliverance-distinction.

Knowledge of indifference to complexes is ended.

[*Adaptive Knowledge.*]

To him who resorts to, develops, increases that knowledge of indifference to complexes resolute faith becomes stronger, energy is well upheld, mindfulness is well-established; thought (*citta*) is well-concentrated, indifference to complexes grows sharper. "Now to him the Path arises"—so indifference to complexes contemplates complexes as impermanent or ill or not-self and lapses into life-continuum. Immediately after the life-continuum, adverting which is the door of the mind arises, making complexes the object, as impermanent or ill or not-self in the way made by indifference to complexes. Then immediately after that inoperative consciousness which has arisen setting life-continuum in motion, there arises the first apperceptual consciousness which is called the preamble (or preparation) closely following the gapless continuity of consciousness and making complexes the object in the same way. Next arises the second apperceptual consciousness which is called the access making complexes the object in the same way. Next [670] arises the third apperceptual consciousness which is called the Adaptation similarly

¹ Read *appañihito*.

making complexes the object. These (preamble etc.) are their individual names.

Yet because it is common (to all apperceptions) it is proper to call this threefold (consciousness) the resort, preamble, access, adaptation. To what is it adaptive? To (the states) in the first and last parts. For it is adaptive to the three functions of the first eight insight-knowledges and to those of the thirty-seven constituents of enlightenment in the higher (Path-moment). For because it has proceeded referring to complexes by way of the characteristics of impermanence etc. it is adaptive to the true functions of these eight knowledges as though saying in purport "Knowledge of rise and fall has indeed seen the rise and fall of states possessing rise and fall, and the reviewing of breaking-up has indeed seen the breaking-up of states possessing breaking-up, and the fearful has indeed appeared fearful to the knowledge of the appearance of fear, and the reviewing of tribulation has indeed seen tribulation in the tribulation-associated, and the knowledge that produces repulsion is indeed repelled by what should be repelled, and the knowledge of desire for release has indeed produced desire for release from what should be released, and what should be analyzed has indeed been analyzed by the analytic knowledge, and what should be regarded with indifference has been indeed regarded with indifference by indifference to complexes." And at the higher (Path-moments it is adaptive) to the thirty-seven accessories of enlightenment because of its progress in (or attainment of) what should be attained.¹

For as a righteous king seated in the law-court hears the decision given by the magisterial high ministers. Rejecting the evil way he becomes impartial and adapts himself to their decision which he approves saying "be it so" and also to the ancient royal law; so the application (*sampadā*) is to be under-

¹ "Without such attainment it is not possible for Adoption to make nibbāna the object and without adoption there is no Path-knowledge"—*Tika*. [Na hi anulomañāne tathā anuppanne gotrabhūñāṇaṃ nibbānaṃ ālambitum sakkoti, gotrabhūñāṇe vā anuppanne maggañāṇaṃ n'uppajjati ti.]

stood. Adaptive knowledge is like the king. The eight knowledges are like the eight magisterial high ministers. The thirty-seven accessories of enlightenment are like the ancient royal law. As the king saying "be it so" adapts himself to the decision of the magistrates and to the royal law, so this (adaptive knowledge) which arises referring to the complexes as impermanent etc. adapts itself to the true functions of the eight knowledges and of the thirty-seven accessories of enlightenment at the upper (Path-moment). Hence it is called truth-adaptive knowledge.

Adaptive Knowledge is ended.

[671] *Sutta Concordance.*

And this adaptive knowledge is the conclusion of insight leading to emergence which has complexes for object. But taken all in all, the adoptive knowledge is the conclusion of insight leading to emergence.

Now to prevent confusion regarding this insight leading to emergence, this sutta-concordance should be understood as follows: Indeed this insight leading to emergence has been called *atammayatā* in the *Salāyatana-Vibhaṅga sutta*¹ as "*Monks, depending on atammayatā, coming to atammayatā there is that indifference which is one in meaning, which rests on an object of one meaning; ² reject that, transcend that.*"³ It is

¹ *Majjhima* iii, 220.

² Read *ekatthā ekatthasitā*.

³ "Craving, because it does not arise without complexes, is called *tammayā* or *tammayatā*: 'that made of.' Or the aggregates associated with craving are so called. Insight leading to emergence is called *a-tammayatā* because it is opposed to craving. The indifference which is dependent on this *atammayatā* and which is one in meaning and which the bhikkhu is exhorted to reject, transcend is the feeling-indifference included in the *arūpa* state of consciousness. It is spoken of thus: Bhikkhus, there is that indifference which is dependent on the sphere of infinite space . . . sphere of neither perception nor non-perception and which is one in meaning and rests on one meaning. For that indifference which is included among the four *arūpa* states of consciousness is the same in nature, takes the same object, hence it is said to be one in meaning and one in object. It should be rejected with the corruptions which such indifference has for object"—*Ṭīkā*. [Ye lokiye saṅkhāre ārabha anulomapariyosānāvutthānagāminivipassanā pavat-tati, tam sannissitā tappatibaddhā taṅhā, tehi vinā apavattanato

called repulsion in the Alagaddasuttanta,¹ “*Being repelled he becomes dispassionate. Owing to dispassion he is delivered.*” It is called knowledge of the Law of cause in the Susīma Suttanta.² “*First, Susīma, is knowledge of the law of cause, afterwards knowledge in nibbāna.*” It is called the height of perception in the Poṭṭhapāda Suttanta:³ “*Poṭṭhapāda, first perception⁴ arises, then knowledge.*” It is called the chief factor of purification in the Dasuttara Suttanta:⁵ “*Purity in the knowledge and discernment of progress is a factor in wrestling for purification.*” It is called by three names in the Paṭisambhidā-magga:⁶ “*that which is desire for release and that which is reviewing of analysis⁷ and that which is indifference to complexes : these states are one in meaning, only the letter is different.*” It is called by two names in the Paṭṭhāna:⁸ “*Adaptation of adoption, adaptation of cleansing.*” It is called purity in the knowledge and discernment of progress in the Rathavinīta Suttanta:⁹ “*Sir, is the holy life lived in the Blessed One for the sake of purity in the knowledge and discernment of progress ?*”

By many names the great Sage has extolled
 Th' emergence-going insight, calm and pure.
 Desirous of emerging from the great
 And fearful mire of the existence-ill,
 The wise by birth should strive his best away.

tammayā nāma, tammayā va tammayatā, tammayā vā taṇhā sampayuttā khandhā, tesam bhāvo tammayatā, sā eva taṇhā, tappaṭṭapakkhā vuṭṭhānagāminivipassanā atammayatā, tena vuttam atthakathāyam atammayatā nāma taṇhā, tassā pariyādiyanato vuṭṭhānagāminivipassanā atammayatā ti. Nissāyā ti tam atammayatam nissayam katvā bhāvetvā ti attho. Ekatthā ti ettha ayam Pāli: Atthi bhikkhave upekkhā ākāsañācāyatanañissitā . . . nevasaññānāsaññāyatanañissitā, ayam bhikkhave upekkhā ekatthā ekatthasitā ti, yā hi tam tam arūpañcittuppadapariyāpannā upekkhā sā ekasabhāvattā ekārammanāttā ca ekatthā ekatthasitā ti vuccati, sā pana tam tam jhānasahagatavedanupekkhā ca tadārammanavipassanupekkhā cā ti vadanti. Tam pajahathā ti tadārammanakilesapahānena pajahatha, tenāha tam atikkamathā ti.]

¹ *Ibid.* i, 139.

² *Samyutta* ii, 124.

³ *Digha* i, 185.

⁴ Read *saññā* for *saññaggam*.

⁵ *Ibid.* iii, 288.

⁶ ii, 64.

⁷ Read *patisankhānupassanā yā*.

⁸ *Tikapatthāna* ii, 159.

⁹ *Majjhima* i, 147.

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Thus is ended the twenty-first chapter called the exposition of Purity of the knowledge and discernment of progress in the section of the development of understanding in the Path of Purity composed for the purpose of gladdening good folk.

CHAPTER XXII

EXPOSITION OF PURITY IN KNOWLEDGE AND DISCERNMENT

[672] [*The First Path-Knowledge.*]

NEXT is adoptive knowledge.¹ Because it stands in the place of the adverting to the Path it does not appertain to Purity in the Knowledge and discernment² of Progress, neither to Purity in Knowledge and Discernment.³ It is not commonly used between (the sixth and seventh Purities). However, because it falls into the stream of insight, it is counted as insight. And the knowledge in these four Paths:—Path of Stream-winning, Path of Once-returning, Path of Non-returning, Path of Arahatta—is known as Purity in Knowledge and Discernment.

Therein there is indeed nothing else to be done by one who wishes to achieve the first Path-knowledge. For whatever may have to be done by him has been done by him as he was producing insight with adaptation as the conclusion. Thus when by those three⁴ adaptive knowledges, each in conformity with its own strength, the very thick darkness hiding the truths has been dispelled, the consciousness of him in whom adaptive knowledge has arisen does not rush into, nor stand in, nor resolve upon, nor adhere to, nor stick to, nor bind itself to all that is considered as complexes but shrinks, retracts, sinks from it as water from a lotus leaf. The whole

¹ *Gotra-bhū-ñānam* ; lit. knowledge of the becoming of the clan.

² Read *Patipadāñāna-dassana-visuddhiṃ*.

³ “ Hence it is said to stand in the place of adverting to the Path pointing out the object to the elements of cognition like the inoperative mind-element ”—*Ṭīkā*. [*Tato eva c' etam viññānadhātūnam visayam uddesantaṃ dassanakiccaṃ karontam kriyamanodhātu viya maggassa āvajjanatthāniyam vuccati.*]

⁴ The *Ṭīkā* includes two in three. [*Ṭīsu vā dvinnam antogatattā.*]

sign as object and also the whole procedure as object appear as an impediment.

Then, when the whole of the sign and procedure as object appears as an impediment, there arises in him at the end of resorting to the (second or third) adaptive knowledge¹ the knowledge of adoption, which has reached the summit, which is the crown of insight, which never turns back, which makes its object nibbāna, ending, that is signless, procedure-less, without complexes;² which passes beyond the kinship of average men, the appellation of average men, the plane of average men; which enters into the kinship of Ariyas, the appellation of Ariyas, the plane of Ariyas; which effects the state of causal relation; which is the first turning to, first laying to heart of, first considering of nibbāna as object, [673] in six (causal) modes of the Path, to wit, contiguity, immediate contiguity, repetition (or habitual recurrence), sufficing dependence, absence, abeyance. Concerning which it has been said, "*How does understanding in the turning of emergence from the objective become adoptive knowledge? It overcomes genesis—thus (it is) adoptive. It overcomes procedure . . . despair—thus it is adoptive. It overcomes the objective sign of complexes, thus it is adoptive. It rushes into non-genesis, thus it is adoptive. It rushes into non-procedure . . . non-despair, cessation, nibbāna, thus it is adoptive. Having overcome genesis it rushes into non-genesis, thus it is adoptive*"³—thus should all be expanded.

There is this illustration showing the mode of procedure of adaptation and adoption in various objects, though they are proceeding by one adverting in one process (*vithi*):—As a man, desiring to jump across a big ditch and stand on the further bank, runs with speed and, seizing a hanging rope or pole tied to a tree-branch on the near bank of the ditch, jumps up, and with body inclined, sloped, bent towards the further

¹ "Because adoption cannot arise after the first adaptive knowledge, since the latter has not got the causal relation of repetition"—*Ṭīkā*. [Na paṭhamassā ti dasseti tassa anāsevanattā, na hi aladdhāsevanam gotrabhūñāṇam uppādetum sakkoti.]

² *Vi-saṅkhāraṃ*.

³ *Patisambhītā* i, 66.

bank reaches the top of the further bank, and releasing that (rope or pole) alights swaying on the further bank, and slowly rights himself, so this meditator, desiring to stand in nibbāna which is the further bank of existence, place of birth, destiny, duration, abode, runs with the speed of the reviewing of rise and fall etc., and by means of the adverting of adaptation seizes, as impermanent or ill or not-self, the hanging rope of matter, or the stick of one or other of the aggregates of mind which is tied to the branch of the tree of individuality, and without releasing it, jumps up by the first adaptive consciousness, and by means of the second (adaptation) has his mind inclined, sloped, bent towards nibbāna, as the body (of the man in the simile) is inclined, sloped, bent towards the further bank; and with the third (adaptation) is now near the goal of nibbāna, as the other man reaches the top of the further bank; and by the cessation of that (third) consciousness he releases the complexes as object, and by means of adoptive consciousness falls onto nibbāna without complexes, the further bank. Still, as the (causal relation of) practice¹ is not obtained in the one object (nibbāna) he, like the swaying man, is not yet well-established. Afterwards he is established by means of the Path-knowledge.

*Therein adaptation is able to dispel the darkness of the corruptions hiding the truths, but not to make nibbāna the object. Adoption is able to make nibbāna the object, but not to dispel the darkness which hides the truths. Herein (is) this simile:²—[674] It is said that an intelligent man, thinking “I will observe the conjunction of stars,” went out at night and looked up to see the moon. Being hidden by clouds, the moon did not appear to him. Then a wind arose and dispersed the thickest clouds, another the middling thick ones, a third the thinnest. Then the man saw the moon in the sky clear of clouds, and observed (lit. knew) the conjunction of stars.

Herein, like the three clouds is the darkness of the corruptions, thick, middling, thin, which hide the truths. Like the three winds are the three classes of adaptive consciousness. Like the intelligent man is adoptive knowledge. Like the

¹ Or repetition, or pursuit (*āsevanā*).

² *Expositor*, 312 f.

moon is nibbāna. Like the dispersing of the clouds by each of the winds, in order, is the dispelling of the truths-hiding darkness by each adaptive consciousness. Like the man's seeing the pure moon in the sky clear of clouds is the discerning of pure nibbāna by adoptive knowledge, when the truths-hiding darkness clears away. As the three winds are able to disperse the moon-hiding clouds, not to see the moon, so the adaptations are able to dispel the truths-hiding darkness, not to see nibbāna. As the man is only able to see the moon, not to disperse the clouds, so adoptive knowledge is only able to see nibbāna, not to dispel the darkness of corruptions. Therefore this is said to be the adverting to the Path. Indeed, though it is not adverting, it stands in the place of adverting, and ceases as it were giving a sign (*saññā*) to the Path: "Do thou thus arise!"¹ And the Path, without there being a releasing of the sign that has been given, follows that knowledge closely in an unbroken succession, and arises piercing and bursting the aggregates of greed, of hate, of delusion, never before pierced and never before burst.

Herein is this simile:—It is said, that an archer caused one hundred planks to be placed in a place eight *usabha*'s distant, and wrapping his face with cloth and fixing the arrow, stood on a wheel-machine. Another man turned the wheel-machine and, when the planks were facing the archer, gave intimation (*saññā*) by a stick (struck) thereon. Not missing the intimation from the stick, the archer shot the arrow, and pierced the hundred planks. Herein, like the intimation of the stick is adoptive knowledge. Like the archer is Path-knowledge. Like the archer's not missing the intimation from the stick, and piercing the hundred planks is the Path-knowledge's [675] not releasing the sign given by adoptive knowledge, making nibbāna the object and piercing and bursting the aggregates of greed, hate, delusion never before pierced and never before burst.² This Path not only does the piercing of the aggregates of greed etc., but also dries up the ocean of ill in the round of the stream of existence which

¹ Read in text *nibbattāhīti*.

² See also *Expositor* ii, 312-3 for these two similes.

is without beginning, shuts all the gates of the place of evil doom, brings the seven Ariyan treasures into one's presence, rejects the eightfold false path,¹ quiets all enmities and fears, leads to the cherished (lit. breast-born) sonship of the supremely Perfect Buddha, conduces to the obtaining of many hundred other advantages. Thus the knowledge associated with the stream-winning Path which bestows many advantages is knowledge in the stream-winning Path.

The First Path-Knowledge is ended.

[*The Second (Path)-Knowledge.*]

Immediately after the knowledge (of stream-winning Path) there arise, as its result (lit. ripening), two or three classes of fruitional consciousness. Because the transcendental and the moral give immediate result, this and more has been said:

*"That concentration which they say is prompt (in result)"*² and *"For the extinction of the cankers he attains sluggishly the immediate result-giving (Path)."*³

But some say that there are one, two, three or four classes of fruitional consciousness. That should not be said. For at the end of the practice of adaptation, adoptive knowledge arises. Therefore by the lowest⁴ limit (or classification) there should be two classes of adaptive consciousness. For one (adaptation) does not get the causal relation of repetition. Also, one apperceptional process has the measure of seven consciousnesses. Therefore whoever has two adaptations, has adoption as the third, and the Path-consciousness as the fourth, and three classes of fruitional consciousness. Whoever has three adaptations has adoption as the fourth, Path-consciousness as the fifth and two classes of fruitional consciousness. Hence the statement that two or three classes of fruitional consciousness arise.

But some say, that whoever has four adaptations has adoption as the fifth, Path-consciousness as the sixth, one fruitional consciousness. But because one may induce the

¹ Namely, the wrong states mentioned on p. 838, below.

² *Sutta Nipata*, ver. 226.

³ *Anguttara* ii, 149.

⁴ Read *sabbantimena*.

fourth or the fifth, not more (or higher), owing to the proximity of life-continuum, that has been denied and should not be believed in essence.

[676] By this much, then, is one the second Ariya-person known as stream-winner. However much he may be negligent, he is able, after running on, going on, among devas and men seven times, to make an end of ill.¹ And at the conclusion of the fruition his consciousness lapses into life-continuum. Then, cutting off the life-continuum, the mind-door-adverting arises in order to survey the Path. When it ceases, seven Path-surveying apperceptions (arise) in order. Again, lapsing into life-continuum, the advertings etc. arise in order to survey the Fruit etc. in the same manner. Because of their arising he surveys the Path, surveys the Fruit, surveys the rejected corruptions, surveys the remaining corruptions, surveys nibbāna. Indeed, he surveys the Path thus: "Verily by this Path have I come." Then he surveys the fruit thus: "Such an advantage has been got by me." Then he surveys the rejected corruptions: "These very corruptions have been rejected by me." Then he surveys the corruptions to be killed by the three upper Paths: "These very corruptions have remained in me." Then finally he surveys the deathless nibbāna: "This state by way of object has been penetrated by me."

Thus are the five surveys of the Stream-winning Ariya-disciple's. And as are the stream-winner's, so are the Once-returner's and the Never-returner's. But for the Saint there is not the surveying of the remaining corruptions.

Thus there are in all nineteen surveyings. And this is the supreme classification. For to probationers there is or is not the surveying of rejected and remaining corruptions. Indeed because of the absence of that surveying, Mahānāma asked the Blessed One "Which indeed is that state in me, not subjectively rejected, by which states of greed stand as one occupying my consciousness?"² All should be understood in detail.

¹ Cf. *Points of Controversy* xiii, 5.

² *Majjhima* i, 91.

And after surveying thus, that 'Stream-winning Ariya-disciple, seated even there in his seat, or at some subsequent time, applies himself to the weakening¹ of sensuous passion and ill-will, and to the reaching of the second plane. He collects the faculties, strengths and enlightenment-factors and, by means of his knowledge that what are considered as complexes, divided into matter, feeling, perception, activities, consciousness, are impermanent, ill, not-self, he threshes out and turns them in his mind, and dives into insight-process. As he thus [677] progresses, when, by one adverting, adaptation and adoption-knowledge arise at the conclusion of indifference to complexes in the way mentioned, the Path of the Once-returned arises immediately after the Adoption. The knowledge associated with it is knowledge in the Path of the Once-returned.

The Second Knowledge is ended.

[*The Third Path-Knowledge.*]

Immediately after this (second) knowledge the fruitional consciousness should be understood as above. So far he is the fourth Ariya-person, known as the Once-returned. Coming only once to this world, he is able to make an end of ill. His subsequent surveying is as above. Having surveyed thus,

¹ "As in its less frequent arising and obsession. For corruptions do not arise to the once-returned as frequently as they do to the people who follow the round of births but only at times and sparsely. Even when they do arise they do not crush, cover him in darkness but having been put away by the first two Paths they are very mild and sparse. But some say that to the Once-returned corruptions arise only after a long time, but that when they do arise they come thick, as witness the birth of his sons and daughters. This however is no reason, for conception may take place even without actual sexual intercourse"—*Tikā*. [Tattha dvīhi kāraṇehi tanubhāvo adhiccupattiyā pariyaṭṭhāṇāmandatāya ca sakadāgāmiṣṣa hi vaṭṭānusārī mahājanassa viya kilesā abhinhaṃ na uppajjanti kadāci kadāci virāḷākārā hutvā uppajjanti, tathā uppajjantā pi maddantā chādentā andhakāraṃ karontā na uppajjanti, dvīhi pana maggehi pahinattā mandamandā tanukākārā hutvā uppajjanti, keci pana sakadāgāmiṣṣa pi kilesā crena uppajjanti, uppajjantā pi bahulā va uppajjanti, tathā hi' assa puttadhītarō dissanti ti, taṃ akāraṇaṃ, vatthupaṭisevanena vinā pi gabbhagahaṇa-sambhavato.]

this Once-returning Ariya-disciple, seated even there in his seat, or at a subsequent time, applies himself to the entire rejection of sensuous lust and ill-will, and to the reaching of the third plane. He collects the faculties, strengths and enlightenment-factors and, by means of his knowledge that what are considered as complexes are impermanent, ill, not-self, he threshes out and turns them in his mind and dives into the insight-process. As he thus progresses, when the adaptive and adoptive knowledges arise by one adverting at the conclusion of indifference to complexes as above, the Path of the Non-returner arises immediately after the adoption. The knowledge associated with it is the knowledge in the Path of the Non-returner.

The Third Knowledge is ended.

[*The Fourth Path-Knowledge.*]

Immediately after this knowledge the classes of fruitional consciousness should be understood as above. By this much is he the sixth Ariya-person, known as the Non-returner, of *spontaneous birth, passing away there, not liable to return*,¹ not coming back again by way of conception to this world. His subsequent surveying is as above. Having surveyed thus, that Non-returning Ariya-disciple, seated even there in his seat, or at a subsequent time applies himself to the entire rejection of lust for the material and the immaterial, of conceit, of excitement, of ignorance, and to the reaching of the fourth plane. He collects the faculties, strengths and enlightenment-factors and, by knowledge that what are considered as complexes are impermanent, ill, not-self, threshes out and turns them in his mind [678] and dives into insight-knowledge. As he thus progresses, when the adaptive and adoptive knowledges arise by one adverting at the conclusion of indifference to complexes as above, the Arahatta-Path arises immediately after the adoption. The knowledge associated with it is the knowledge in the Arahatta-Path.

The Fourth Knowledge is ended.

¹ Cf. *Anguttara* iv, 12.

[Classes of fruitional Consciousness. A. Thirty-seven accessories of enlightenment.]

Immediately after this knowledge classes of fruitional consciousness are to be understood as above. By so much is he the eighth Ariya-person known as an "Arahā," a great one, *purged of the cankers, bearing his last body, who has discharged his burden, attained to his goal,¹ destroyed his existence-fetters, is delivered by right gnosis,² worthy of receiving the first gifts of the devas and of this world.* What was said above,³ viz.: "The knowledge in these four paths:—Path of stream-winning, Path of once-returning, path of non-returning, Path of arahatta, is known as Purity in knowledge and discernment," has been said concerning these four knowledges attainable in this order.

Now to be conscious of the power of this four(fold) knowledge, Purity of knowledge and discernment, thus—

The being endowed with the accessories
Of wisdom, and emergence, union
With strength, removal of the states to be
Removed. The comprehension-functions which
Are stated at the penetration-time:—
All should be known by nature intrinsic.

Herein "*The being endowed with the accessories of wisdom*" means the being endowed with the enlightenment-accessories. These thirty-seven states indeed, namely: four applications of mindfulness, four right efforts, four bases of supernormal power, five faculties, five strengths, seven enlightenment-factors, eightfold Ariya-Path, are known as enlightenment-accessories from being on the side of the Ariya-Path which has got the name of enlightenment in the sense of being enlightened.⁴ "Being on the side of" is being serviceable to.

"Application" (*paṭṭhāna*) is because it appears by dashing, jumping into those several objects. Mindfulness as application is "application of mindfulness." And from proceeding

¹ I.e. arahatta, "sadattho ti ca arahattaṃ veditabbaṃ"—*Tīkā*.

² *Samyutta* vi, 12.

³ P. 824.

⁴ Read *bojjhanatīhena*.

by way of seizing the mode of foulness, ill, impermanence, not-self in body, feeling, consciousness, state, and by way of effecting the function of rejecting the notions (or perceptions) of pleasantness, bliss, permanence, self, [679] it is fourfold in kind. Therefore they are called *four applications of mindfulness*.

“Effort” means: “by this they make effort.” A beautiful effort is “right effort.” Or “right effort” means: “by it they make effort rightly.” Or, it is beautiful, from being devoid of the deformity of the corruptions;¹ and effort, because in the sense of accomplishing benefit and bliss, it brings about the best state, and is instrumental for the chief (*padhāna*) state—hence “right effort.” It is a synonym of energy. It is fourfold as it effects the function of rejecting and not producing immoralities already arisen, and not arisen, and the function of producing and establishing moralities not arisen and arisen. Therefore they are called *the four right efforts*.

Supernormal power is in the sense of effecting as said above.² “Base” in the sense of being fore-runner of that associated (power) and in the sense of being the cause previous to power which is result—thus (we get) “base of power.” It is fourfold as desire, etc. Hence they are called *the four bases of supernormal power*. As has been said: “*The four bases of power are desire as base of power, consciousness as base of power, energy as base of power, investigation as base of power.*”³ These are transcendental. But because of the statement “*if the monk, making desire the dominant influence, gets concentration, he gets one-pointedness of consciousness, this is called desire-concentration*”⁴ and so on, the worldly states (such as contact etc.) are also obtained (as bases of power) by way of the dominant influence of desire etc. From the overcoming of non-faith, idleness, negligence, distraction, confusion it is a controlling “faculty”⁵ in the sense of dominant influence termed the overcoming. In the sense of not shaking, because it is not to be overcome by non-faith etc.:—such is “strength.”

¹ Read *kilesavvrūpattivirahato*.

² Above, p. 438, translated “psychic power.”

³ *Vibhāṅga*, 223, which places *energy* second.

⁴ *Ibid.* 216.

⁵ Read *indriyam* for *iddhiyam*.

Both of these are fivefold, as faith etc. Therefore they are called the five faculties,¹ five strengths.

Mindfulness etc., by being the factor (or means) of an enlightened being,² are the seven enlightenment-factors. And right views etc. in the sense of exit are the eight Path-factors. Hence it was said "seven enlightenment-factors, eightfold Ariya-Path."

When worldly insight arises in him who grasps the body in fourteen ways, the reviewing of the body is application of mindfulness.³ In him who grasps feeling in nine ways, the reviewing of feeling is application of mindfulness. In him who grasps mind in sixteen ways, the reviewing of the mind is application of mindfulness. [680] In him who grasps things (*dhamma's*) in five ways, the reviewing of things is application of mindfulness.

When he, seeing that immorality has never before arisen in his individuality, and has arisen in that of another, strives for its non-arising, "This has arisen in one who behaves in such a way, I will not behave so; this shall not arise in me," it is the first right effort. When he, seeing that by his own conduct immorality has arrived, strives for its reflection, it is the second. To him who strives to produce that *jhāna* or insight which has never before arisen in this individuality,⁴ it is the third. To him who repeatedly produces it (*jhāna* or insight) so that, having arisen, it may not decrease, it is the fourth right effort.

At the time of producing morality by making desire the principal, it is desire as base of power. . . . At the time of abstaining from wrong speech, it is right speech. In this way (these thirty-seven accessories of enlightenment) are obtained (prior to the Path) in various classes of consciousness. And at the time of the arising of these four knowledges they are obtained in one consciousness. At the fruition moment excepting the four right efforts, the remaining thirty-three

¹ Read *pañcendriyāni*.

² Lit. awaking-one (*bujjhanaka*).

³ In the text construe the first line of this paragraph with *nānā-cittesu labbhanti* of p. 680, line 14.

⁴ *Bhāve=attabhāve*.

are obtained. Thus among those which are obtained in one consciousness, the single mindfulness having nibbāna as object is called the four applications of mindfulness, by way of effecting the function of rejecting the notions of pleasantness etc. in the body etc. And one single energy is called the four right efforts by way of effecting such function as the not producing etc. of unarisen (immoral states). But in the remaining (bases of power) there is no decrease nor increase.

And among these,

Nine onefold, one twofold, then four-five-fold,
Eightfold and ninefold—thus they are sixfold.

“*Nine onefold*”—desire, consciousness, rapture, repose, indifference, thought, speech, work, livelihood—these are onefold by way of this desire as base of power etc. They do not enter another portion.

“*One twofold*”—faith is twofold by way of faculty and strength.

“*Then four-five-fold*” means that another one is fourfold, another fivefold. Therein one (namely) concentration is fourfold by way of faculty, strength, enlightenment-factor and Path-factor. Understanding is fivefold by way of these four and the portion of base of power.

“*Eightfold and ninefold*”—another one is eightfold, one ninefold, is the meaning. Mindfulness is eightfold by way of the four applications of mindfulness, faculty,¹ strength, enlightenment-factor, Path-factor. Energy is ninefold by way of the four right efforts, base of power, faculty, strength, enlightenment-factor, Path-factor. So

[681] Accessories of wisdom are fourteen
Unclassified, they are seven in groups,
And thirty-seven in kind. Accomplishing
Their functions, rising in their natural state,
They all arise when Ariyan Path obtains.

Thus far is here “*The being endowed with the accessories of wisdom*” to be known.

¹ Read *-indriya-*.

[B. *Emergence.*]

“*And Emergence-union-with-strength*”—is (a) emergence and (b) union with strength. For worldly insight emerges neither from the sign nor from procedure, because it has the sign for object, and because it has not cut off origination which is the cause (*kāraṇa*) of procedure. Adoptive knowledge does not emerge from procedure, because it has not cut off origination, but it emerges from the sign, because it has nibbāna for object. Thus there is a partial (*ekato*) emergence. Hence it has been said “*Understanding in emerging and in turning from the objective is adoptive knowledge.*”¹ Likewise “*it is adoption because it turns from genesis and rushes into non-genesis,*” “*turning from procedure*”:²—thus should all be understood. These four knowledges emerge from the sign because they have the signless for object; and they emerge from procedure because they have cut off origination. Thus they emerge from both. Hence it has been said “*How does understanding in emerging and in turning from both become knowledge in the Path? Right view in the sense of discerning at the stream-winning Path-moment emerges from wrong views, and it emerges from the attendant corruptions and aggregates; it emerges from all signs objectively. Hence it is said that understanding in emerging and in turning from both is knowledge in the Path. In the sense of bringing forward, right thought emerges from wrong thought. . . . In the sense of grasping, right speech emerges from wrong speech. . . . In the sense of setting up, right work. . . . In the sense of being cleansed, right livelihood. . . . In the sense of upholding, right effort. . . . In the sense of appearing closely, right mindfulness. . . . In the sense of being not distracted, right concentration emerges from wrong concentration, and it emerges from the attendant corruptions and aggregates, and it emerges objectively from all signs. Hence it is said that understanding in emerging and in turning from both is knowledge in the Path.*

In the sense of discerning at the moment of the Path of the

¹ *Paṭisambhīdā* i, 66.

² *Ibid.* i, 67.

once-returner, right views. . . . In the sense of not being scattered, right concentration emerges from the gross fetter of sensuous lust and fetter of hatred, from the gross bias of sensuous lust and bias of hatred. . . . In the sense of discerning at the moment of the never-returning Path, right views. . . . In the sense of not being scattered, right concentration emerges from the minute¹ [682] (remaining) fetter of sensuous lust and fetter of hatred, from the minute (remaining) bias of sensuous lust and bias of hatred. . . . In the sense of discerning at the moment of the Arahatta Path, right views. . . . In the sense of being not scattered, right concentration emerges from lust for matter, from lust for non-matter, from conceit . . . from excitement . . . from ignorance . . . from bias of conceit, from bias of lust for existence, from bias of ignorance; and it emerges from the attendant corruptions and aggregates, and it emerges objectively from all the signs. Hence it is said that understanding in emerging and in turning from both is knowledge in the Path."²

At the time of developing the eight worldly attainments the strength of calm is preponderating. At the time of developing the reviewing of impermanence etc. the strength of insight (is preponderating). But at the moment of the Ariya-Path those (two) states proceed yoked equally in the sense of not exceeding each other. Therefore in these four knowledges also the strength of both is evenly united. As has been said, "*Undistracted concentration which is one-pointedness of consciousness that emerges from the corruptions and aggregates accompanied by excitement has cessation for its sphere. The insight in the sense of reviewing (of the consciousness) which has emerged from the corruptions and aggregates accompanied by ignorance has cessation for its sphere. Thus in the sense of emerging, calm and insight are one in peculiar property (rasa), are evenly yoked,³ do not exceed each other. Hence it is said, that he develops the even yoke of calm and insight in the sense of emergence.*"⁴

Thus here the emergence and union with strength should be understood.

¹ *Anusahagata = tanubhūta. — Tīkā.*

³ Read *yuganamāha*.

² *Ibid.* i, 69 f.

⁴ *Ibid.* 98.

[C. Removal.]

“*Removal of the states to be removed*”—the removal of those states which should be removed by whatever knowledge among these four knowledges should be known. For these befittingly do remove states termed fetter, corruption, wrongness, worldly state, meanness, reversal, knot, evil destiny, canker, flood, yoke, hindrance, infection, clinging, bias, taint, course of immoral action, rising of consciousness.

Therein “*fetters*” are said to be the ten states beginning with lust for matter, because of the fettering of aggregates by aggregates, of karma by fruition, or of beings by ill. Indeed as long as they (arise), there is no cessation of these (*i.e.* aggregates, fruition, ill). There also, lust for matter, lust for non-matter, conceit, excitement, ignorance:—these five are known as fetters of the upper part, because of the fettering of the aggregates etc. that are arising above. [683] Heresy of individuality, doubt, infection by rite and ritual, sensuous lust, hatred:—these five are known as fetters of the lower part, because of the fettering¹ of the aggregates etc. that are arising below.

Corruptions are these ten states:—greed, hate, delusion, conceit, wrong views, doubt, sloth, excitement, shamelessness, recklessness of blame, because they are themselves corrupted and because they corrupt associated states.

Wrongness are these eight states:—wrong views, wrong thoughts, wrong speech, wrong work, wrong livelihood, wrong striving, wrong mindfulness, wrong concentration, from their wrong procedure. Or they are ten together with wrong deliverance,² wrong knowledge.

Worldly states (or conditions) are these eight: gain, loss, fame, disgrace, bliss, pain, blame, praise, because they are not liable to cessation when there is procedure of the world. But here metaphorically by worldly states, fawning, which is the basis of gain etc., and hatred which is the basis of loss etc. are implied:—thus it is to be understood.

Meannesses are five: meanness regarding a dwelling, mean-

¹ Read °*ādisamyojakattā*.

² Read *micchāvimutti*.

ness regarding family, meanness regarding gain, meanness regarding the Law, meanness regarding personal beauty. These proceed in the mode of being unable to bear community with others in these things, such as dwelling, etc.

Reversals are these three: reversal of perception, reversal of consciousness, reversal of views, which proceed thus, that in things impermanent, ill, not-self, foul, there is permanence, bliss, self, or pleasure.

Knots are four, beginning with covetousness, because of the knotting of mental group (*kāya*) and material group; so indeed they are said to be the knot of covetousness-group, the knot of ill-will-group, the knot of the group of the infection by rite and ritual, the knot of the group of the obsession that "this is truth!"

Evil destiny is a synonym for doing what should not be done, and not doing what should be done through desire, hate, delusion, fear. It is called evil destiny because Ariyas should not go by it.

Cankers:—this is a synonym for sensuous lust, lust for becoming (re-birth), wrong views, ignorance from flowing (*savanato*) by way of object as far as adoption (by *dhamma*) and as far as the heavens (by space); or because they flow in the sense of perpetually oozing from unclosed doors (of eye etc.) like water from pot-holes; or because they beget the ill of the stream of existence.

• [684] *Floods*, in the sense of dragging to the sea of becoming and in the sense of being difficult to cross.

Yokes, from not allowing dissociation from the object and dissociation from ill, are synonyms for them (i.e. sensuous lust etc.).

Hindrances are five: sensuous desire etc., in the sense of the blocking, hindering and hiding of consciousness.

Infection:—this is a synonym for wrong views from proceeding with the mode of going beyond the true nature, and from misconstruing the unreal nature of this and that state.

Clingings are four, beginning with clinging to sensuality, mentioned in all modes in the Exposition of the Causal Law.¹

¹ Above, p. 683, translated "grasping."

“*Biases*” are in the sense of growing strong seven, beginning with sensuous lust and stated thus:—bias of sensuous lust, of hatred, of conceit, of views, of doubt, of becoming-lust, of ignorance. For they are bias, because they have grown strong and lie dormant by being repeatedly the condition of the arising of sensuous lust, etc.

*Taints*¹ are three: greed, hate, delusion from being themselves impure and making others impure, like mud besmeared with oil.

Courses of immoral action are these ten:—life-taking, theft, wrong conduct in sensuous pleasure, lying, slanderous speech, harsh speech, frivolous talk, covetousness, ill-will, wrong views by being immoral actions and being courses of evil destinies.

Risings of immoral consciousness are these twelve:—the eight rooted in greed, two rooted in hate, two rooted in delusion. Thus these (four knowledges) fittingly make the rejection of these states beginning with fetters. How? First among the fetters, the heresy of individuality, doubt, infection of rite and ritual, and sensuous lust and hatred, which (latter two) lead to evil doom:—these five states are to be slain by the first (Path-) knowledge. The remaining sensuous lust and hatred which are gross are to be slain by the second knowledge; and those which are refined (sensuous lust and hatred) by the third knowledge. The five beginning with lust for matter are to be slain by the fourth knowledge. In the following (corruptions etc.) wherever we make no qualification by the word “indeed” we shall say, that whatever is to be slain by the higher knowledges, is severally to be slain by the higher knowledges after its tendency to evil doom etc. has been killed by the first Path-Knowledges. Among the corruptions wrong views and doubt are to be slain by the first knowledge; hate is to be slain by the third knowledge: greed, delusion, conceit, sloth, excitement, shamelessness, recklessness of blame are to be slain by the fourth knowledge. Among the wrong states these:—wrong views, lying, wrong work, wrong [685] livelihood are to be slain by the first knowledge; wrong

¹ *Malā*.

thoughts, slanderous speech, harsh speech:—these are to be slain by the third knowledge. And here speech is to be understood as volition. Frivolous talk, wrong striving, mindfulness, concentration, deliverance and knowledge are to be slain by the fourth knowledge. Among the worldly states hatred is to be slain by the third knowledge. Fawning is to be slain by the fourth knowledge, so also the fawning for pomp and for praise is, as some say, to be slain by the fourth knowledge. The meannesses are to be slain indeed by the first knowledge. Among the reversals the reversals of perception, of consciousness, of views holding impermanence to be permanence, not-self to be the self; and the reversal of views holding ill to be bliss, foul to be pleasant:—these are to be slain by the first knowledge. The reversals of perception and of consciousness holding the foul to be pleasant are to be slain by the third knowledge; reversals of perception, and of consciousness holding ill to be bliss are to be slain by the fourth knowledge. Among the knots the bodily knots of infection by rite and ritual, and of conviction that “this is truth” are to be slain by the first knowledge; the knot of ill-will is to be slain by the third; the other (one of covetousness) is to be slain by the fourth. Evil destiny is to be slain indeed by the first knowledge. Among the cankers the canker of wrong views is to be slain by the first knowledge; the canker of sensuality is to be slain by the third knowledge; the other two are to be slain by the fourth knowledge. And the same with the floods and yokes. Among the hindrances the hindrance of doubt is to be slain by the first knowledge; the three: sensuous desire, ill-will, worrying are to be slain by the third knowledge; sloth and torpor and excitement are to be slain by the fourth knowledge; infection is to be slain indeed by the first knowledge. Among the clingings,¹ because lust for matter and non-matter is considered as sense-desire² by way of basis-sense-desire of all the worldly conditions, it falls within the clinging of sense-desire; it therefore is to be slain by the fourth knowledge; the remainder are to be slain by the first knowledge. Among the biases, the biases of wrong views and of

¹ *Upādānesu*.² *Kāma*.

doubt are to be slain indeed by the first knowledge; biases of sensual passion and of hatred are to be slain by the third knowledge; biases of conceit and of lust for existence and of ignorance are to be slain by the fourth knowledge. Among the taints, the taint of hate is to be slain by the third knowledge; the others are to be slain by the fourth knowledge. Among the courses of immoral action, these:—life-taking, theft, wrong conduct, lying, wrong views—are to be slain by the first knowledge; the three:—slandrous speech, harsh speech, ill-will—are to be slain by the third knowledge; frivolous talk and covetousness are to be slain by the fourth knowledge. Among the risings of immoral consciousness, the five, namely, four associated with views, and that associated with doubt are to be slain indeed by the first knowledge; two associated with hatred are to be slain by the third knowledge; the rest are to be slain by the fourth knowledge. Thus any state that is to be slain by any (path-knowledge) is known as rejectable by that (knowledge). Hence it was said that “these (four knowledges) fittingly make the rejection of these states beginning with fetters.”¹

But what! do these (knowledges) reject these states past and future, or [686] those which are present? If moreover they (reject) past and future ones, the effort here becomes fruitless. Why? Because of the absence (of states) to be rejected. If present (states were rejected) it would likewise be fruitless, because the presence of states to be rejected, together with the effort and the development of the Path would be corrupted; or again the corruptions would be dissociated, and there is really no such thing as a present corruption dissociated from consciousness.

This² objection is independent (or uncommon). For it has been denied in Pāli by saying “*He who rejects corruptions rejects past corruptions, rejects future corruptions, rejects present corruptions*”;³ again by saying “*If he rejects past corruptions then he extinguishes what has been extinguished, stops what has ceased, dispatches what has already gone away, puts an end to*

¹ P. 840. ² Read *ayam* for *n'āyam*. ³ *Patisambhidāmagga* ii, 217.

what has passed away, rejects the past which does not exist," and also by saying "he does not reject past corruptions."¹ Likewise by saying "If he rejects future corruptions, then he rejects what has not been born, rejects what has not come to birth, rejects what has not arisen, rejects what has not appeared, rejects the future which does not exist," and also "he does not reject future corruptions."¹ Likewise "if he rejects present corruptions, then the lustful rejects lust, the hateful hate . . . the deluded delusion . . . the entangled one conceit . . . the infected one wrong views, the distracted one excitement . . . the indecisive one doubt . . . the one grown strong rejects bias, the black and white states would go yoked together, the Path-development would be corrupted;" and by saying "he does not reject past corruptions nor future ones, or reject present corruptions,"¹ thus all is denied. But at the conclusion of (the subject in) question:²—"Then there would be no path-development, no realization of fruit, no rejection of the corruptions, no comprehension of the Law,"—it is admitted that "It is not so—there is path-development . . . comprehension of the Law." And when it was asked "how may that be?" this was said:—"For example, a tender tree bears no fruit. Suppose a man should cut its root. The unborn fruits of that tree not being born verily are not born, not being produced are verily not produced, not arising verily do not arise, not appearing verily do not appear. Even so genesis is the condition, genesis is the cause of the coming to birth of corruptions. Seeing tribulation in genesis, consciousness rushes into non-genesis. Because consciousness has rushed into non-genesis, those corruptions, which would have come to birth through the cause of genesis, not being born, verily are not born . . . not appearing, verily do not appear. Thus from the cessation of the condition is the cessation of ill. [687] Procedure is a condition. . . . The sign is a condition . . . exerting is a condition. . . . Because consciousness has rushed into non-exerting, those corruptions which would have come to birth through the cause of exerting, they not being born . . . not appearing verily do not appear. Thus from the cessation of the condition is the cessation

¹ *Ibid.*² Read *pañhāpariyosane na hi*.

of fruition. Thus there is Path-development, there is fruition-realization, there is rejection of corruptions, there is comprehension of the Law."¹

What does this show? It shows the rejection of corruptions which have obtained their plane (of origin). But are corruptions, which have obtained their plane, past or future or present? They are known as "arisen after obtaining their plane." For "arisen" is of different kinds as existing, as having become and departed, as having been made by occasion (*okāsa*), as having obtained the plane. Therein all that is said to be endowed with genesis, decay and break-up is known as "*arisen as existing*." Moral and immoral (states) which, having enjoyed the taste of the object, and having ceased, are said to have been enjoyed and departed, as well as those which, with the remaining conditioned states having arrived at the three moments:—genesis (decay and break-up) and ceased, are said to have become and departed,² are known as "*arisen as having become and departed*." Because that karma which, spoken of in such a way as "By him whatever karmas were done formerly," being past, inhibits a different result, and gives occasion to its own result, therefore the result, for which occasion is made and which, though not yet arisen, invariably arises when occasion is thus made, is known as "*arisen as having been made by occasion*." Immorality in the various planes not yet removed is known as "*arisen as having obtained the plane*." And here the difference between plane and plane-obtained should be understood. Plane means the five aggregates existing in (any of) the three planes as having become objects of insight. By "plane-obtained" are known the kinds of corruptions fit to arise in those aggregates. Because the plane is said to be obtained by that (kind), therefore that is called plane-obtained. But the plane is not by way of object. For corruptions arise by way of object, with reference to all past and future aggregates and aggregates comprehended by (saints) purged of the cankers, like those of Soreyya the banker,³ Nanda the young brahman⁴ etc. with reference to the

¹ *Ibid.* ii, 218.

² Read *hutvāpagatasankhatam*.

³ *Dhammapada aṭṭhakathā* 1, 325 f.

⁴ *Ibid.* ii, 49.

aggregates of Mahākaccāna, Uppalavannā, etc. And if such corruption should be known as “plane-obtained,” no one would reject the root of becoming because that is not to be rejected. But “plane-obtained” should be understood by way of basis. For wherever aggregates not comprehended by insight arise, there in them lie dormant from their genesis the kinds of corruptions which are the root of the round (of births)—and this, in the sense of being unrejected, should be understood as “plane-obtained.”

[688] And there (among such aggregates) those aggregates of any one in which the corruptions lie dormant, in the sense of being unrejected, are called the basis of those corruptions, and not aggregates belonging to others. And past aggregates, and not the others (i.e. future and present) are the basis of corruptions which lie dormant unrejected in past aggregates. And the same with future ones etc. Likewise aggregates of the realm of sense, and not the others are the basis of corruptions which lie dormant unrejected in aggregates of the realm of sense. And the same with the realms of matter and non-matter. But among stream-winners etc. the kinds of corruptions, which are the root of the round (of births) in the aggregates of any Ariya-person are rejected by this and that Path. Because those aggregates of his are not the basis of those rejected corruptions, which are the root of the round (of births), they do not get the appellation of plane. Because, to the average person, the corruptions which are the root of the round (of births) are not wholly rejected, any karma that is being done is either moral or immoral. Owing to the corruption of his karma the round (of births) rolls on. It should not be said that for him this root of the round (of births) lies only in the material aggregate, not in feeling and other aggregates; or only in consciousness-aggregate, not in material and other aggregates. Why? Because it lies dormant without distinction in the five aggregates. How? Like the peculiar property of the earth etc. in a tree. For as were a great tree to grow on the surface of the earth depending on the peculiar property of the earth and the peculiar property of water, owing to which causes it grows in root,

stem, branch, twig, sprout, leaf, flower, fruit and fills the sky, and continuing into a series of trees through a succession of seeds, lasts till the end of the cycle, it should not be said that the peculiar property of the earth etc. is only in the root, and not in the stem etc. . . . or only in the fruit, and not in the root etc. Why? Because it goes without distinction through the root and all (other parts). And as were any man, disgusted with the flowers, fruits etc. of the tree, to pierce its four sides with a poisonous thorn known as maṇḍūka-thorn, and the tree, being touched by that poison, would reach the nature of not growing, owing to the entire exhaustion of the peculiar property of earth and the peculiar property of water, and would be unable to give birth again to the series, even so a man of good family, repelled by the procedure of aggregates, begins the development of the Four Paths in his own life-continuum,¹ just as the man pierced the four sides of the tree with poison. Then the life-continuum of his aggregates, by that contact with the poison of the Four Paths, reaches the nature of not coming to birth again in future because, from the entire exhaustion of the corruptions, which are the root of the round (of births), all his different karmas, such as bodily acts, will have reached just the inoperative state, [689] and are unable to give birth to the continua of different becomings. Simply by the cessation of the last consciousness he, like fire without fuel, being devoid of clinging enters Parinibbāna. Thus the difference (between plane and) plane-obtained should be understood.

Further, "arisen" is fourfold, as habitual, object-seizing, undiscarded, unremoved. Therein the *arisen as existing* is even the arisen as habit. And when the object goes into the avenue of the eye etc., the kinds of corruptions, which formerly did not arise but would certainly arise later, owing to the object being seized, are said to have "arisen through the object being seized," like the kind of corruptions that arose in Mahātissa the Elder, who while roaming for food in Kalyāṇagāma, saw an object unsuitable (to monkhood). The kinds of corruptions which have not been discarded by either calm

¹ *Santāna.*

or insight, and which have not yet come up to the continuum of consciousness are, owing to the absence of condition hindering their arising, known as “arisen as undiscarded.” And because those (corruptions) though discarded by calm and insight, have not yet been removed by the Ariya-Path and have not got beyond the nature of arising, they are known as “arisen as unremoved,” like the kind of corruptions which arose to an elder who, attainer of the eight attainments, going through the sky, heard the song of a woman singing sweetly as she plucked flowers in a garden of flowering trees. These three kinds:—arisen as object-seizing, undiscarded,¹ unremoved, should be understood as going together with the “plane-obtained.” In these different kinds of “arisen” which have been stated, the four that are known as existing, as having become and departed, as having been made by occasion, habitual, are not to be rejected by any knowledge, as they are not to be slain by the Path. As for the “arisen” which is termed plane-obtained, object-seizing, undiscarded, unremoved:—because this and that worldly and transcendental knowledges arise, destroying them as they arise, therefore they are all to be rejected. Thus here is to be known the rejection of whatever states are to be rejected by whatever (knowledge).

[D. *Functions.*]

“*The comprehension functions which
Are stated at the penetration-time :—
All should be known by nature intrinsic.*”

Functions in fours have been spoken of:—that of comprehending, of rejecting, of realizing, of developing at one and the same moment of each of these four knowledges at the time of comprehending the Truths. These should be known in their intrinsic nature. [690] For this has been said by the Ancients: “As a lamp simultaneously in one moment fulfils four functions: it burns the wick, dispels darkness, diffuses light, exhausts the oil, even so the Path-knowledge simultaneously in one moment comprehends the four truths: it comprehends ill by

¹ Read °*gahūtāvikkhambhita*—

apprehending • comprehension, it comprehends origination by comprehending the rejection, it comprehends the Path by comprehending development, it comprehends cessation by comprehending the realization. What has been said? Making cessation the object he attains, sees, penetrates the four truths." This has also been said: "*Monks, he who sees ill, sees also origination of ill, sees also cessation of ill, sees also the Path leading to the cessation of ill.*"¹ Thus all should be understood. Further this has been said: "*The knowledge of one endowed with the Path is knowledge also in ill, is knowledge also in origination of ill, is knowledge also in cessation of ill, is knowledge also in the Path leading to cessation of ill.*"² As the lamp burns the wick, so the Path-knowledge comprehends ill. As the one dispels darkness, so the other rejects origination. As the one diffuses light, so the other develops the Path which is termed the Law of right thought etc. owing to the causal relation of co-existence etc. As the one exhausts the oil, so the other realizes cessation which is the exhaustion of corruptions. Thus the application of the simile should be understood.

Another method: As the sun rising fulfils four functions simultaneously with its appearance: it lights up what is considered as matter, dispels darkness, shows light, allays the cold, even so the Path-knowledge . . . comprehends cessation by comprehending the realization. Here also as the sun lights up what is considered as matter, so the Path-knowledge comprehends ill. As the one dispels darkness, so the other rejects origination. As the one shows light, so the other develops the Path through the causal relation of co-existence etc.³ As the one allays the cold, so the other realizes cessation, the tranquillizing of the corruptions. Thus the application of the simile should be understood.

A further method: as a boat fulfils four functions simultaneously, in one moment: it leaves the near bank, cuts the current, [691] carries the cargo, reaches the further bank, so the Path-knowledge . . . comprehends cessation by com-

¹ *Samyutta* v, 437.² *Patisambhidā* i, 119.³ Read *sahajātādi*.

prehending realization. Here also as the boat leaves the near bank, so the Path-knowledge comprehends ill. As the one cuts the current, so the other rejects origination. As the one carries the cargo, so the other develops the Path through the causal relation of co-existence etc. As the one reaches the further bank, so the other realizes cessation which is the further bank. Thus the application of the simile should be understood.

Thus are penetrated as one, in the sense of true nature (*tath'atthēna*), in sixteen modes, the four functions of this knowledge, proceeding by way of the four functions in one moment at the time of comprehending the Truths. As it has been said: "*How in the sense of true nature are the four Truths penetrated as one? In sixteen modes in the sense of true nature are the four Truths penetrated as one. Of ill the sense of oppressing, the sense of being conditioned, the sense of burning, the sense of perversion—such is the sense of its true nature. Of origination the sense of exerting, the sense of being the source, the sense of fettering, the sense of impeding—such is the sense of its true nature. Of cessation the sense of being the escape, the sense of seclusion, the sense of being unconditioned, the sense of being deathless—such is the sense of its true nature. Of the Path the sense of being the exit, the sense of being the condition, the sense of seeing, the sense of being the dominant influence—such is the sense of its true nature. In these sixteen modes in the sense of true nature are the four truths taken together as one. That which is taken as one is (its) oneness. What is oneness, he penetrates by one knowledge. Thus the four truths are penetrated as one.*"¹

¹ *Ibid.* ii, 107. "Though the Path-knowledge makes cessation the object, it arises penetrating and realizing that true nature which is in ill etc. as their truth, non-perversion, intrinsic nature by dispelling the delusion covering that true nature. Hence subsequently the sixteen aspects of the Truth appear in their true nature to the Ariya like a pure jewel in the hand"—*Tikā*. [Maggañānaṃ hi nirodham eva ārammaṇaṃ karontaṃ pi yo yo dukkhādisu tacchāvīpallāsabhūtabhāvasaṅkhāto saccaṭṭho tappaticchādakasammohavidhamsanena tam yāthāvato paṭivijjhantaṃ paccakkhaṃ karontaṃ eva pavattati, yato aparabhāge pi piṇānādayo soḷasa pi saccaṭṭhā ariyassa hatthāmalakam viya yāthāvato upatṭhanti.]

• Thereat objection might arise:—when there are other meanings of ill etc. such as that of disease, boil and so on, then why are just four stated? We say in reply here:—Because they are manifest by the discernment of other truths.

For herein “*Which is knowledge in ill? The understanding which arises with reference to ill understands*”¹ etc.—in this way the truth-knowledge has been said by way of each truth as object. “*Monks, he who sees ill, also sees its origination*”² etc.—in this way it has been said by way of making one truth the object and accomplishing the function also in the rest.

Herein when one makes each function the object, then through discerning origination there is manifested, in its intrinsic nature, the conditioned sense of ill which has the characteristic of oppression, (why?) because it is exerted, conditioned, grouped by origination which has the characteristic of exerting. And because the Path takes away the burning of corruptions and is very cool [692] therefore by discerning this Path the sense of burning (of ill) is manifested, as the ugliness of Sundarī was manifested to the venerable Nanda by his seeing of an heavenly nymph.³ And by discerning cessation which is not liable to perversion, the sense of perversion is manifested. Thus it needs saying no further. Likewise by discerning ill, the sense of origination as source, which (origination) by its nature has the characteristic of exerting, is manifested as the ailment-giving nature of food is manifested, when one sees ailment arisen from eating unsuitable food. By discerning cessation which has become dissociation, the sense of origination as fettering (is manifested). By discerning the Path which has become an exit, the sense of impeding (of origination is manifested). Likewise by discerning origination which is not separated (from corruptions), the sense of cessation as separation (or aloofness), which has the characteristic of escape, is manifested. By discerning the Path the sense of the unconditioned (is manifested). Indeed, by him the Path in the stream of existence which is without beginning has never been seen. And that (Path) is

¹ *Ibid.* i, 119.

² *Samyutta* v, 437.

³ *Jātaka* ii, 92 f.

indeed conditioned on account of having causal relations:— thus the unconditionedness of the uncaused state becomes very evident. And by discerning ill the sense of deathlessness is manifested. For ill is poison, deathlessness is nibbāna. Likewise by discerning origination the sense of the Path which has the characteristic of exit is manifested as condition:— “This (origination) is not the condition of the attainment of nibbāna; this (Path) is the condition.” By discerning cessation the sense of discerning (is manifested), as clearness of eye is manifested to one who sees very fine objects thinking, “my eye is indeed very clear.” By discerning ill the sense of dominant influence (is manifested), as by seeing a pauper afflicted with various diseases the grandeur of a lordly person (is manifested). Thus here, because of the manifestation of each (meaning) by virtue of its own characteristic, and of the other (meanings) by virtue of discerning another Truth, four meanings have been stated of each (truth). But at the Path-moment all these (sixteen) meanings go to penetration by a single knowledge with four functions in ill etc. But those who desire manifold apprehension (of the truths), to them the answer has been said in the *Kathāvatthu*¹ in *Abhidhamma*.

[E. *Comprehensions*.]²

Now among the four functions of comprehending etc. which have been spoken of—

Threefold is comprehension, and likewise
Rejection, also realization;
And twofold development is allowed:
Here the conclusion should be understood.

“*Threefold is comprehension*”—comprehension of the known, comprehension of scrutiny, comprehension of rejection, thus comprehension is threefold.

Therein after the outline thus “*The understanding which is higher knowledge is knowledge in the sense of what is known*”³ [693] the concise statement is: “*whatever states are known by*

¹ Cf. *Points of Controversy*, 130.

² *Pariññā*. See also p. 732.

³ Read *ñātathena; Patīsambhidā* i, 87.

higher knowledge have been known”¹ and the full statement is: “Monks, all is to be thoroughly known. And, Monks, what is the all that is to be thoroughly known? Monks, the eye is to be thoroughly known etc.”²; as such has comprehension of the known been stated. The thorough knowing of mind-matter with causal relations is its special plane. After the outline thus: “The understanding which is comprehension is knowledge in the sense of scrutinizing”³ the concise statement is: “whatever states are comprehended have been scrutinized”¹ and the full statement is: “Monks, all is to be comprehended. And, Monks, what is the all that is to be comprehended? Monks, the eye is to be comprehended etc.”²—as such has scrutinizing comprehension been stated. From the group-contemplation up to adaptation is its special plane, as it proceeds by way of scrutinizing that such is impermanence, ill, not-self. After the outline thus:—“The comprehension which is rejection is knowledge in the sense of abandoning”⁴ that (comprehension) spoken of fully as “Whatever states are rejected have been abandoned,”¹ and proceeding in such wise as: “By the reviewing of impermanence one rejects the perception of permanence etc.,” is the comprehension of rejection. From the reviewing of breaking-up to the Path-knowledge is its plane. Here, this (last comprehension) is intended. Or, because comprehensions of the known and of scrutiny serve that (third), and because whatever states one rejects are certainly known and scrutinized, therefore the three comprehensions should in this way be understood as the function of the Path-knowledge.

And likewise rejection—rejection also, like comprehension, is threefold:—discarding rejection, partial rejection, extirpating rejection. Therein the rejection of opposite states, such as the hindrances etc., by this and that worldly concentration, like that of water-weeds by a pot thrown into water full of weeds, is known as discarding rejection. But in the Pāli only the discarding of the hindrances has been stated:—“The discarding rejection of the hindrances by one who de-

¹ Cf. *Ibid.* 22 f.

² *Ibid.* 5, 22. .

³ *Ibid.* 87.

⁴ *Ibid.*, where, as also on p. 732 above, the reading is *Pahānayaññā*, “The understanding which is rejection,” etc.

velops the first *jhāna*.”¹ That should be understood to have been spoken because (the rejection) was evident. For hindrances do not overwhelm consciousness suddenly in the preceding, or subsequent portions of the *jhāna*. Initial application etc. (are discarded) only at the moment of inducing (*jhāna*). Therefore discarding of the hindrances is evident. That rejection of this and that rejectable state by this and that opposing knowledge-factor [694] which forms part of insight, like (the rejection of) darkness by a blazing lamp at night, is known as partial rejection as follows:—the rejection of the heresy of individuality by the classification of mind and matter, of the theories of no-condition and dissimilar conditions and of the taint of doubt by the grasping of causes, of the seizing of the mass² as “I,” “mine” by group-contemplation, of the notion (or perception) of what is not the Path as the Path by determining (both) the Path and what is not the Path, of the theory of annihilation by discernment of the rise, of the theory of eternalism by discernment of the fall, of the perception of the fearful as without fear by the appearance of fear, of the perception of sweetness of life by the discernment of tribulation, of the perception (or notion) of enjoyment by the reviewing of repulsion, of the absence of desire for release by desire for release, of non-analysis by an analysis, of non-indifference by indifference, of seizing what is contrary to the Truths by adaptation. Or, as regards the eighteen great insights,³ the rejection of the perception of permanence by the reviewing of impermanence, of the perception of bliss by the reviewing of ill, of the perception (or notion) of the self by the reviewing of not-self, of delight by the reviewing of repulsion, of passion by the reviewing of dispassion, of origination by the reviewing of cessation, of clinging by the reviewing of relinquishment, of the perception of density by the reviewing of extinction, of exerting by the reviewing of the fall, of the perception of fixedness by the reviewing of change, of the sign by the reviewing of the signless, of hankering by the review-

¹ *Ibid.* 27.

² *Kalāpa*, lit. a quiver (of arrows).

³ Above, p. 762, with slight changes in the rendering of Pāli words.

ing of the unbankered, of false conviction by the reviewing of emptiness, of the clinging to conviction of essence by insight of higher understanding of states, of the false conviction of confusion by the knowledge and discernment of the true nature of things, of the false conviction of attachment by the reviewing of tribulation, of non-analysis by the reviewing of analysis, of the false conviction of fetters by the reviewing of separation from the round (of births):—even this is partial rejection. Therein (in these eighteen great insights), as the rejection of the perception of permanence etc. is by the seven insights beginning with the reviewing of impermanence, it has been stated in the reviewing of breaking-up.

Reviewing of extinction is the knowledge of one who sees the extinction thus “it is impermanent in the sense of differentiating the density and of extinguishing.” Rejection of the perception of density is by that (knowledge).

Reviewing of the fall :—

“ The fixing both
(Unseen and seen) as one by following
The object, on cessation being intent—
This is the seeing of the sign of falling.”¹

It is that intentness which is so spoken of and which, discerning the breaking-up of complexes visually and by inference, is intent on cessation that is termed that very breaking-up. It is through it that exertion is rejected. [695] The consciousness of one who has the insight that “those (states) for whose sake one may exert oneself are thus liable to fall” does not incline towards exertion.

Reviewing of change is going beyond this and that classification (of states) and seeing some other procedure by way of the sevenfold (attention) to matter etc. Or it is the seeing of the change of an arisen (state) in two modes by decay and death. It is through it that the perception of fixedness is rejected.

Reviewing of the signless is the reviewing of impermanence. It is through it that the sign of permanence is rejected.

¹ Above, p. 783.

Reviewing of the unhooked is the reviewing of ill. It is through it that the hankering after bliss and of the longing for bliss is rejected.

Reviewing of emptiness is the reviewing of not-self. It is through it that the conviction that the self exists is rejected.

Insight of higher understanding of dhamma :—

“ Analyzing how the object breaks
And empty seems, he gets the higher kind
Of understanding.”¹

So described, insight proceeds, knowing the object such as matter etc., and seeing the breaking-up of that object and the identifying consciousness, and seizing emptiness by way of breaking-up as “ complexes break up, complexes have death. There is nothing else whatever besides.” And that higher understanding, making it insight into states, is called insight of higher understanding of states. From the seeing well of the absence of the essence of permanence and the absence of the essence of the self, the clinging to and conviction of essence is rejected by it.

Knowledge and discernment of the true nature of things—is the grasping of mind and matter with causal relations. By it is rejected the conviction of confusion proceeding in such wise as “ Indeed was I not in the past ? etc.”² and “ the world comes into being through a creator ” etc.

Reviewing of tribulation is the knowledge of discerning tribulation in all existences etc., a knowledge which arises by way of the appearance of fear. By it is rejected the conviction of attachment thus: “ One sees nothing to be attached to.”

Reviewing of analysis is analytic knowledge making a means for release. Non-reflection is rejected by it.

Reviewing of separation from the round (of births) is indifference to complexes and adaptation. It is said that then his consciousness shrinks, retracts, sinks from all that is considered as complexes, as a water-drop on a lotus-leaf bent ever so little.³ Therefore the conviction of the fetters is

¹ Above, p. 783.

² *Samyutta* ii, 26.

³ Above, p. 802.

rejected by it. [696] The meaning is, that the rejection is of the conviction of corruptions, beginning with the fetter of sensuality and of the procedure of the corruptions.

Thus fully should partial rejection be understood. And in the Pāli it has been said concisely: "*To him who develops concentration belonging to penetration, there is the partial rejection of what is considered as views.*"¹

That rejection by the Ariya Path-knowledge, by which there is no re-procedure of states such as the fetters etc. as of a tree struck by lightning disc, is known as extirpating-rejection, concerning which it is said "*The extirpating-rejection is to one who develops the transcendental Path leading to extinction.*"² Thus of these three rejections only the extirpating-rejection is intended here. But since to the meditator the preceding³ rejection of discarding and the partial rejection but serve that (third), therefore the three rejections should be understood in this way as functions of Path-knowledge. All the actions done formerly by a man who, after killing a rival king, attains kingship are indeed spoken of as having been done by the king.

*Also realization*⁴—although it is divided into two kinds as worldly realization and transcendental realization, it is three-fold, as the transcendental is divided by way of discerning and developing.

Therein the touching with the first jhāna etc. in such wise as "I have got, I have lived the first jhāna, I have realized the first jhāna" etc. is known as worldly realization. Touching is by attaining; it is touching by the touch of knowledge through visualizing as "I have attained it." Indeed, concerning this meaning, it has been shown in outline, that "realizing-understanding is knowledge in the sense of touching"; and the exposition of realization has been stated as "*whatever states have been realized have been touched.*"⁵

Further, though not produced in one's own continuum, those states, which are known by knowledge entirely inde-

¹ *Paṭisambhīdā* i, 27.

² *Ibid.* i, 26.

³ Read *pubbabhāge*.

⁴ This should not be given a separate heading F as is done in the Pāli text, p. 696, since it comes under E (p. 851 of translation) and not in the verse on p. 832 (*tr.*) which gives the subjects for the headings A, B, C, D, E.

⁵ *Ibid.* i, 35.

pendent of another are realized. Hence it has been said: “*Monks, all should be realized. What, monks, is the all that is to be realized? The eye, monks, should be realized*” etc.¹

It has further been said: “*Seeing matter he realizes, seeing feeling . . . [697] . . . consciousness, he realizes. Seeing eye, decay and death, nibbāna connected with the deathless, he realizes. Thus whatever states have been realized have been touched.*”¹

And the discerning of nibbāna at the moment of the first Path is realization which is discernment. In the moments of the remaining Paths the realization is development. This twofold realization is intended here. Therefore the realization of nibbāna by way of discerning and developing should be understood as the function of this (transcendental) knowledge.

“*And twofold development is allowed*”—development is recognized as two: worldly and transcendental.

Then the producing of worldly morality, concentration and understanding and the habituating of one’s continuum with them² is worldly development. The producing of transcendental (morality, concentration, understanding) and the habituating of one’s continuity with them² is transcendental development. Of them the transcendental is intended here. For this fourfold knowledge produces transcendental morality etc. by being the causal relations of co-existence etc. to them. And he habituates his continuum with them—thus only transcendental development is its (Path-knowledge’s) function. Thus

“The comprehension functions which
Are stated at the penetration-time . . .
All should be known by nature intrinsic.”³

Thus far

“*The man discreet, on virtue planted firm,
In intellect and intuition trained,*”

in what has been said as “One should develop it . . . fulfilling⁴ the two purities which are its ‘roots,’ and the five purities

¹ *Ibid.*

² Read *tāhi*.

³ P. 832.

⁴ Read *sampādentena*.

which are its 'body,'"¹ to the intent that the system, in the development of understanding which comes in its true form (*sarūpeṇa*) may be discerned, has been fully treated.

The query "How should it be developed?"¹ is thus answered.

Thus is ended the twenty-second chapter called the exposition of purity of knowledge and discernment in the section of the development of understanding in the Path of Purity, composed for the purpose of gladdening good folk.

¹ Above, p. 514.

CHAPTER XXIII

[698] EXPOSITION OF THE ADVANTAGES OF DEVELOPING UNDERSTANDING

WE shall speak on the subject mentioned already:¹ "What are the advantages of developing understanding?" The developing of understanding verily brings hundreds of advantages. It is not easy to deal with them in full detail even in a long time. Briefly they are (1) the destruction of the various vices, (2) the enjoyment of the essence of Ariyan fruit, (3) the ability to enter upon the attainment of trance,² (4) the bringing about of the state of being worthy of offerings, and so on.

(1) Of these, *the destruction of the various vices* is that which is stated by way of the heresies of individuality and so on since the time when name-and-form is analysed. This is the advantage of developing worldly understanding. The destruction of the various vices is stated by way of the fetters and so on at the moment of the Ariyan Path: this is the advantage of developing transcendental understanding:

Just as the thunderbolt with dreadful speed
Falls on and crushes mountains of hard rock,
And as the fire fanned by the furious wind
The jungle burns, and as the disc of sun
Kills darkness by its own effulgent heat,
So doth developed understanding break
The net of the corruptions lying long
In evils all. Know then³ th' advantages
As to be gotten in this very life.

¹ The beginning of Ch. XIV., p. 505, above.

² *Nirodha*, "cessation" of perception and feeling. "Trance" is employed here to avoid confusion with "cessation," a common synonym for nirvana.

³ *Ato* (= *tasmā*), reading *sandīṭṭhikam ato*.

(2) *The enjoyment of the essence of Ariyan fruit.* The advantage of the developing of understanding is not merely the destruction of the corruptions, but also the enjoyment of the essence of Ariyan fruit. [699] For the fruit of monkhood, such as stream-winning, is called Ariyan fruit. The enjoyment of its essence is in two modes: at the Path-process and at procedure by way of the attainment of the fruit. Of these two the procedure has been shown under the path-process. Further this sutta should be taught to convince those who say, that just the putting away of the fetters is called the fruit, and that there is no other state:—“*How is understanding due to the subsiding of exertion called knowledge about the fruit?*”¹ *At the moment of the path of stream-winning, right outlook in the sense of seeing emerges from wrong outlook, from the corruptions and aggregates which follow it, and from all the signs external to these. Owing to the subsiding of that exertion right outlook arises. It is the fruit of the Path.*”² Other evidences³ are: “*The four Ariyan Paths, and the four fruits of monkhood—these states have immeasurable objects. The sublime state is the cause by way of contiguity of the immeasurable state*” and so on.

Now in order to show the procedure on attainment of the fruit this act of questioning (is made): Which is the attainment of the fruit? Who enter upon it? Who do not enter upon it? Why do they enter upon it? How does one enter upon it? How does it persist? And how does one emerge? What follows the fruit immediately? After what is the fruit immediate?

Of these, *Which is the attainment of the fruit?*—it is that ecstasy which is at cessation of the Ariyan fruit.

Who enter upon it and who do not? None of the average folk can enter upon it. Why? Because they have not got so far. All Ariyans enter upon it. Why? Because they have got so far. But persons in a higher stage do not enter upon a lower attainment, because, they having reached the next state of the man, the (latter attainment) has sub-

¹ Read °*pasaddhipaññā phale ñāṇam.*

² *Paṭisambhidā* i, 71.

³ *Sādhakāni.*

sided. (Persons) in a lower stage do not enter upon a higher attainment, since it has not been reached. (People) attain, to each his own fruit. This is here the conclusion.

But some say that the stream-winners and the once-returners also do not enter upon the attainment, but the two higher classes (i.e. non-returners and saints) do; giving, as their reason, that the latter two classes are fulfillers of concentration.¹ But that is no reason, since an average person also enters upon worldly concentration that he has himself attained. What does it avail to be thinking of a reason or otherwise? Is it not said in the Pāli text, "*Which ten states of adoption arise by way of insight? [700] For the sake of the attainment of the path of stream-winning it vanquishes origin, proceeding . . . despair, the external sign of activities—hence adoption. For the sake of the attainment of the fruit of stream-winning, the path of once-returning . . . the fruit of saintship, the life of emptiness, the life of the signless, it vanquishes . . . the external sign of activities—hence adoption.*"² Therefore all Ariyans enter each upon his own attainment. Thus one should conclude.

Why do they enter upon it?—For the sake of happy life under present conditions. For just as a king enjoys the pleasures of kingship, a deva enjoys deva-bliss, so the Ariyans enter upon the attainment of the fruit at the desired moment after making a limit of time, saying "We will enjoy the Ariyan transcendental happiness."

How does one enter upon it and how does it persist, and how does one emerge? The attainment is entered upon in two ways: by not attending to any other object than Nirvana, by attending to Nirvana. As has been said: "*Friends, there are two causes of the heart's deliverance which is void of phenomenal relations:—non-attention to all that is phenomenal and attention to the element that is not phenomenal.*"³ This herein is the order of entering:⁴ The Ariyan disciple who wishes to enter upon the attainment of the fruit should view in seclusion and solitude the activities by way of rise and fall and so on. As

¹ Whereas the first two classes are fulfillers of morality.

² *Patsambhidā* i, 68.

³ *Majjhima* i, 296.

⁴ Read °kkamo.

the discerning knowledges arise in him one after another, his mind becomes fixed on trance, by way of the attainment of fruit immediately after the knowledge of adoption, which has the activities for its object. As his mind is inclined towards the attainment of fruit, in the probationer, the fruit, not the Path, arises.

But some there are who say, that a stream-winner sets up insight, saying: "I will enter upon the attainment of fruit," and becomes a once-returner; and a once-returner in the same way becomes a non-returner. They should be told, that in that case a non-returner should become a saint, a saint a silent Buddha, and a silent Buddha a perfect Buddha. Hence there is nothing else (besides the fruit that counts). This opinion should be rejected and not adhered to in view of the text.¹ Just this should be adhered to: that for the probationer the fruit, not the Path, arises. If one has attained to the path of the first Jhāna, then the fruit that arises is of the first Jhāna: if the path attained be the second or any other Jhāna, then the fruit is of that particular Jhāna. Thus is his entering upon the attainment.

[701] It persists in three ways from the expression: "*Friends, there are three causes of the persistence of the heart's deliverance which is void of phenomenal relations: non-attention to all that is phenomenal; attention to the element that is not phenomenal; and precedent preparation.*"² Of these, *precedent preparation* is the limit of time previous to the attainment. The persistence lasts so long as the time limited by him:—"I will emerge at such and such a time" has not arrived. Thus is the persistence.

The emergence takes place in two ways, as it is said in "*Friends, there are two causes of the emergence from the heart's deliverance which is void of phenomenal relations:—attention to all that is phenomenal and non-attention to the element that is not phenomenal.*"³ Therein "*all that is phenomenal*" means the phenomenal in form, feeling, perception, activities, and in consciousness. Though he may not attend to all of them

¹ On the ten states of adoption just quoted.

² *Majjhima* i, 297.

³ *Ibid.* i, 296.

together, they have been stated as a whole. "Therefore the emergence from the attainment of fruit takes place in him who attends to that which is the object of subconsciousness. Thus should emergence be understood.

What follows the fruit immediately, and after which is the fruit immediate? Immediately after the fruit comes just the fruit, or else subconsciousness. The fruit is immediately after the path, after the fruit, after the adoption, or after the sphere of neither perception nor non-perception.

Of these, the fruit that is immediately after the path is the one at the path-process. The fruit that is immediately after the fruit means every fruit that is subsequent to every preceding fruit. The fruit that is immediately after the adoption is every preceding fruit that is in attainments of the fruit. By the adoption here adaptive knowledge is to be understood. For this has been said in the Paṭṭhāna: "*The adaptive knowledge of the saint renders service to the attainment of fruit by way of contiguity. The adaptive knowledge of probationers renders service to the attainment of fruit by way of immediate contiguity.*"¹ The fruit that comes immediately after the sphere of neither perception nor non-perception is the fruit by which one emerges from trance.

Of these, excepting the fruit which has appeared at the path-process, all the rest come about by way of the attainment of fruit. Thus by way of arising at the path-process or the fruit-attainment.

The fruit of monkhood is most excellent,
In which all sufferings are quieted.
As pleasant, calm and aims at deathlessness;
As purged of all the world's material things.

[702] As honey with ambrosia is mixed.

So it pervades with pure and nourishing bliss,
Of passing sweetness. Since the wise who have
Developed understanding find such bliss.
Incomparable essence of the Ariyan (folk).
The enjoyment of the essence of the Ariyan fruit
Is of insight-development the good result.

¹ *Tikapaṭṭhāna* ii, 159.

3 (3) *The ability to enter upon the attainment of trance.* Not merely the enjoyment of the essence of Ariyan fruit, but also this ability to enter upon the attainment of trance should be understood as an advantage from developing understanding.

Herein, in order to set forth this attainment of trance this work of questioning (is asked):—What is the attainment of trance? Who enter upon it? Who do not enter upon it? Where do they enter upon it? Why do they enter upon it? And how does one enter upon it? How does it persist? And how does one emerge? Towards what is the mind of him who has emerged inclined? And what is the difference between him who is dead and him who has entered upon the attainment? Is the attainment of trance conditioned or unconditioned, worldly or transcendental, accomplished or unaccomplished?

Of these, *What is the attainment of trance?* It is the not-proceeding, owing to cessation, of states of mind and mental properties.

Who enter upon it and who do not?—All average persons, stream-winners, once-returners, and non-returners, and saints with “dry insight” do not enter upon it. But those non-returners and saints who have obtained the eight attainments enter upon it. For this has been said: “*From being endowed with the twofold strength, and from the tranquillizing of the three activities, from the behaviour of the sixteen kinds of knowledge and of the nine kinds of concentration, the understanding as controller¹ is the knowledge of the attainment of trance.*”² And this attainment is not within the reach of other than non-returners and saints who have reached the eight attainments; it is they, not others, who enter upon it.

Herein, what is the twofold strength? . . . what is the controller? We need not say anything about these. Everything has been said in the exposition of this outline, as it has been said: “*With the twofold strength’ means the two strengths: the strength of calm, and the strength of insight. [703] What is the strength of calm? The collectedness, non-scattering of mind*

¹ *Vasībhāvātā paññā.*

² *Paṭisambhidā i, 97.*

by virtue of freedom is the strength of calm. The collectedness, non-scattering of mind by virtue of good-will . . . of the perception of light . . . of non-distraction . . . of the inhalings of breath while reviewing the renunciation of the world . . . of the exhalings of breath while reviewing the renunciation of the world is the strength of calm. In what sense is it the strength of calm? Because of the first jhāna one does not tremble for the hindrances—thus it is the strength of calm. Because of the second jhāna one does not tremble for applied and sustained thinking . . . because of the attainment of the sphere of neither perception nor non-perception one does not tremble for the perception of the sphere of nothingness. Thus is it the strength of calm. One does not tremble, shake or quake from distraction and the corruptions and aggregates accompanied by distraction :—thus is it the strength of calm. This is the strength of calm.

“What is the strength of insight? The reviewing of impermanence is the strength of insight. The reviewing of ill . . . the reviewing of the not-self . . . the reviewing of repulsion . . . the reviewing of dispassion . . . the reviewing of cessation . . . the reviewing of renunciation is the strength of insight. The reviewing of impermanence as to matter. . . . The reviewing of renunciation as to matter is the strength of insight. The reviewing of impermanence as to feeling . . . as to perception . . . as to activities . . . as to consciousness . . . as to eye . . . as to old age and death . . . the reviewing of renunciation as to old age and death is the strength of insight.

“In what sense is it the strength of insight? By reviewing impermanence one does not tremble at the perception of permanence—thus is it strength of insight. By reviewing ill one does not tremble at the perception of bliss. . . . By reviewing the not-self one does not tremble at the perception of self. . . . By reviewing repulsion one does not tremble with delight. . . . By reviewing dispassion one does not tremble with passion. . . . By reviewing cessation one does not tremble at origin. . . . By reviewing renunciation one does not tremble at attachment—thus is it strength of insight. One does not tremble, shake or quake at ignorance and the corruptions and aggregates accom-

panied by ignorance:—thus is it strength of insight: This is the strength of insight.

“ And from the tranquillizing of the three activities’—from the tranquillizing of which three activities? The vocal activities of applied and sustained thinking become tranquillized when one enters upon the second *jhāna*. The body-activities of inhalings and exhalings of breath are tranquillized when one enters upon the fourth *jhāna*. And the mind-activities of perception and feeling are tranquillized when one enters upon the cessation of perception and feeling.

“ From the behaviour of the sixteen kinds of knowledge’—from the behaviour of which sixteen kinds of knowledge? The reviewing of impermanence is the behaviour of knowledge. The reviewing of ill, not-self, repulsion, dispassion, cessation, renunciation, salvation from the round of life, is the behaviour of knowledge. The Path of stream-winning [704] is the behaviour of knowledge. The attainment of the fruit of stream-winning is the behaviour of knowledge. The path of once-returning . . . the attainment of the fruit of saintship is the behaviour of knowledge: It is from the behaviour of these sixteen kinds of knowledge.

“ From the behaviour of the nine kinds of concentration’—from the behaviour of which nine kinds of concentration? The first *jhāna* is the behaviour of concentration. The second *jhāna* . . . the attainment of the sphere of neither perception nor non-perception is the behaviour of concentration. Applied thinking and sustained thinking and zest and bliss and collectedness of mind for the acquirement of the first *jhāna*. . . . Applied thinking and sustained thinking and zest and bliss and collectedness of mind for the acquirement of the attainment of the sphere of neither perception nor non-perception: it is by the behaviour of these nine kinds of concentration.¹

“ Control² is of five kinds: control of adverting, control of entering upon, control of persistence, control of emergence, control of reflection. One adverts to the first *jhāna* wherever, whenever, as long as one wishes; there is no sluggishness to the adverting—

¹ The eight attainments and their access-concentration “*upacāra-samādhi*”—*Tikā*.

² *Vasī*. In “of” here read “which is.”

*this is control of adverting. One enters 'upon' the first jhāṅg wherever, whenever, as long as one wishes; there is no sluggishness to the entering: this is control of entering. One persists in . . . emerges from . . . reflects on . . .; there is no sluggishness to the reflection: this is control of reflection. One adverts to the second jhāna . . . to the attainment of the sphere of neither perception nor non-perception wherever, whenever, as long as one wishes; . . . one reflects on . . .; there is no sluggishness to the reflection: this is control of reflection. These are the five controls."*¹

In this passage, "from the behaviour of the sixteen kinds of knowledge" is an extreme statement:—For the non-returner just fourteen will suffice. If this be so, cannot twelve for the once-returner and ten for the stream-winner suffice? No, they have not put away lust for the pleasures of sense which is hostile to concentration. This lust verily is not put away by them. Therefore the strength of calm is not full. When that is not full, they are not able, owing to the lack of strength, to enter upon the attainment of trance which is to be entered upon by means of the twofold strength. On the other hand lust has been put away by the non-returner. Therefore his strength is full and he is able to enter upon the attainment through the fulness of his strength. Hence said the Blessed One: "*To one who*" *has emerged from trance the moral (state) of the sphere of neither perception nor non-perception renders service to the attainment of the fruit by way of the cause of contiguity.*"² This is said in the Paṭṭhāna, the Great Book, concerning the emerging of the non-returner from trance.

[705] *Where do they enter upon it?*—in a five-constituent-world.³ Why? Because the attainment takes place there in due order. In a four-constituent-world there is no birth of the first and the other jhānas; therefore one is not able there to enter upon the attainment. But some say that it is because of the absence of the (heart-) basis.

Why do they enter upon it? Being distressed by the arising

¹ *Patisambhida* i, 97-9.

² *Tikapathāna* ii, 159.

³ Read °bhava.

and breaking-up of the activities they enter upon this attainment saying: "Being without mind even in this present world, we shall reach cessation and dwell in bliss."

And how does one enter upon it? One enters upon it as one emerges from the trance of (the attainment of) the sphere of neither perception nor non-perception after having made endeavours by way of calm and insight and performed the preliminary duties. For he who makes endeavours by way of calm is established in the attainment of the sphere of neither perception nor non-perception. He who makes endeavours by way of insight is established in the attainment of the fruit. But he who makes endeavours by way of both performs the preliminary duties, brings about the trance of the sphere of neither perception nor non-perception and enters upon the attainment. This is the account in brief.

Here are the details: Here a monk who wishes to pass into trance, takes his meals, washes well his hands and feet and sits down cross-legged on a well-prepared seat in a secluded place, keeping his body erect and setting up his mindfulness. He enters upon the first jhāna, emerges therefrom and views with insight the activities as impermanent, ill, not-self. And this insight is of three kinds: the insight which grasps the activities, the insight of attainment of the fruit, the insight of attainment of trance.

Of these the insight which grasps the activities may be weak or sharp, yet it is the proximate cause of the path. The insight of attainment of the fruit should be sharp, like the development of the path. The insight of attainment of trance should be neither weak nor sharp. Therefore by means of the insight which is neither weak nor sharp he views the activities with insight.

Then he enters upon the second jhāna and emerges therefrom and in the same way views the activities there. Then having entered upon the third jhāna . . . upon the sphere of the infinity of consciousness he emerges therefrom and in the same way views the activities there. Likewise having entered upon the sphere of nothingness he emerges therefrom and performs the fourfold preliminary duties, namely, the

causing no damage to requisites pertaining to various persons, the waiting of the clergy, the summoning by the Teacher, the limit of his life-term.

[706] Of these, the causing no damage to requisites pertaining to various persons means, whatever bowl or robe or bed or bench or dwelling place or any other requisite which does not pertain to the monk but to various persons. He should resolve that such requisites be not damaged or perish by fire, water, wind, thieves or rats and so on.

This is the order of resolving: When he resolves that such and such an article may not be burnt by fire within this week, nor be carried off by water, nor be destroyed by the wind, nor stolen by thieves, nor eaten by rats and so on, no danger arises for it during the week. If he does not make the resolution, the article perishes through fire and so on, as in the case of the Elder Mahānāga.

They say that the Elder entered the village of his mother, the lay-disciple, for alms. The lay-disciple gave him rice-gruel and asked him to sit in the sitting hall. The Elder sat down passing into trance. When he had sat down, the sitting hall caught fire and all the other monks each took hold of his own seat and fled. The villagers gathered together, and on seeing the Elder said he was a very lazy monk. The fire burnt the thatch, bamboo and timber and encircled the Elder. Men brought water in jars, put out the fire, removed the ashes, plastered the place (with cow-dung), spread flowers¹ and stood bowing to him. The Elder emerged at the end of the time-limit, and seeing them rose up in the sky, saying: "I am discovered," and went to Piyangu Island. This is called the causing no damage to requisites pertaining to other persons. There is no need for special resolution in regard to the inner and outer garments, or one's own seat. It is protected by means of the attainment, like that of the Venerable Sañjīva. This has been said: "*The magic power possessed by the Venerable Sañjīva is suffused with concentration. The magical power possessed by the Venerable Sāriputta is suffused with concentration.*"²

¹ Read *pupphāni*.

² *Paṭisambhidā* ii, 212.

The waiting of the clergy means the waiting, expecting on the part of the clergy. So long as the monk is there, the clergy do not perform their ceremonies, is the meaning. Here (of the fourfold duties) the waiting is not his preliminary duty, but the consideration of the waiting is. Therefore he should consider thus:—"If I should sit here passing into trance for a week, the clergy might wish to perform some function such as putting a resolution and so on. Before some monk comes and calls me [707] I will emerge." He who passes into trance after making such consideration emerges betimes. But when one makes no such consideration, the clergy assemble and not seeing him ask, Where is such and such a monk? The reply being that he is in trance, the clergy send some monk, saying: "Go and summon him in the name of the clergy." Then that monk standing within earshot of him calls out, "Sir, the clergy wait for thee." He emerges immediately. So great is the authority of the clergy. Therefore one should consider it, and pass into trance so that one emerges by oneself.

As regards the summoning by the Teacher also, consideration of the summoning by the Teacher is a function of the monk. Hence he should consider thus: "If I should sit here passing into trance for a week, the Teacher might wish to lay down a precept on a specific occasion arising or preach the law for a similar reason. Before someone comes and calls me, I will emerge." He who sits down with this resolution, emerges betimes. But when one makes no such consideration, the Teacher does not see him when the clergy have assembled and asks, Where is such and such a monk? On being told that he is in trance, he sends some monk, saying: "Go and call him in my name." The other monk stands within earshot of him, and shouts out: "The Teacher calls thee." Thereupon the monk emerges. So authoritative is the summons by the Teacher. Therefore one should consider it and pass into trance so that one emerges by oneself.

His "life-term-limit" is the limit of the term of his life. The monk should be very skilful in this. He should reflect whether the constituents of his life will last a week or not

and then should pass into trance. Should the constituents of his life be ceasing within a week, and should he pass into trance without making such reflection, the attainment of trance is not able to prevent death. Since death does not take place within the period of trance, he emerges from attainment before the time-limit. Therefore he should reflect¹ and enter upon his attainment. He may not reflect on the other three duties; but he should reflect on this. So it is said.

Thus he enters upon the sphere of nothingness, and emerging therefrom does the preliminary duties and enters upon the sphere of neither perception nor non-perception. Then passing beyond one or two turns of consciousness, he becomes unconscious and in touch with trance. Why do not the consciousnesses higher than the two turns of consciousness proceed? Because of the preparation for trance. For [708] the ascending to the eight attainments yoked with the even pair of the states of calm and insight is the preparation for trance in due order, not for the attainment of neither perception nor non-perception. Thus owing to the preparation for trance the consciousnesses higher than the two do not proceed. But the monk who having emerged from the sphere of nothingness does not perform the preliminary duties and enters upon the attainment of neither perception nor non-perception is not able to be unconscious subsequently. He reverts to the sphere of nothingness where he remains.

Here the simile of a man who is strange to a certain road should be told. They say that a man who has never gone along a certain road comes on the way to a grotto full of water, or a rock² heated by the burning rays of the sun, lying beyond a muddy swamp. Without arranging his inner and outer garments he goes down to the grotto, but returns to the bank for fear of wetting his garments. Stepping on the rock he burns his feet and so returns to the hither bank. Just as the man returns to the hither bank on going down

¹ Saying, "May death not take place suddenly before the time-limit of my attainment."

² Read *pāsāṇaṇi vā āgamma* for *pāsāṇaṇi vā kandaraṇi vā āgamma*.

to the grotto with his garments not properly arranged, or on stepping on to the heated rock, even so the student, not having done his preliminary duties, returns, the moment he has entered upon the sphere of neither perception nor non-perception, to the sphere of nothingness where he remains. But as a man who has been on the road before, on coming to that spot binds one garment firmly to his body and holds the other in his hand and crosses the grotto and stepping on to the rock so as just to touch it with his feet he goes on to the thither bank, so a monk who has done his preliminary duties enters upon the sphere of neither perception nor non-perception and becoming unconscious dwells in touch with trance.

How does it persist? It persists as far as the time-limit fixed and the absence meantime of loss of life, waiting of the clergy, summoning by the Teacher.

And how does one emerge? The emergence is twofold: on the attainment of the fruit of non-returner by the non-returner, on the attainment of the fruit of saintship by the saint.

Towards what is the mind of him who has emerged inclined? It is inclined towards nirvāna. For this has been said: "*Friend Visākha, the mind of the monk who has emerged from the attainment of the cessation of perception and feeling is inclined towards inward aloofness, bent on inward aloofness, slopes towards inward aloofness.*"¹

[709] *And what is the difference between him who is dead and him who has entered upon the attainment?* The meaning of this has been declared in the Sutta, where it is said: "*In the corpse not only are the plastic forces of the body and speech and mind stilled and quiescent but also vitality is exhausted, heat is quenched, and the faculties of sense broken up;—whereas in the Almsman in trance vitality persists, heat abides, and the faculties are clear, although respiration, observation and perception are stilled and quiescent.*"²

Is the attainment of trance conditioned or unconditioned? and so on? To this question one should not reply that the

¹ *Majjhima* i, 302.

² *Ibid.* i, 296. *Further Dialogues* i, 211. "Plastic forces" = *saṅkhārā*.

attainment is conditioned or unconditioned, worldly or transcendental. Why? Because it does not exist in its own nature. But because it is spoken of as being entered on by virtue of the monk who has entered upon it, therefore it may be said to be accomplished, not unaccomplished.

Wise men when they have brought to pass
 The insight of the Ariyans attain
 This trance calm, practised by the Ariyans
 And called nirvana in this very life.
 Therefore ability to pass into
 This trance is said to be a good result
 Of understanding in the Ariyan paths.

(4) *The bringing about of the state of being worthy of offerings and so on.* Not merely the ability to enter upon is the advantage of the attainment of trance. The bringing about of the state of being worthy of offerings and so on is also an advantage in developing this transcendental understanding.

Generally speaking a person, who has developed understanding because he has developed this fourfold understanding, is the incomparable field of merit of the world, worthy of offerings, worthy of hospitality, worthy of gifts, worthy to be honoured with respectful salutations by the world of men and of devas.

Specifically, one who, having developed the first path of understanding, has won the stream through weak insight is, despite his tender faculties, known to have earned the destiny of but seven more rebirths (*sattakhattuparamo*). Wandering through seven existences of a happy course he makes an end of ill. He who has won the stream through medium insight is of medium faculties and is known to have earned the destiny to be born in good families (*kolāṅkolo*). Running through two or three births in a good family he makes an end of ill. He who has won the stream through sharp insight is of sharp faculties and is known as the "one-seeder" (*ekabījī*). With one more rebirth [710] as a human being he makes an end of ill. After developing the second path of understanding one becomes a once-returner. Coming back to this world but

once he makes an end of ill. After developing the third path of understanding one becomes a non-returner. By virtue of the difference in the faculties he leaves this world in five ways, namely: *antarā parinibbāyī*, *upahacca parinibbāyī*, *asaṅkhāraparinibbāyī*, *sasaṅkhāraparinibbāyī*, *uddhamso Akaṇiṭṭhagāmī*¹—and reaches the end.

Of these, he who, being reborn anywhere in a "Pure Abode"² enters complete nirvana without reaching the middle of his life is *antarāparinibbāyī*. He who enters complete nirvana after passing the middle of his life is *Upahacca parinibbāyī*. He who without external instigation, without incentive gains the higher path of saintship is *Asaṅkhāra parinibbāyī*. He who does so with external instigation, with incentive is *Sasaṅkhāra parinibbāyī*. He who, wherever he may be born, goes up the stream until he reaches the Akaṇiṭṭha world, where he enters complete nirvana is *uddhamso Akaṇiṭṭhagāmī*. After developing the fourth path of understanding one becomes emancipated through faith, one becomes emancipated through understanding, one becomes emancipated in both ways,³ another has threefold lore, one has sixfold supernormal knowledge, another is a great saint, purged of the cankers who has attained the different kinds of analytical knowledge. Concerning this fourth path it is said that at the moment of the path one clears the entanglements; at the moment of the fruit one, having cleared the entanglements, is worthy of the best gifts of the world of men and of devas.

The growth of understanding Ariyan

Thus brings forth manifold advantages.

Therefore the wise should find delight therein.

In so far has been explained the development of understanding which yields such advantages, in the Path of Purity shown

¹ See *Points of Controversy* 77-8.

² *Suddhāvāsa*: the five are: *Avihā*, *Atappā*, *Sudassā*, *Sudassī*, *Akaṇiṭṭha*.

³ *Uḅhatobhāga*. See *Dialogues* ii, 70 note.

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under the heads of Virtue, Concentration and Understanding in the stanza :

*The man discreet, on virtue planted firm,
In intellect and intuition trained ;
The brother ardent and discriminant :
'Tis he may from this tangle disembroil.*

Thus is ended the twenty-third chapter called the exposition of the advantages of developing understanding in the Path of Purity, composed for the purpose of gladdening good folk.

[711] CONCLUSION

Putting aside the stanza

*The man discreet, on virtue planted firm,
In intellect and intuition trained ;
The brother ardent and discriminant :
'Tis he may from this tangle disembroil,*

we have said above the following :

In setting forth, according to the truth,
The meaning of the stanza of the Sage,
Which treats of virtue and such other things,
I will expound the Path of Purity,
Which rests on the strict rules of the devout
Dwellers at the Great Minster, and contains
Purest decisions, gladdening even those
Who never may attain to purity
For all their striving, though they seek it here,
Not knowing aright the Path of Purity,
Which holds all virtue, and is straight and safe,
Though they to ordination have attained,
Hard to attain in the Great Conqueror's realm.
Devout men, whose desire is purity,
Attend ye to the things that I relate.¹

—That Path of Purity (promised therein) has been declared.

In it,

The sense of virtue with its different kinds
And other things has been decided as
Declared in the five Nikāyas after
The method of commentaries.
Since that decision takes in all that sense
And generally is made clear of faults

¹ Above, p. 2.

That come of conflict, students who are pure
 In understanding, who seek purity
 Should reverence the Path of Purity.
 It was composed by me according to
 The wishes of Bhadanta Saṅghapāla,
 That wise descendant of the famous elders,
 Dwellers at the Great Minster, chief of those
 Who held the doctrine of analysis—
 A monk who led a pure and simple life,
 Devoted to strict rules of discipline,
 [712] Whose mind was graced by qualities such as
 Forbearance, gentleness and amity.
 May all beings attain to happiness
 By virtue of the merit¹ I have gained,
 Who pray that the good Law may long abide.
 This Path of Purity is safely ended
 In eight and fifty texts of recitations.
 E'en so may all good wishes of the world
 Be without hindrance speedily fulfilled.

The Path of Purity was made by the elder, in whom are grouped together the immaculate and gentle virtues of precept and conduct, adorned by pure and exalted faith, understanding and energy, who is capable of diving into the depths of his own and other doctrines, endowed with keen intellect, fulfilled with the ability of unhindered knowledge in the Teacher's religion,—the which is divided into three Piṭakas, together with the commentaries,—a great grammarian, gifted with sweetness of speech, full of the virtues of sweetness, nobleness, issuing from the bliss born of the perfection of syntax, an unerring speaker equal to every occasion, most excellent of speakers, a great poet, who is the ornament of the lineage of elders resident at the Great Minster who are lamps in the lineage of the elders of unhindered intelligence in the Law which surpassing human law is adorned with such virtues as the sixfold super-knowledge and the different kinds of analytical knowledge, whose wisdom is very extensive and

¹ Read *puñña°* for *pañña°*.

pure, who bears the name Buddhaghosa given him by the venerable ones, and who ought to be called the meek and painstaking.¹

While Buddha, the great name of the great Sage,
Pure-minded world-chief, in the world abides,
So long may this book live and show the way
Of Virtue's² purity to noble sons
Who seek for liberation from the world.

[713] Whatever merit has been gained by this,
And whatsoever other deeds are done:
By these, the merit and the deeds may I
In my next birth in Tāvātimsa heaven
Delight in virtuous behaviour,
Not cleaving to the five delights of sense,
But gaining the first fruit. In my last birth
May I behold the Sage-bull Metteyya,
The foremost person of the world, the Lord,
Whose joy is in the good of all beings,
Hear him, the wise one, preach the holy Law,
Attain the highest fruit and beautify
The dispensation of the Conqueror.

. The Path of Purity is ended.³

Thus this discourse, the Path of Purity,
Has been composed good folk to edify⁴
In eight and fifty recitation-texts.

The Book of the Path of Purity is ended.⁵

¹ Reading *Mudantakhedaka*°. The whole of this paragraph differs but slightly from the corresponding paragraph of *Atthasālinī* (see *Expositor*, 541-2). The translation here is more literal and grammatical.

² *Atthasālinī* reads *paññā*. Otherwise the stanza is the same as the one here.

³ So end the Singhalese recensions with these verses.

⁴ Read °*pāmojjatthāya*.

⁵ So end the Burmese recensions with this verse, omitting the lines from "Whatever merit . . ." (l. 9) to the line marked ³.

EPILOGUE

THE first English, the first European, translation of the early mediæval treatise, the Visuddhi-Magga, composed, it is believed, by a monk of Indian birth, resident in Ceylon, for Ceylon monks, is here completed, and herewith made accessible to the world as never heretofore. My esteemed colleague the translator has asked me to write, in this third and last volume, a few words, and, in so doing, to defend him from possible charges of 'inconsistency' in one or two changed renderings, notably in this section.

I am more concerned to make use of this opportunity by expressing, on behalf of the Pali Text Society and, indeed, of all readers, present and to come, our high appreciation of the way in which the translator has with patient, 'consistent,' and indomitable persistence carried to a finish—*O si sic omnes!*—an arduous, often tedious, often difficult task, to do which we had sought and found no man. Requests for a translation and material means were not lacking, notably a donation thirteen years ago from the "Anagarika" H. Dharmapala of 1,000 rupees. It was a competent translator who had yet to be found.

Now that we, at last successful, have found him and have exploited his generous gifts of time, energy, and talents—now that we read the very readable flow of his renderings of this highly scholastic, very monastic work—we tend to graze over—*leviter transire ac tantummodo perstringere* (thank you, Cicero!)—the many difficulties in it. Buddhaghosa is not always complicated and laboured in style; now and then he is not wordy and windy; sometimes within his limited horizons he is not aggravating. And his peculiar idiom, whether it was that of his world and his day, or whether it is largely individual, is, when we come to be familiar with it in the

original, methodical and to be mastered. None the less, and childlike as is at times his mental procedure, his writing is often crabbed and even obscure. There are passages in his last bunch of chapters which, in their elliptical diction, are tiresome to follow and to make intelligible. Whether this be entirely his fault and his misfortune, or it be due in part to faulty recensions—herein my own edition needs revisions here and there, for which the translator has made me his debtor in many a footnote—I am not sure.

In any case, to reproduce such a work as has here been reproduced is an achievement of considerable note. Not only have we, in the original, a writer living in an adopted country, and thus speaking two tongues, writing in a literary diction (Pali), which may or may not by that date have been the current idiom of his monastic world, but we have also, at the other end, a translator turning that idiom into another literary diction (English), which is not his own vernacular, however fluently it may have come to be used in his own country. And all has been accomplished as a gift to his readers. The only portion of it by which he sought and won recognition of a kind was when, as the climax of his studies at Oxford, he presented certain of the latter chapters as candidate for a higher degree. The Pali Text Society has, in its fifty years of issues, elicited, and profited by, a great deal of this scholar-generosity. And in the words of the Piṭakan saintly pass-list we may say: "So the man Pe Maung Tin became also of the Worthy Ones." Great verily is his merit.

Here is not the place to dwell in detail on the Visuddhi-Magga, or on this part of it. I have said this and that elsewhere, and hope yet to say more. The chief usefulness of this volume will be to show readers who wish to know their Buddhism, not as an all-foreground picture, but as an historical growth, how far that religion had, in Hīnayāna (or Theravāda), wandered from the teaching and the Indian religious atmosphere of its first gospel. One thing—a very vital thing—has remained with it in this work, and that is the nature and life of "the man" viewed as essentially growing and "growable," so much so, that here, as never so earnestly before, we see it

called a plant, a vital "series," possessing an (undefined) continuity¹ till final fruition be won. Here was echo of the first teaching: the "Thus art thou *becoming*," by which, under the great figure of the Way, Sakya sought to expand and popularize the best religious Indian teaching of its day.

On the other hand, how much has not been lost! Lost is the positive conception of a "Most," in whom that "becoming-More" would in a way yet inconceivable culminate. Lost was the vision of a Way leading by *beneficent* opportunities of rebirth in this and that world; the "becoming more" was now a contracted bridge, a short-cut to a Negation. Lost, too, was the Man who as wayfarer (*gamako*) alone gave great value and reality to the Way: man "thus-gone," man "well-gone."² Pushing past the qualified dissent of the Suttas from the Brahmanic "Self," past the guarded scepticism as to the human self of Abhidhamma and the Milinda Questions, Buddhaghosa and his day flaunt with dogged insistence a man who is body and mind, but no valuer, who judges it is he who is thus valuing himself, "no doer, no experiencer."³ And in his last chapters, especially XIX. to XXI., he, in iteration on "impermanence, ill, not-self," is almost a rosary-chatterer; he reminds us of our modern abomination of repeated advertisement.

As to those inconsistencies in rendering, I willingly shoulder responsibility for any occurring in this volume. Where there is an interval of time, the presence of an inconsistency in a rendering as compared with a former rendering may show that greater consistency with our true nature, which is growth or becoming. The translator has expressed an honourable scrupulousness in the matter, suitable in the young. If, to name one instance only, the word *an-atta* which he was rendering "selfless" has at my request been altered to "not-self," this is because we *have come to see*, and are anxious to show, that the term has in Buddhism no ethical implications. A study of Buddhaghosa's nihilistic point of view leaves no

¹ Chapter XVII, pp. 664-6.

² *Tathāgato, Sugato.* Cf. p. 609. It is difficult to imagine a worse libel on the Man of the Way than the verses on this page (text 513).

³ Cf. p. 578, etc.

doubt about that. We in *our* culture have saddled the word "self" with egoistic implications; hence, since the word "selfless" means, for us, "disinterested," "unselfish," it is truer to both Indian and Buddhist traditions not to use it for *anatta*. *Anatta* meant that there was no "man," no self, *using* body and mind. *Attā*, the Sakyamuni said, is not body, is not mind. But some propagandist Buddhism of today is identifying *anatta* with abstinence from egoism; hence the special need there is to observe scrupulous accuracy, an improved accuracy in the matter, no matter if there be inconsistency, no matter if there be substitution of a less elegant, if more forceful, because more accurate term. If in such ways there will have been slight inconsistencies, let us, in place of blame, rather rejoice over the growth in right interpretation which has been going on, and absolve our translator (*traduttore*) from that want of grasp which has played the traitor (*traditore*) with many a word in this field of the history of ideas.¹

C. A. F. RHYS DAVIDS.

¹ I have not apologized for *sankhārā* as in more than one rendering, for our nomenclature here is still fluid, and no vital principle is involved. Meaning literally 'preparings,' the term came to be stuffed with a heterogeneous content.

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