VISUDDHIMAGGA

THE PATH TO PURITY

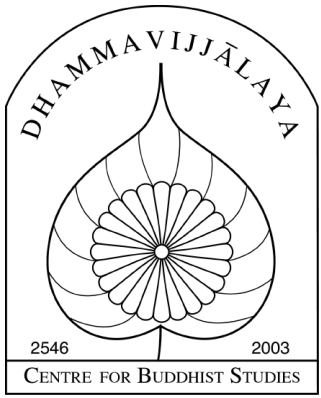
Khandhaniddesa

Explanation of the Aggregates

Bhadantācariya Buddhaghosa

Translation from the Pāḷi by

Dr. Nandamālābhivaṃsa



Sagaing Hills, Myanmar

First edition: 2005

© 2005 Copyright by CBS

Centre for Buddhist Studies (CBS),
Mahāsubodhayon Monastery, Sagaing Hills, Sagaing, Myanmar

VISUDDHIMAGGA
THE PATH TO PURITY[1]

14. Khandhaniddesa
Explanation of the Aggregates

Paññākathā
Discourse on *Paññā*

421. *Samādhi* has been pointed out under the heading of *citta* in this stanza:

> *"Sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvayan"*.
> "When a wise person, established well in *sīla*, develops *citta* and *paññā*..."

That *samādhi* has been developed in all aspects by a *bhikkhu* who possesses the more stable *samādhi-bhāvanā* with the benefit of *abhiññā*. After that *samādhi-bhāvanā, paññā* must be developed. That *paññā* also is taught very briefly. Firstly, it is not easy even to know, needless to say, even to develop. Therefore, the following questions are mentioned now, in order to describe the detailed information of *paññā* and the way to develop it.

1. What is *paññā*?
2. In what sense is it *paññā*?
3. What are its characteristic, function, manifestation, and proximate cause?
4. How many kinds of *paññā* are there?
5. How is it developed?
6. What are the benefits of developing *paññā*?

[1] According to Ven. Buddhaghosa *visuddhi* is *Nibbāna*, purity, and must not be purified. Therefore, *Visuddhimagga* should be better translated as "The Path to Purity" than "The Path of Purification".

422. Here are the answers:

1. What is *paññā*?

Paññā is manifold and has various aspects. If we try to explain all of them, the answer might not fulfil the intended meaning, and moreover would lead to distraction; therefore, we say referring to the intention here: *paññā* is *vipassanā*-knowledge associated with *mahākusala cittas.*

423. **2. In what sense is it *paññā*?**

It is *paññā* in the sense of knowing in various ways. What is this knowing in various ways? It is knowing in various ways that is different from the aspect of *sañjānana* (noting through mark) and *vijānana* (bare awareness). Although *saññā, viññāṇa* and *paññā* are the same in the nature of knowing, *saññā* is only the mere notion of an object, marking it as brown or yellow for example; it is not able to penetrate the characteristics of *anicca, dukkha* and *anattā*. *Viññāṇa* knows the object as brown or yellow and penetrates its characteristics; but it is unable to lead to the arising of *magga* by endeavour. *Paññā* knows the object, as mentioned before, penetrates its characteristics and by endeavour it leads to the arising of *magga*.

For example, three persons see a heap of coins placed on a money changer's counter, an ignorant child, a villager, and a coin-maker. When the ignorant child sees the coins, it only knows the shapes, colours and designs as long, square, round, but it does not know their value in the use for the enjoyment of people. The villager knows the various colours and designs and also "this is to be used for the enjoyment of people" but he does not know "this is genuine, this is false, this is mixed". The coin-maker knows all these distinctions, he knows the coins by looking at them, by hearing the sound when struck, by smelling the smell, by tasting the taste, by weighing in the hand. He knows that they are made in a certain village, market-town, city, on a mountain or on the bank of a river by a certain master. This meaning should be understood with such an example.

Saññā is like the ignorant child's seeing of the coin, because it apprehends the mere appearance of an object as blue, etc. *Viññāṇa* is like the villager's seeing of the coin, because it apprehends the appearance of the object as blue, etc. and beyond that leads to the penetration of its characteristic. *Paññā* is like the coin-maker's seeing of the coin, because it apprehends the appearance of the object as blue, penetrates its characteristics, and furthermore causes *magga* to rise.

Therefore, this knowing in various ways should be understood as different from knowing by mark and from bare awareness. Referring to this it is said: "*Paññā* is knowing in various ways."

But that *paññā* does not arise definitely where *saññā* and *viññāṇa* arise. But where it exists, it cannot be separated from those two *dhamma*s, like "this is *saññā*, this is *viññāṇa*, this is *paññā*"; the difference cannot be known, because they are so subtle to see. Therefore, the Venerable Nāgasena said:

> "A difficult thing, great king, has been done by the *Bhagava*." – "What difficult thing, Bhante Nāgasena, has been done by the *Bhagava*?" - "The difficult thing, great king, done by the *Bhagava*, was the defining of the immaterial *dhamma*s, *citta* and *cetasika*, which arise with a single object, declaring the classification of them: this is *phassa*, this is *vedanā*, this is *saññā*, this is *cetanā*, this is *citta*." [Milinda-pañhā 2.7.16]

424. **3. What are its characteristic, function, manifestation, and proximate cause?**

In this question *paññā* has the characteristic of penetrating the individual nature of the *dhamma*s. *Paññā* has the function to remove the darkness of delusion which conceals the individual nature of the *dhamma*s. It manifests as the absence of extreme delusion. Because of the saying "A person who has concentration knows and sees things as they really are", *samādhi* is the proximate cause of *paññā*.

Paññāpabhedakathā

Discourse on the division of *paññā*

425. **4. How many kinds of *paññā* are there?**

I. Firstly *paññā* is of one kind according to the characteristic of penetrating the nature of *dhamma*s.

II. *Paññā* is of two kinds concerning:
1. *lokiya* and *lokuttara,*
2. being the object of *āsava* or not,
3. analysis of *nāma* and *rūpa,*
4. association with pleasant or neutral feeling,
5. the plane of seeing (*dassana*) and developing (*bhāvanā*).

III. *Paññā* is of three kinds concerning:
1. knowledge produced by own thinking, by learning and by meditation,
2. the object as *kāma-, mahagatta-* or *appamāna*-object,
3. skilfulness in increasing, decreasing or means,
4. keeping the object in mind as internal, external or both.

IV. *Paññā* is of four kinds concerning:
1. the Four Noble Truths,
2. the four analytical knowledges *(paṭisambhidā)*.

426. **(I).** Therein, the **one-fold classification** is clear in meaning.

(II). Twofold classification:

1. *Paññā* associated with the mundane path is *lokiya*; associated with the supramundane path it is *lokuttara*. Thus, it is twofold regarding mundane and supramundane.

2. *Paññā* being the object of canker (*āsava*), is *sāsava*; being not the object of *āsava*, is *anāsava*. As phenomena they have the same meaning like *lokiya* and *lokuttara*. *Paññā* associated with *āsava*, is *sāsava*. *Paññā* dissociated from *āsava*, is *anāsava*. It should be noted only in this way. Thus, *paññā* is twofold according to *sāsava* and *anāsava*.

3. If in a person willingly practising *Vipassanā*, there arises *paññā* in analysing the four immaterial aggregates, that is *paññā* analysing the mind. If *paññā* arises by analysing the aggregate of matter, it is *paññā* analysing material qualities. In this way, *paññā* is twofold, analysing *nāma* and *rūpa*.

4. *Paññā* that arises in two of the *kāmāvacara kusala citta*s and in 16 *magga-citta*s associated with four *jhāna*s according to the five-*jhāna*-method[2] is accompanied by *somanassa*. *Paññā* that arises in two *kāmāvacara kusala citta*s and in 4 *magga-citta*s associated with the fifth *jhāna* is accompanied by *upekkhā*. Thus, *paññā* is twofold by association with *somanassa* or *upekkhā*-feeling.

5. *Paññā* arising in the first path-consciousness (*magga-citta*) is *dassanabhūmi* (the plane of seeing, that means the first seeing of *Nibbāna* of *sotāpatti-magga*). *Paññā* arising in the remaining three *magga-citta*s is *bhāvanābhūmi* (plane of developing, that means development of the higher *magga-citta*s: *sakadāgāmi-*, *anāgāmi-* and *arahatta-magga*). In this way, *paññā* is twofold regarding *dassana-* and *bhāvanā-bhūmi*.

427. **(III). Threefold classification:**

1. *Paññā* obtained without learning from others is ***cintāmayā***, because it arises through one's own thoughts. *Paññā* obtained having heard from others is ***sutamayā***, because it occurs depending on hearing. *Paññā* reaching the state of *appanā*, which occurs through meditation in any way, is ***bhāvanāmayā***.

The following is said by the Buddha:

> "What is *paññā* by means of thinking? [If] *paññā* – in the sphere of work, craft or science invented by ingenuity, *paññā* that *kamma* is one's own property, *paññā* that is in conformity with the truth that *rūpa* is impermanent, *vedanā, saññā, saṅkhāra* and *viññāṇa* are impermanent, *paññā* of that which is similar, in conformity, ability, view, choice, opinion, seeing, or ability to apprehend the *dhamma*s, – is

[2] In the *Abhidhamma* a five-fold classification is used instead of the four-fold classification in *Suttanta*, where the second and third *jhāna*s are taken together as the second *jhāna* of the former. (See Abhidhammattha Saṅgaha, chapter II)

acquired without learning from others, this is called *cintāmayā paññā* (wisdom by way of thinking).
If all these kinds of knowledge are acquired by hearing (or learning) from others, it is called *sutamayā paññā* (wisdom by means of hearing or learning).
All *paññā* of one who has attainments (*jhāna, magga* and *phala*), is *bhāvanāmayā paññā* (wisdom by means of development)." [Vibhaṅga 768]

So, *paññā* is threefold concerning thinking, hearing and development.

2. *Paññā* having a *kāmāvacara dhamma*[3]- object is called *paritta-ārammaṇā paññā* (wisdom of which the object is *paritta*[4]). *Paññā* having a *rūpāvacara* or *arūpāvacara dhamma* -object, is called *mahaggatārammaṇa paññā* (wisdom of which the object is *mahaggata*[5]). That *paññā* is *lokiya Vipassanā. Paññā* having *Nibbāna* as object is called *appamāṇa*[6]- *ārammaṇa paññā* (wisdom of which *Nibbāna* is the object). That is *lokuttara Vipassanā*.
In this way, *paññā* is threefold concerning *paritta-, mahagatta-* and *appamāna*-object.

3. Increase is called improvement. It is twofold because of decrease of *akusala* and increase of *kusala*. Skill in it is ***āyakosalla***.
As it has been said:

"Therein what is skill (in knowing) improvement? In one paying attention to these *dhamma*s, *akusala dhamma*s which have not arisen do not arise. Also *akusala dhamma*s which have arisen are abandoned. Moreover, in one paying attention to these *dhamma*s, *kusala dhamma*s which have

[3] Realities from the sense-sphere: *kāmāvacara citta*s with respective *cetasikas, rūpa.*

[4] A *paritta*-object is what we see with our eye, hear with our ear..., all material things, all types of sense-sphere consciousness and mental concomitants. Also called limited object, little, narrow, because it has little power.

[5] The exalted object, great, unlimited, sublime of the *jhāna* consciousness.

[6] *appamāṇa* means *Nibbāna*. *Lokuttara citta*s have *Nibbāna* as their object.

not arisen, arise. Also *kusala dhammas* which have arisen increase, grow up and develop for maturity, for completion. That which therein is *paññā*, *pajānanā*, non-delusion, investigation of truth, right view, this is called *āyakosalla* (skill in knowing improvement)." [Vibhaṅga 771]

Decrease is non-improvement. It is twofold because of decrease of *kusala* and increase of *akusala*. Skill in it is ***apāyakosalla***.
As it has been said:

> "Therein what is skill in knowing decrease? In one paying attention to these *dhamma*s, *kusala dhamma*s which have not arisen do not arise. Also *kusala dhamma*s which have arisen cease. Moreover, in one paying attention to these *dhamma*s, *akusala dhamma*s which have not arisen, arise. Also *akusala dhamma*s which have arisen increase, grow up and develop for maturity. That which therein is *paññā, pajānanā*, non-delusion, investigation of truth, right view, this is called *apāyakosalla* (skill in knowing decrease)." [Vibhaṅga 771]

In all cases the immediately arising of skill regarding to the means of such and such *dhamma*s is to be called ***upāyakosalla*** (skill in means). As it has been said:

> "All types of *paññā* knowing the means in any case are called *upāyakosalla* (skill in knowing the means)". [Vibhaṅga 771]

Thus *paññā* is threefold concerning *āya-, apāya-* and *upāya*-skill.

4. *Vipassanā-paññā* practised towards one's own *khandha*s as object is called ***ajjhattābhinivesā*** (contemplation of internal objects). *Vipassanā-paññā* practised towards others' *khandha*s and towards external inanimate things is called ***bahiddhābhinivesā*** (contemplation of external objects). *Vipassanā-paññā* practised towards both is called ***ajjhatta-bahiddhābhinivesā*** (contemplation of internal and external objects).

Thus *paññā* is threefold concerning the contemplation of internal, external or both objects.

428. **(IV). Fourfold classification:**

1. *Ñāṇa* arising towards the truth of *dukkha* is called the knowledge of *dukkha*.
Ñāṇa arising towards the origin of *dukkha* is called knowledge of *dukkhasamudaya*.
Ñāṇa arising towards the cessation of *dukkha* is called knowledge of *dukkhanirodha*.
Ñāṇa arising towards the practice leading to the cessation of *dukkha* is called knowledge of *dukkhanirodhagāmini paṭipada*.
In this way, *paññā* is fourfold regarding the knowledge occurring in the four Truths.

2. The four kinds of *ñāṇa* analysing the effect (*attha*), are called the four ***paṭisambhidā*** (analysis). It is said truly:

> "*Ñāṇa* of *attha* is analytic insight of consequence. *Ñāṇa* of *dhamma* is analytic insight of origin. *Ñāṇa* of language is analytic insight of language. *Ñāṇa* of these kinds of knowledge is analytic insight of knowledge."
> [Vibhaṅga 293]

Therein, ***attha*** is briefly a term for the consequence of a cause. *Hetuphala* is said to be *attha*, because it can be known by tracing to its cause. The following five *dhamma*s are known as consequence (*attha*):

1. anything occurring by cause
2. *Nibbāna*
3. topic (of what is spoken)
4. *vipāka* (result)
5. *kiriya* (functional)

Atthapaṭisambhidā (analysis of consequence) is the analytic knowledge arising when contemplating the consequence.

Dhamma is briefly a term for a cause (*paccaya*). *Paccaya* is said to be *dhamma*, because it arranges[7] this and that effect. But in particular the following five *dhamma*s are known as cause (*dhamma*):

1. any cause producing an effect
2. the Noble Path
3. what is spoken (the topic)
4. *kusala*
5. *akusala*

Dhammapaṭisambhidā (analysis of cause) is the knowledge arising by analysing the contemplated causes.
Only that meaning is shown in the Abhidhamma by the following analysis:

> "Knowledge of *dukkha* is *atthapaṭisambhidā* (analytic insight of consequence).
> Knowledge of *dukkhasamudaya* is *dhammapaṭisambhidā* (analytic insight of origin). [Knowledge of *dukkhanirodha* is *atthapaṭisambhidā*. Knowledge of *dukkhanirodhagāmini paṭipada* is *dhammapaṭisambhidhā*.]
>
> Knowledge of cause is *dhammapaṭisambhidā*. Knowledge of the effect is *atthapaṭisambhidā*.
>
> Knowledge about whatever things are born, become, brought to birth, produced, completed, made manifest, is *atthapaṭisambhidā*. Knowledge about the things from which those things were born, became, were brought to birth, produced, completed, made manifest, is *dhamma-paṭisambhidā*.
>
> Knowledge about ageing and death is *atthapaṭisambhidā*. Knowledge about the origin of ageing and death is *dhammapaṭisambhidā*. [Knowledge about the cessation of ageing and death is *atthapaṭisambhidā*. Knowledge about the way leading to cessation of ageing and death is *dhammapaṭisambhidā*.

[7] *dahati*: to "arrange" an effect here means: to produce, to support, to make an effect arise/occur/attain/arrive.

> Knowledge about birth, becoming, clinging, craving, feeling, contact, the sixfold base, mentality-materiality, consciousness, knowledge about formations is *attha-paṭisambhidā*. Knowledge about the origin of formations is *dhammapaṭisambhidā*.] Knowledge about the cessation of formations is *atthapaṭisambhidā*. Knowledge about the way leading to the cessation of formations is *dhamma-paṭisambhidā*.
>
> Herein, a *bhikkhu* knows the Dhamma - the discourses, songs, [expositions, stanzas, exclamations, sayings, birth stories, marvels, and] answers to questions – this is called *dhammapaṭisambhidā*. He knows whatever is said thus: This is the meaning of this that was said; this is the meaning of that that was said – this is called *atthapaṭisambhidā*.
>
> What *dhamma*s are *kusala*? At the time when *kāmāvacara kusala citta* arises [accompanied by pleasant feeling and associated with knowledge, having a visible object... a mental object or whatever object, at that time there is contact... there is non-wavering] – these states are good. Knowledge about these things is *dhammapaṭisambhidā*. Knowledge about their result is *atthapaṭisambhidā*."
> [Extracts from Vibhaṅga 719 - 725]

Analytic knowledge of spoken language: There is a true language, a true term on that "*attha*" (effect) and "*dhamma*" (cause). Reading, speaking and reciting it, one hears the words, which are read, spoken and recited. Hearing those words, distinguishing true and not true language, the analytic knowledge that arises to the true language called Māgadhi – the original language of all kinds of beings – is **analytic knowledge of language (*niruttipaṭisambhidā*)**. When someone possessing *niruttipaṭisambhidā* hears "*phasso, vedanā*", he understands, this is *sabhāvanirutti* (true, original language); hearing "*phassā, vedano*" he understands, this is *na sabhāvanirutti* (not the true, original language).

Knowledge in knowledge (*ñāṇesu ñāṇa*) is knowledge with knowledge as object, possessed by one who contemplates any knowledge of the former three as object. In other ways, the knowledge that arises towards these aforesaid types of knowledge (*attha-, dhamma-, nirutti-paṭisambhidā*), realizing them in detail with their function, object, etc., is ***paṭibhānapaṭisambhidā***.

429. The fourfold analytic knowledge works at two places: *sekkha-bhūmi* (the plane of the trainees[8]) and *asekkha-bhūmi*[9].
Therein, that analytic knowledge works on the position of *asekkha* within those who are chief-disciples (*aggasāvaka*) and great disciples (*mahāsāvaka*). That knowledge at the position of *sekkha* worked within Ānanda Thera, the householder Citta, the *upāsaka* Dhammika, the householder Upāli, the *upāsikā* Khujjuttarā, etc.

In this way those types of analytic knowledge work on the two positions. They become pure through five causes: attainment, study of scriptures, listening, query and previous practice of *Vipassanā*.

Therein, Arahantship is called attainment. Study is the learning of the Buddha's words. Listening is listening to the Dhamma carefully and attentively. Query means deciding on words with hidden meanings hard to understand in canonical texts, commentaries, etc. In the teachings of the former Buddhas, previous practice means the practice of *Vipassanā* up to *anuloma*[10], close to *gotrabhū*[11], by being a person who goes for alms with meditation practice and comes back with meditation practice[12].

---

[8] Trainees are *sotāpannas, sakadāgāmis, anāgāmis.*

[9] The plane of the perfectly trained, that means of the *arahants.*

[10] Conformity, adaptation. *saṅkharupekkhā-ñāṇa.*

[11] Change-of-lineage, adoption, changes to the (next) state of a Noble One.

[12] Any kind of meditation constantly practised, even while going and returning. There are four types of monks:

1. A monk, who goes with meditation to the village for alms, but after his meal returns with no meditation.
2. Going without meditation, returning with meditation.
3. Neither going nor returning with meditation.
4. Going and returning with meditation.

Others have said:

> "Former practice, great knowledge, study of the native language and of the Dhamma, query, attainment, staying dependent on a teacher, having friends – these are the causes of analytic knowledge."

Therein, former practice is as said before. Great knowledge is skill in texts and in the sphere of crafts. Skill in 101 languages, especially skill in the language of Māgadha, is study of language. *Āgama*[13] means the study of the Buddha's words, at least the *opamma-vagga*[14]. Query means questioning about and deciding on the meaning of even one verse. Attainment is becoming *sotāpanna*... and becoming *arahant*. Staying dependent on a teacher means dwelling near a teacher who is learned and full of wit. Having friends means gaining good friends with such qualities [learned and full of wit].

Herein, Buddhas and Paccekabuddhas attain *paṭisambhidā* through previous practice and attainment. Disciples [attain *paṭisambhidā*] depending on all [five causes]. For the attainment of analytic knowledge there is no special practice of meditation-subject. The analytic knowledge of *sekkha*s arises at the moment of their *phala*[15]. The attainment of *paṭisambhidā* for *asekkha*s occurs at the moment of their *phala*[16]. Within *ariya*s the *paṭisambhidā* arises only together with their *phala*, like the Ten Powers within *Tathāgata*s. Referring to these *paṭisambhidā* it is said that *paññā* is fourfold according to the four *paṭisambhidā*.

---

[13] Canonical texts. In Theravāda called "*nikāya"*, in Mahāyāna "*āgama"*.

[14] "Chapter of similes". Various interpretations: Yamaka-vagga of Mūlapaṇṇāsa (Majjhima Nikāya); Yamaka-vagga from Dhammapada; Opamma-samyutta from Saṃyutta Nikāya.

[15] Here: for stream-enterers (*sotāpanna*) *sotāpatti-phala*, for once-returner (*sakadāgāmi*) *sakadāgāmi-phala*, for non-returners (*anāgāmi*) *anāgāmi-phala.*

[16] That is *arahatta-phala.*

Paññābhūmi-mūla-sarīravavatthānaṃ

The field of wisdom as root- and trunk-arrangement

430. **How should it be developed?**

Herein, these *dhamma*s with the divisions of *khandha, āyatana, dhātu, indriya, sacca, paṭiccasamuppāda*[17], etc. are the soil of this *paññā*. The two purifications *sīlavisuddhi* and *cittavisuddhi (*moral and mental purification) are the "roots" (*mūla*). The five purifications – *diṭṭhivisuddhi* (purification of view), *kaṅkhāvitaraṇavisuddhi* (purification by overcoming doubt), *maggāmaggañāṇadassana-visuddhi* (purification by knowledge and vision of the path and non-path), *paṭipadāñāṇadassanavisuddhi* (purification by knowledge and vision of the way), *ñāṇadassanavisuddhi* (purification by knowledge and vision) – are the "trunk" (*sarīra*). Therefore *paññā* should be increased by learning and inquiring about those *dhamma*s that are the soil of *paññā*. Then the two purifications that are the roots have to be fulfilled. After that, by fulfilling the five purifications that are the trunk, *paññā* must be developed. This is in brief.

431. The full information is as follows. At first it was said that the *dhamma*s with the division of *khandha, āyatana, dhātu, indriya, sacca, paṭiccasamuppāda*, etc. are the soil. In this statement what is *khandhā*? There are five *khandha*s: *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha* and *viññāṇakkhandha*.

[17] Aggregate, base, element, faculty, truth, dependent origination.

Rūpakkhandhakathā
Discourse on *Rūpakkhandha*

432. Therein, any type of *dhamma* with the characteristic of changing through cold, etc., taken all together is known as "*rūpakkhandha*". According to the characteristic of changing, *rūpa* is onefold, but it is twofold as to *bhūta* (elements) and *upadāya* (derivative matter).
Of them, the matter of ***bhūta*** is fourfold:

paṭhavīdhātu	earth-element,
āpodhātu	water-element,
tejodhātu	fire-element,
vāyodhātu	air-element.

Their characteristic, function and manifestation were mentioned in the chapter "*Catudhātuvavatthāna*" (Analysis of the Four Elements). But as to the proximate cause, each one has the other three elements as proximate cause.

Upādārūpa is of 24 kinds:

cakkhu	eye,
sota	ear,
ghāna	nose,
jivhā	tongue,
kāya	body;
rūpa	visible object,
sadda	sound,
gandha	smell,
rasa	taste;
itthindriya	faculty of femininity,
purisindriya	faculty of masculinity;
jīvitindriya	life faculty;
hadayavatthu	heart-base;
kāyaviññatti	bodily intimation,
vacīviññatti	verbal intimation;
ākāsadhātu	space-element;
rūpassa lahutā	lightness of matter,
rūpassa mudutā	malleability of matter,

rūpassa kammaññatā	fitness of matter;
rūpassa upacaya	development of matter,
rūpassa santati	continuity of matter,
rūpassa jaratā	decay of matter,
rūpassa aniccatā	impermanence of matter;
kabaḷikāro āhāra	physical nutriment.

433. Therein, the **eye** (*cakkhu)* has the characteristic of sensitivity of *bhūta* that is fit for reflection of visible form; or its characteristic is sensitivity of *bhūta* that is produced by *kamma* which is originated by the desire to see. Its function is pulling the consciousness towards the visible object. Its manifestation is based on eye-consciousness. Its proximate cause is *kamma*-born matter originated by the desire to see.

Therein, the **ear** (*sota*) has the characteristic of sensitivity of *bhūta* that is fit for impingement of sound; or its characteristic is sensitivity of *bhūta* that is produced by *kamma* which is originated by the desire to hear. Its function is pulling the consciousness towards the sound. Its manifestation is based on ear-consciousness. Its proximate cause is *kamma*-born matter originated by the desire to hear.

Therein, the **nose** (*ghāna*) has the characteristic of sensitivity of *bhūta* that is fit for impingement of smell; or its characteristic is sensitivity of *bhūta* that is produced by *kamma* which is originated by the desire to smell. Its function is pulling the consciousness towards the smell. Its manifestation is based on nose-consciousness. Its proximate cause is *kamma*-born matter originated by the desire to smell.

Therein, the **tongue** (*jivhā*) has the characteristic of sensitivity of *bhūta* that is fit for impingement of taste; or its characteristic is sensitivity of *bhūta* that is produced by *kamma* which is originated by the desire to taste. Its function is pulling the consciousness towards the taste. Its manifestation is based on tongue-consciousness. Its proximate cause is *kamma*-born matter originated by the desire to taste.

Therein, the **body** (*kāya*) has the characteristic of sensitivity of *bhūta* that is fit for impingement of tangible object; or its characteristic is sensitivity of *bhūta* that is produced by *kamma* which is originated by the desire to touch. Its function is pulling the consciousness towards the tangible object. Its manifestation is based on body-consciousness. Its proximate cause is *kamma*-born matter originated by the desire to touch.

434. Some say: "Eye is sensitivity of *bhūta* with excess of fire-element; ear, nose, tongue is sensitivity of *bhūta* with excess of air-, earth-, water-element respectively; the body is sensitivity of *bhūta* with all elements."

Others say: "Eye is sensitivity of those with fire in excess, and ear, nose, tongue and body are with excess of space-element, air-, water- and earth-element respectively."

But they should be asked to give a reference from the *sutta*s. They will certainly not find one. But some give as their reason that it is because these [sensitivities] are respectively aided by visible objects etc., as qualities of fire, and so on. They should be asked: "But who has said that visible objects, etc. are qualities of fire, and so on?" For it is not possible to say of primary elements, which remain always inseparable, that "This is a quality of this one, that is a quality of that one."

Then they may say: "Just as you assume, from excess of some *bhūta* in such and such material things, the [respective] functions of upholding, etc., for earth, etc., so, from finding visibility, etc. [respectively] in a state of excess in material things that have fire in excess, one may assume those visible objects, etc., are [respectively] qualities of these."

They should be told: "We might assume it if the smell of cotton, which has excess of *paṭhavī*, would be stronger than the smell of liquor, which has excess of *āpo*, and if the colour of cold water were weaker than that of hot water, which has excess of *tejo*. But since neither of these is the case, you should therefore give up conjecturing

the difference to be in the supporting *bhūta*s. Just as the qualities – *rūpa, rasa*, etc. – of *bhūta* are different from each other, even in the same material group, so too the sensitive eye, etc. [are different from each other], although they have no other special causes." This point should be noted.

What is that, which is not common to each other? Only *kamma* is a special cause of them. They are different due to different *kamma* and not due to difference of *bhūta*. For if there were differences of *bhūta*, sensitivity itself would not arise. What the ancient teachers said is true: sensitivity is for equal – not unequal – *bhūta*s.

435. Thus, among those that are different due to different *kamma*, eye and ear seize the object that has not come into physical contact with them. This is because they are the cause of *viññāṇa,* only towards the object that does not touch their own bases. Nose, tongue, and body seize the object that touches each of them through their own bases or themselves[18]. This is because they are the cause of *viññāṇa,* only towards the object that touches their own base.

436. In this world what is said to be "eye", is that which is surrounded by black eyelashes, varied with black and white circles and which looks like a blue lotus-petal. In the components of the eye there is a black circle surrounded by white. In the middle of it there is a location where the image of those, standing in front of it, appears. At that location, the **eye sensitivity** (*cakkhu-pasāda*) lies spreading on the seven layers of the eye like oil sprinkled on seven layers of cotton. It is supported by the four elements with their functions – upholding, cohering, maturing, and moving – respectively, like a young prince is assisted by four attendants with their functions – holding, bathing, dressing, and fanning – respectively. It exists helped by *utu, citta,* and *āhāra*, sustained by *jīvita*, varied in colour, smell and taste. Its size is about the head of a louse. It duly serves as the base and door of eye-consciousness, etc. The following is said by the dhamma-

[18] Smell and taste touch the object through their own bases: the nose sensitivity touches the smell and the tongue sensitivity touches the taste by physical contact. But tangibility is itself the three tangible *bhūtas (paṭhavī, tejo, vāyo).*

general [Ven. Sāriputta]: "A person sees a visible object with the eye sensitivity. It is small and subtle like the head of a louse."

The **ear sensitivity** (*sota-pasāda*) lies in a spot fringed by tender, brown hair like a finger ring inside the ear-hole. It is surrounded by the four elements as said before, helped by *utu, citta* and *āhāra*, sustained by *jīvita*, varied in colour, etc. It duly serves as the base and door of ear-consciousness, etc.

The **nose sensitivity** (*ghāna-pasāda*) lies in a spot like the hoof of a goat inside the hole of the nose. It exists with the support, help, sustainance and variation as said before. It duly serves as the base and door of nose-consciousness, etc.

The **tongue sensitivity** (*jivhā-pasāda*) lies in a spot like a tip of a lotus-petal in the middle of the surface of the tongue. It exists with the support, help, sustenance and variation as said before. It duly serves as the base and door of tongue-consciousness, etc.

The **body sensitivity** (*kāya-pasāda*) lies everywhere where there exists *kamma*-born matter in this body. It exists spreading over the whole body like oil soaking a layer of cotton. It exists with the support, help, sustenance and variation as said before. It duly serves as the base and door of body-consciousness, etc.

Those eye sensitivity, etc. must be noted as they incline towards their own objects – visible object, etc. – respectively. They are like snakes, crocodiles, birds, dogs, and jackals that incline towards their own resorts: the ant-hill, water, sky, village, and the charnel ground, respectively[19].

[19] Simile given in "Chappāṇakopama Sutta" in Saṃyutta Nikāya, Saḷāyatana Saṃyutta, Āsīvisa Vagga (S 35, 206): The eye is like a snake searching for a hole to hide at the ant-hill. The ear is like a crocodile searching for a cave in the water. The nose is like a bird wishing to remain in the sky. The tongue is like a dog, searching for food in the village. The body is like a jackal, searching for a luxurious place to sleep. The mind is like a monkey.

437. As regards visible objects, etc., which come next, a **visible object** (*rūpa*) has the characteristic of reflecting on the eye. Its function is to be the objective field of eye-consciousness. It manifests as the resort of that too. Its proximate cause are the four *mahābhūta*s. And all the following *upādā-rūpa*s are the same. But if there is a difference, we will talk about it. This [visible object] is manifold as blue, yellow, and so on.

Sound (*sadda*) has the characteristic of impinging on the ear. Its function is to be the object of ear-consciousness. It manifests as the resort of that too. It is manifold as drum sound, *mudiṅga*[20] sound and so on.

Smell (*gandha*) has the characteristic of impinging on the nose. Its function is to be the object of nose-consciousness. It manifests as the resort of that too. It is manifold as "root-smell, smell of the inner core" and so on.

Taste (*rasa*) has the characteristic of impinging on the tongue. Its function is to be the object of tongue-consciousness. It manifests as the resort of that too. It is manifold as "root-taste, trunk-taste" and so on.

438. The **faculty of femininity** (*itthindriya*) has the characteristic of womanhood. Its function is to show that "this is a female". It manifests as the cause for the mark, sign, work and ways of the female.

The **faculty of masculinity** (*purisindriya*) has the characteristic of manhood. Its function is to show that "this is a male". It manifests as the cause for the mark, sign, work and ways of the male.

Both of them spread in the whole body like *kāya-pasāda* (body sensitivity). But it cannot be said that it exists where *kāya-pasāda* exists, or that it exists where *kāya-pasāda* does not exist. They never mix each other like those qualities – *rūpa, rasa,* and so on.

[20] *Mudiṅga* (or *mutiṅga*): a small drum, tabour.

439. The **life faculty** (*jīvitindriya*) has the characteristic of protection of *rūpa* born together. Its function is continuity [of the matter born together]. It manifests as maintenance [of only those]. Its proximate cause are the *bhūta*s that are made continuous by itself. Although it has the characteristic of maintenance, protection, etc., it protects the matter born together only in the present moment, like water protects the lotus, etc. Although the *dhamma*s arise through their own causes, it protects the *dhamma*s like a wet-nurse looks after a baby. Then it continues depending on the phenomena that were made continuous by itself, like a captain of a ship. It cannot continue beyond the moment of dissolution because of non-existence of itself and the phenomena protected by it. It does not maintain after the moment of dissolution, because it dissolves itself – like a used-up wick and oil cannot maintain the flame of a lamp. But it should be noted that it does not lack the power of protection, continuity, and maintenance; this is because it accomplishes this and that function at the moment as said.

440. The **heart-base** (*hadayavatthu*) has the characteristic of *manodhātu*[21] and *manoviññāṇadhātu*[22], which depend on it. Its function is being the seat of those *dhātu*s. Its manifestation is carrying them. It depends on the blood inside the heart-organ, as said in the discourse on *kāyagatāsati*. It is supported by *bhūta* with their functions of holding up, etc., helped by *utu, citta* and *āhāra* it is sustained by life. It performs as a base for *manodhātu, manoviññāṇadhātu* and associated *dhamma*s.

441. The **bodily intimation** (*kāyaviññatti*) is the mode and action of air-element that is produced by *citta,* conditioning moving forward, etc. It makes the matter-group born together stiffening, upholding and moving. Its function is to show intention. It manifests as the cause of body movement. Its proximate cause is the air-element born

[21] Three kinds of consciousness are together called the mind-element (*manodhātu*): *pañcadvārāvajjana* (five-sense-door-adverting) and the two *sampaṭicchana* (receiving) *citta*s.

[22] 76 types of consciousness are together called the mind-consciousness-element (*manoviññāṇadhātu*): the 12 *akusala*, 3 *santīraṇa*, 2 *ahetuka kiriya*, 24 *kāmasobhana*, 15 *rūpāvacara*, 12 *arūpāvacara*, 8 *lokuttara citta*s (these are all the *citta*s except the 3 of *manodhātu* and the 10 *viññāṇa*s).

of *citta*. Then, it is called *kāyaviññatti* because it is the cause of gesture; because through body movements it makes others know the intention and it is also to be known itself through that body movement[23]. It must be understood through *kāyaviññatti* the moving forward, etc. happen due to the movement of *utu*-born matter, etc., that relate to the moving of *citta*-born matter caused by *kāyaviññatti*.

There is an earth-element produced by *citta* that creates speech. The mode and the action of that earth-element, which is the cause of impingement of *kamma*-born matter, is called **verbal intimation** (*vacīviññatti*). Its function is to show intention. It manifests as the cause of the voice in speech. Its proximate cause is the *citta*-born earth-element (*cittaja paṭhavī*). Then it is called *vacīviññatti*, because it makes one's intentions to be known and it is also to be known itself through the speech, called "voice of words" (*vacīghosa*).

Just as on seeing a sign for water – a cow-skull[24], etc., hoisted in a remote area – one knows there is water; even so, noticing the body-movements and the voice of speech, *kāyaviññatti* and *vacīviññatti* can be understood.

442. The **space-element** (*ākāsadhātu*) has the characteristic of delimiting matter [25]. Its function is to show its boundaries. It manifests as showing its limits, or as state of being untouched by the *bhūta*s, as being their holes and openings. Its proximate cause is the matter delimited. And it is on account of it that one can say of delimited material things: "This is above, below and around that".

443. **Lightness of matter** (*rūpassa lahutā*) has the characteristic of non-slowness. Its function is to remove heaviness of matter. It manifests as light transformability. Its proximate cause is light matter.

---

[23] *Viññāpetīti "viññatti" = viññatti* makes others know (makes known);
Viññāyatīti "viññatti" = viññatti makes to be known (itself).

[24] In remote country-side areas of ancient India it was tradition to mark a place where to find water by hoisting a cow's head or skull on a high post.

[25] To be exact, one should define its characteristic as "*rūpakalāpapariccheda*" - delimiting material groups (*rūpa-kalāpa*s), not single *rūpa*s within one group (*kalāpa*).

Malleability[26] **of matter** (*rūpassa mudutā*) has the characteristic of non-rigidity. Its function is to dispel rigidity of matter. It manifests as non-opposition to any kind of action. Its proximate cause is malleable matter.

Fitness[27] **of matter** (*rūpassa kammaññatā*) has the characteristic of fitness that is favourable to bodily action. Its function is to dispel unfitness. It manifests as non-weakness. Its proximate cause is fit matter.

These three do not abandon one another. Even so, there is lightness of matter, non-sluggishness and a state of physical quickness, like the condition of a healthy person. That [lightness] is produced by another condition, opposite of the imbalance of elements causing sluggishness of matter. That state of matter is called lightness of matter (*rūpassa lahutā*).

There is softness of matter like well-pounded leather. It is a state of plasticity or pliability of being shaped in all movements. That is produced by another condition, opposite of the imbalance of elements, causing hardness of matter. Such a state of matter is called malleability of matter (*rūpassa mudutā*).

Then, there is fitness for action of matter, a proper state for physical movement, like gold that has been refined. That is produced by another condition, opposite of the imbalance of elements, making an improper state of physical movement. Such a state of matter is called fitness of matter (*rūpassa kammaññattā*).

In this way the difference of them should be understood.

444. The **appearance of matter** (*rūpassa upacaya*) has the characteristic of setting up. Its function is to make matter emerge

[26] Because of malleability (plasticity, elasticity, softness, pliability) matter can be shaped.

[27] Because of fitness (wieldiness, ability, strength, adaptability) matter is fit or able to bear a physical action. Like a healthy body, which is pliable (*mudutā*), is fit and can do everything (*kammaññatā*).

from non-existence-state. It manifests as installing material qualities or as completed state of material qualities. Its proximate cause is a grown matter.

The **continuity of matter** (*rūpassa santati*) has the characteristic of continuity of appearance. Its function is continuity of linking. It manifests as non-interruption. Its proximate cause is a relinking matter. Both of these are terms for matter of birth, but owing to the difference of mode, or regarding to the candidate to be trained, the outline is given as "*upacaya* and *santati*".

But here there is a difference in the meaning, therefore in the explanation of these words it is said: "The appearance of *āyatana* is the appearance of matter (*rūpassa upacaya*). What is the appearance of matter, is the continuity of matter (*rūpassa santati*)." In the commentary too it is said: "Appearance (*ācaya*) is setting up, development (*upacaya*) is increasing, continuity (*santati*) is existence (*pavatti*)." Then it is compared: Appearance (*ācaya*) is compared with the coming up of water from a hole dug in the river bank; development (*upacaya*) is compared with its filling up; continuity (*santati*) is compared with its overflow. And in the end of the simile it is said: *Ācaya* is the appearance of matters in initial state. *Upacaya* is the development of those. *Santati* is the continuity of developed matters.

Decay (*rūpassa jaratā*) has the characteristic of decay of matter. Its function is to lead towards ruin. It manifests as loss of freshness, although it does not loose its own nature, like oldness of paddy. Its proximate cause is a matter in the state of decay. That is said with reference to "*pākaṭajara*" (decay that is evident to see easily), like the ruin of teeth, etc., that is "broken-tooth" can be seen. The state of decay of mental states is the hidden decay. For the hidden decay there is no such change. The state of decay of earth, water, mountain, moon, sun, etc., is called "*avīcijara*", non-interval decay[28]. Regarding to that there is no such changing.

[28] These big objects are subject to decay too. They are decaying continuously without interruption or interval. But the difference is hard to see; the earth, the sun, etc. always look the same.

Impermanence of matter (*rūpassa aniccatā*) has the characteristic of complete dissolution. Its function is the sinking of matter. It manifests as ceasing and falling. Its proximate cause is a matter in the state of dissolution.

445. **Physical nutriment** (*kabaḷikāra āhāra*) has the characteristic of nutritive essence. Its function is to produce matter. It manifests as sustainment. Its proximate cause is a substance to be swallowed in morsels. It is a term for the nutritive essence through which beings sustain themselves.

446. These, firstly, are the material qualities that are mentioned in the text (*pāḷi*). But in the commentary other material qualities are presented: matter of power (*balarūpa*), of sperm (*sambhavarūpa*), of birth (*jātirūpa*), of sickness (*rogarūpa*), and in the opinion of some others, matter of torpor (*middha*). At first, the commentary rejects [matter of torpor] as "there is no" matter of torpor with the reference: "Your Venerable is truly the enlightened sage. You have no mental hindrances.[29]" Among the others, *rogarūpa* is included by *jaratā-* and *aniccatā-rūpa. Jātirūpa* is included by *upacaya-* and *santati-rūpa*. *Sambhavarūpa* is included by *apodhātu*. *Balarūpa* is included by *vāyodhātu*. Therefore, even one of them does not exist separately. Thus *rūpa* is 28, no more, no less, as 24 kinds of derivative matter (*upāda-rūpa)* and the four kinds of great elements (*mahābhūta)*.

447. All of them are of one kind. They are:[30]
- not root (*na hetu*),
- without root (*ahetuka*),
- dissociated from root (*hetu-vipayutta*),
- with cause (*sappaccaya*),
- mundane (*lokiya*),
- the object of cankers (*sāsava*).

[29] Torpor (*middha*) is included in the five hindrances (*nīvaraṇa*). The Buddha had no torpor, because he had eradicated all mental hindrances. If torpor would be a material quality, the Buddha must have had still torpor.

[30] This classification is according to the six pairs: *hetu – na hetu, sahetuka – ahetuka, hetusampayutta – hetu-vipayutta, sappaccaya – appaccaya, lokiya – lokuttara, sāsava – anāsava*.

They are of two kinds:
- internal (*ajjhattika*) and external (*bāhira*),
- gross (*oḷārika*) and subtle (*sukhuma*),
- distant (*dūre*) and near (*santike*),
- produced (*niphanna*) and unproduced (*aniphanna*),
- sensitive matter (*pasādarūpa*) and insensitive matter (*napasādarūpa*),
- faculty (*indriya*) and non-faculty (*anindriya*),
- product of *kamma* (*upādiṇṇa*) and non-product of *kamma* (*anupādiṇṇa*),

and so on.

Therein the fivefold matters beginning with eye (*cakkhu*) are internal, because they arise depending on the body; the rest are external, because they are excluded from it.

The 12-fold material qualities[31] – nine matters beginning with eye-sensitivity, etc., and three elements excluding the water-element (*āpodhātu*) – are gross (*oḷārika*), because they can be obtained by impingement. The rest are subtle (*sukhuma*) because they cannot be obtained by impingement.

Only those subtle matters are distant (*dūre*), because their nature is hard to penetrate. The others are near (*santike*), because their nature is easy to penetrate.

18 matters[32] – the four elements, 13 matters beginning with eye and physical nutriment (*kabaḷīkārāhāra*) – are produced (*niphanna*), because they are to be known through their own nature, without considering the nature of limitation (*pariccheda*), movement (*vikāra*) and characteristic (*lakkhaṇa*). The rest are unproduced (*aniphanna*), because they are not to be known through their own nature.

---

[31] The 12 *rūpa*s are: *cakkhu, sota, ghāna, jivhā, kāya, rūpa, sadda, gandha, rasa; paṭhavī, tejo, vāyo*.

[32] The 18 *rūpa*s are: *pathavī, āpo, tejo, vāyo; cakkhu, sota, ghāna, jivhā, kāya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, jīvitindriya, hadayavatthu; āhāra.*

The five matters beginning with eye are sensitive matter (*pasādarūpa*), because they are clear like the surface of a mirror, receiving the object, visible form, etc. The others are insensitive matter (*napasādarūpa*), because they have no such nature.

Only sensitive matters (*pasādarūpa*) together with the three matters, beginning with the faculty of femininity (*itthindriya*)[33], are faculty (*indriya*), in the sense of domination. The rest are non-faculty (*anindriya*), because they are not in such a sense.

The matters which will be mentioned later as *kamma*-born, are a product of *kamma* (*upādiṇṇa*), because they are brought about as a result of *kamma*. The rest are non-product of *kamma* (*anupādiṇṇa*), because they have a different nature.

448. Again, all of those matters are threefold by way of triplet such as visible triad, *kamma*-born-triad, etc. Therein, regarding gross matter (*oḷārika rūpa*), a visible form is visible with impact; the rest are invisible with impact; all the subtle matters (*sukhuma rūpa*) are invisible without impact. So, firstly it is of three kinds according to the visible triad.

Then, according to the *kamma*-born triad, that matter born from *kamma* is *kamma*-born (*kammaja*); that matter born from another condition is not-*kamma*-born (*akammaja*); that matter not born from anything is neither-*kamma*-born-nor-not-*kamma*-born matter (*neva kammaja nākammaja*).

Then, according to the consciousness-born triad, that matter born from consciousness (*citta*) is *citta*-born (*cittaja*); that matter born from another condition is not-*citta*-born (*acittaja*); that matter not born from anything is neither-*citta*-born-nor-not-*citta*-born matter (*neva cittaja nācittaja*).

Then, according to the nutriment-born triad, that matter born from nutriment (*āhāra*) is *āhāra*-born (*āhāraja*); that matter born

[33] Altogether 8 *rūpa*s: *cakkhu, sota, ghāna, jivhā, kāya; itthindriya, purisindriya, jīvitindriya.*

from another condition is not-*āhāra*-born (*anāhāraja*); that matter not born from anything is neither-*āhāra*-born-nor-not-*āhāra*-born matter (*neva āhāraja na-anāhāraja*).

Then, according to the temperature-born triad, that matter born from temperature (*utu*) is *utu*-born (*utuja*); that matter born from another condition is not-*utu*-born (*anutuja*); that matter not born from anything is neither-*utu*-born-nor-not-*utu*-born matter (*neva utuja na-anutuja*).

In this way matter, is threefold according to the triad of *kamma*-born, etc.

449. Again, matter is fourfold according to the tetrads of *diṭṭha*, etc., *rūparūpa*, etc., *vatthu*, etc.

Of them, visible form (*rūpa*) is "to be seen" (*diṭṭha*) due to being the object of seeing. Sound (*sadda*) is "to be heard" (*suta*) due to being the object of hearing. The three matters, smell (*gandha*), taste (*rasa*) and tangibility (*phoṭṭhabba*) are "to be contacted" (*muta*) due to being the objects of the sense faculties, which seize their objects in contact. The rest are "to be known" (*viññāta*) due to being the objects only of the mind. Thus, firstly, the matters are of four kinds according the tetrad beginning with *diṭṭha*.

Then, the matter of product (*nipphanna*), here is concrete matter (*rūparūpa*). The space-element (*ākāsadhātu*) is limitation (*paricchedarūpa*). The matters beginning with *kāyaviññatti* and ending with *kammaññatā*[34] are movement (*vikārarūpa*).

Birth (*jāti*), decay (*jara*) and dissolution (*bhaṅga*) are characteristics (*lakkhaṇa-rūpa*). In this way, matter is fourfold according to the tetrad beginning with *rūparūpa.*

What is known as matter of heart (*hadayarūpa*), is a base (*vatthu*), not a door (*dvāra*). The two intimations (*viññatti*) are doors,

[34] These are: *kāyaviññatti, vacīviññatti, ākāsa, lahutā, mudutā* and *kammaññatā.*

not bases. Sensitive matters (*pāsadarūpa*) are base and door as well. The rest are neither base nor door. In this way, matter is fourfold according to the tetrad beginning with *vatthu*.

450. Again, the matters are fivefold dealing with matter born of one cause, born of two causes, three causes, four causes and born of no cause. The matters born only of *kamma* and born only of *citta*, are "born of one [cause]" (*ekaja*). Of them, the matters of faculties together with the heart-base are the matters that are born only of *kamma*. The two *viññatti* are the matters that are born only of *citta*. Then, the matter which is born of *citta* and *utu* is called "born of two [causes]" (*dvija*); that is only sound (*sadda*). The matters born of *citta, utu* and *āhāra* is called "born of three [causes]" (*tija*); that are only the three matters beginning with *lahutā*. The matters born of four causes beginning with *kamma* are called "born of four [causes]" (*catuja*); that are the remaining matters apart from the characteristic-matters (*lakkhaṇa-rūpa*).

Lakkhaṇarūpa is a matter which is born of no condition (*nakutocijāta*). Why? Because the arising moment has no arising moment[35], and the other two are the mere decay and dissolution of what has arisen. In this context

> "The visible data base, the sound base, the odour base, the flavour base, the tangible-data base, the space element, the water-element, lightness of matter, malleability of mater, wieldiness of matter, continuity of matter and physical food – these states are consciousness-originated" [Dhammasaṅgaṇī 667],

jāti is mentioned to be born of some conditions because birth is to be seen at the moment when the producing causes of matter are working[36].

This, firstly, is the section of the detailed explanation of the aggregate of matter (*rūpakkhandha*).

---

[35] Arising is itself the rising moment. Like fire cannot be burnt by another fire.

[36] Example: *Citta* produces sound-matter. *Jāti* is produced simultaneously but in itself is not a product of *citta* – it just appears as a sign.

Viññāṇakkhandhakathā

Discourse on *Viññāṇakkhandha*

451. Among the other aggregates (*kandha*s), whatever has the characteristic of feeling, taken together, is called "*Vedanākkhandha*". Whatever has the characteristic of perceiving, taken together, is called "*Saññākkhandha*". Whatever has the characteristic of creating[37], taken together, is called "*Saṅkhārakkhandha*". Whatever has the characteristic of awareness [of an object], taken together, is called "*Viññāṇakkhandha*".

Herein, I shall place *viññāṇakkhandha* at first. The explanation will start with *viññāṇakkhandha* too, because if *viññāṇakkhandha* is known, the others are easier to understand.

It was said, whatever has the characteristic of awareness of an object, taken together, is known as *viññāṇakkhandha*. How *viññāṇa* has the characteristic of awareness? As said in Pāḷi:

> "It is aware [of this], it is aware [of that], friend, therefore it is called awareness (*viññāṇa)*." [Majjhima Nikāya, I, 292]

Viññāṇa, citta and *mano* are the same in meaning. That [*viññāṇa*] is onefold according the characteristic of awareness; but it is threefold regarding its types: wholesome (*kusala*), unwholesome (*akusala*) and others (*abyākata*)[38].

---

[37] "*Abhisaṅkharaṇa*" here means: forming, organizing, arranging, creating. *Saṅkhāra* arranges *rūpa* to be *rūpa*; it arranges *vedanā* to be *vedanā*; it arranges *saññā* to be *saññā* and *viññāṇa* to be *viññāṇa*. *Saṅkhāra* is the worker, the organizer, the creator. It creates or forms things as they really are. By *saṅkhāra* (*cetasika*s like *lobha, dosa, moha, alobha, adosa, amoha, cetanā*... working together) the cittas can be differentiated. *Saṅkhārakkhandha* is *kamma* and *kilesa*. These *cetasika*s create a being to be a human, a dog, an ant or a deity. [For reference see Kaccaniya-Sutta of Saṃyutta Nikāya, Khandhavagga.]

[38] Literally: *a-byākata* = not talked about. Mostly translated as "indeterminate". Meaning: *abyākata dhamma*s (*vipāka, kiriya, rūpa, Nibbāna*) cannot be described by the way of *kusala* and *akusala*, they are non-of-them and are named otherwise. Here "*abyākata*" refers to *vipāka*- and *kiriya citta*s.

452. Of them, **wholesome consciousness (*kusala)*** is fourfold according to the division of plane: *kāmāvacara, rūpāvacara, arūpāvacara* and *lokuttara*. Of them, *kāmāvacara* is eightfold as to division of pleasant feeling (*somanassa*), neutral feeling (*upekkhā*), knowledge (*ñāṇa*) and promptitude (*saṅkhāra*). What are they? That is [consciousness] accompanied by pleasant feeling, associated with knowledge, prompted or unprompted; likewise dissociated from knowledge. Or [consciousness] is accompanied by neutral feeling (*upekkhā*), associated with knowledge, prompted or unprompted; likewise, dissociated from knowledge.

Without hesitation and unprompted by others, one happily performs merit such as offering, and the happiness is due to the goodness of the thing given and the recipient, or due to other conditions of happiness. He holds also the right view that offering produces its result. At that time within him arises a *citta* with pleasant feeling (*somanassa*), associated with knowledge (*ñāṇa*) and unprompted (*asaṅkhāra*).

Then, when one performs merit as said before, happily and holding the right view, [but] hesitating and prompted by others due to lack of free generosity, a prompted (*sasaṅkhāra*) *citta* arises within him.

In this sense, the term "promptitude" (*saṅkhāra*) is used for prior effort by himself or by others.

Then, young children with the habit caused by seeing the practice of relatives, on seeing monks, immediately offer what they have or pay respect happily. At that time the third *citta* arises.

But when they do so encouraged by relatives, "Do offer, do pay homage", the fourth *citta* arises within them.

Regarding the four types, it arises without happiness, because there is no excellence of the thing given, the recipient, etc., or because the lack of suitable conditions for pleasant feeling. Then the remaining four *citta*s with neutral feeling (*upekkhā vedanā*) arise.

In this way, it should be understood that sense-sphere wholesome consciousness (*kāmāvacara kusala citta*) is of eight kinds, being classified according to pleasant feeling (*somanassa vedanā*), neutral feeling (*upekkhā vedanā*), knowledge (*ñāṇa*) and promptitude (*saṅkhāra*).

The consciousness of the fine-material sphere (*rūpāvacara citta*) is fivefold according to the division of association with the *jhāna*-factors. What [*citta*s] are they? The first is associated with initial application (*vitakka*), sustained application (*vicāra*), rapture (*pīti*), happiness (*sukha*) and concentration (*samādhi*[39]). From those, the second passes over *vitakka*, the third passes over *vicāra*, the fourth is with detached *pīti*, and the fifth with the cessation of *sukha* associates with neutral feeling (*upekkhā vedanā*) and concentration (*samādhi*).

Consciousness of the immaterial sphere (*arūpāvacara citta*) is fourfold according to association with the four *arūpa-jhāna*s. According to the way afore said, what are they? The first is associated with the *jhāna* based on infinite space, briefly talked. The second, third and fourth are associated respectively with the *jhāna* based on first *arūpāvacara citta* (infinite *viññāṇa*), etc.

Supramundane consciousness (*lokuttara citta*) is fourfold according to association with the four paths (*magga*).

In this way, firstly, *kusala citta*s are of 21 kinds.

453. Then, **unwholesome consciousness (*akusala citta*)** is of one kind only as *kāmāvacara* according to plane. According to root it is three-fold: attachment-rooted (*lobhamūla*), hatred-rooted (*dosamūla*) and delusion-rooted (*mohamūla*). Of them *lobhamūla citta* is eightfold according to the division of pleasant or neutral feeling, wrong view and promptitude. What are they? *Citta* with pleasant feeling (*somanassa vedanā*) is associated with wrong view (*diṭṭhi*), unprompted or promted (*saṅkhāra*). The other *citta*s with pleasant feeling are dissociated from wrong view. *Citta* with neutral feeling

[39] Usually the fifth *jhāna*-factor is mentioned as "*ekaggatā*", meaning one-pointedness.

(*upekkhā vedanā*) is associated with wrong view, unprompted or prompted. The other *citta*s with neutral feeling are dissociated from wrong view.

One happily enjoys sensual pleasure or believes the auspicious sight, etc. as good luck, holding such wrong view "there is no fault in enjoying sensual pleasure" with a keen mind without being prompted by others, at that time, the first *akusala citta* arises. When doing so with a hesitating and prompted mind, the second *akusala citta* arises. But one, without holding wrong view, happily has sex, or wants to take other's property, or takes other's property with a keen mind without being prompted by others. At that time, the third *akusala citta* arises. When doing so with a hesitating and prompted mind, the fourth *akusala citta* arises. When *citta*s in those 4 types are without pleasant feeling, because of lack of excellent sensual pleasure or lack of other conditions of happiness, the four remaining *citta*s arise with neutral feeling (*upekkhā vedanā*).

After that, the hatred-rooted *citta* is only of two kinds as accompanied with unpleasant feeling (*domanassa*), associated with hatred, unprompted or prompted. The arising of the two *citta*s should be known in the killing of beings with a keen or hesitating mind.

Delusion-rooted *citta* is twofold as accompanied by neutral feeling (*upekkhā*), either associated with doubt or restlessness. Their arising is to be known at the moment of wavering or of distraction. In this way, *akusala viññāṇa* is 12-fold.

454. **The other (*abhyākata*) *citta*** is twofold according to division of time: resultant (*vipāka)* and functional (*kiriya).*

Of them, *vipāka* is fourfold according to plane: sense-sphere (*kāmā-vacara*), fine-material sphere (*rūpāvacara*), immaterial sphere (*arūpāvacara*) and supramundane (*lokuttara*). Therein, the **rootless consciousness (*ahetuka citta*)**, which is the absence of resultant *hetu*, anti-craving (*alobha*), etc., is of eight kinds. They are eye-, ear-, nose-, tongue-, body-consciousness, the mind-element (*manodhātu*) with the function of receiving, the two mind-consciousness-elements

(*manoviññāṇadhātu*) with the function of investigating, etc. – altogether eight.

Eye-consciousness has the characteristic of awareness of a visible object based on the eye. Its function is to be aware of mere visible form. It manifests as a state of turning towards a visible form. Its proximate cause is the disappearance of the functional mind-element[40] with a visible form as object. Ear-, nose-, tongue-, body-consciousness have the characteristic of awareness of sound, etc. based on ear, etc. Their function is to be aware of mere sound, etc. It manifests as a state of turning towards the sound, etc. Its proximate cause is the disappearance of the functional mind-element with a sound-object, etc.

After eye-consciousness, etc., the mind-element has the characteristic of awareness of a visible form, etc. Its function is to receive (*sampaṭicchana*) the visible form, etc. It manifests as a state of receiving the visible form, etc. Its proximate cause is the disappearing of eye-consciousness, etc.

The twofold [41]mind-consciousness-element has the characteristic of investigating (*santīraṇa*) the six objects. Its function is to investigate, etc. It manifests as a state of such investigating. Its proximate cause is the heart-base (*hadayavatthu*). The division of that investigating consciousness (*santīraṇa-citta*) is according to pleasant (*somanassa*) and neutral (*upekkhā*) feeling and according to two positions or five positions respectively. To be explained, the first one of them associates with pleasant feeling because of arising towards a mere desirable object. It has two positions, because it arises as investigating (*santīraṇa*) and as succeeding-of-javana (*tadārammaṇa*), in the five doors[42] after receiving (*sampaṭicchana*) and in the end of *javana*.

---

[40] That is *pañcadvārāvajjana citta*, which has the visible form as its object. In the thought-process (*vīthi*) it is immediately followed by *cakkhu-viññāṇa*.

[41] In the translator's opinion, "*ahetukavipāka*" at the beginning of the sentence does not make sense here, so it is not translated.

The next one associates with neutral feeling because it is arising towards a moderate desirable object. It has five positions, because it arises as investigating (*santīraṇa*), succeeding-of-javana (*tad-ārammaṇa*), relinking (*paṭisandhi*), life-continuum (*bhavaṅga*) and death (*cuti*). Then this eight-fold resultant consciousness without *hetu* is of two kinds, because of being constant (*niyata*) or inconstant (*aniyata*). It is of three kinds because of neutral, physical and mental happiness. To explain them, the five *viññāṇa-cittas* are with a constant object, because they arise towards only the visible form, etc. respectively. The rest are with inconstant object. It is true, of them, mind-element arises towards five objects, beginning with visible form. The two mind-consciousness-elements arise towards six objects. But of them, body-consciousness (*kāyavinñāṇa*) associates with physical happiness (*sukha*); the mind-consciousness-elements with the two positions associate with pleasant feeling (*somanassa*); the rest associates with neutral feeling (*upekkhā*).

In this way, firstly, the wholesome resultant consciousness (*kusala vipāka citta*) without root (*hetu*) should be understood as eight-fold.

Then, **resultant *citta* with root (*sahetuka-vipāka*)** that associates with a resultant *hetu* like anti-craving (*alobha*), etc., is of eight kinds, like *kāmāvacara kusala* according the division of pleasant feeling, etc. This *citta* does not occur towards the six objects offering *dāna*, etc., as *kusala* does. *Kusala citta* arises towards six objects offering *dāna*, etc. But this *citta* is unlike *kusala*, for it arises towards the six objects that are included in the inferior *dhamma*s, as relinking (*paṭi-sandhi*), life-continuum (*bhavaṅga*), death (*cuti*) and succeeding-of-javana (*tadārammaṇa*). But the states promted or unpromted here should be understood through its direct cause (*āgamana*)[43], etc. There

---

[42] In the translator's opinion, the *Pāḷi* "*pañcadvāre*" alone here is wrong. The correct *Pāḷi* should be: "*Santīraṇa-tadārammaṇa-vasena pañcadvāre* ***sampaṭicchanā-vasāne*** *ceva javanāvasāne ca pavattanato*."

[43] "Direct cause, etc.", means the source it has come from and its condition. Herein, in the opinion of certain teachers, the result of the unprompted wholesome is unprompted and the result of the prompted is prompted, like the movement of the face's reflection in a mirror when the face moves; thus it is "due to the source it has

is no difference [between *kusala* and *vipāka-citta*] in associated *dhamma*s. But *vipāka citta* has no own action like a reflected face in the mirror. *Kusala citta* has its own action like the face.

The **resultant unwholesome (*akusala vipāka*)** is only without root (*ahetuka*). That is of seven kinds: eye-, ear-, nose-, tongue-, body-consciousness, mind-element with the function of receiving (*sampaṭicchana*), mind-consciousness-element with the function of investigating (*santīraṇa*) having five positions. That *citta* can be known according to characteristic, etc. in the way as said of the wholesome resultant without *hetu*. Though wholesome resultants are with desirable or moderately desirable object, these [unwholesome resultants] have undesirable and moderately undesirable objects. Then, those [wholesome resultants] are of three kinds as division of neutral (*upekkhā*), physically pleasant (*sukha*) and mentally pleasant (*somanassa*). These [unwholesome resultants] are of two kinds as physical pain (*dukkha*) and neutral feeling (*upekkhā*). To be explained here, body-consciousness is accompanied only by pain; the rest is accompanied by neutral feeling. That *upekkhā* is less in pain, unlike *dukkha* which is much in pain. The *upekkhā* of the others [wholesome resultants] is less in pleasure unlike *sukha* which is much in pleasure.

In this way, sense-sphere resultant consciousness (*kāmāvacara vipāka citta*) is of 23 kinds: these seven unwholesome resultants and the former sixteen wholesome resultants.

After that, the **resultants of the fine-material sphere (*rūpāvacara vipāka*)** are of five kinds like *kusala*. But *kusala* arises in the process of *javana* as attainment. This resultant consciousness arises in birth as *paṭisandh*i, [after that as] *bhavaṅga* and *cuti*.

Like *rūpāvacara vipāka*, the **resultants of the immaterial sphere (*arūpāvacara vipāka)*** are of four kinds like *kusala*. And the

---

come from". But in the opinion of other teachers the unprompted arises due to powerful *kamma* as condition and the prompted does so due to weak *kamma*; thus it is "due to its condition" [Mahā Tīka, commentary of Visuddhimagga, 474].

division of arising of those are in the same way as said in *rūpāvacara*.

The **supramundane resultants (*lokuttara vipāka)*** are of four kinds, because they are the fruition (*phala*) of the four paths (*magga*). They arise in two ways, in the way of the process of path (*maggavīthi*), and by way of attainment (*samāpatti*).

In this way, the whole resultant consciousness (*vipāka viññāṇa*) is of 36 kinds in the four planes.

Functional consciousness (*kiriya citta*) is of three kinds according to plane as sense-sphere (*kāmāvacara*), fine-material sphere (*rūpāvacara*) and formless sphere (*arūpāvacara*). Of them, *kāmāvacara* is two-fold, without *hetu* and with *hetu*. Of them, the *citta* without *hetu*, being absent of functional *hetu*, *alobha*, etc., is of two kinds: mind-element (*manodhātu*) and mind-consciousness-element (*manoviññāṇadhātu*). Therein, *manodhātu* has the characteristic of awareness of visible form, etc., preceding *cakkhu-viññāṇa*, etc. Its function is attention. It manifests as a state of turning towards a visible object, etc. Its proximate cause is the cessation of *bhavaṅga*. It associates only with *upekkhā*.

The **mind-consciousness-element (*manoviññāṇadhātu*)** is of two kinds: common (*sādhāraṇa*) and uncommon (*asādhārana*). Of them, the common, being functional without *hetu*, associated with neutral feeling[44], has the characteristic of awareness of six objects. Its function is to determine (*voṭṭhapana)* in five doors and to attend (*āvajjana*) in the mind-door respectively. It manifests as a state of that [determination and attending]. Its proximate cause is the disappearance of one of them: resultant mind-consciousness-element without *hetu* [that means *santīraṇa* – in the five doors], or of *bhavaṅga* [in the mind-door].

Smile-producing consciousness (*hasituppāda*), being uncommon, functional, without *hetu*, associated with pleasant

[44] That is the mind-door-adverting consciousness (*manodvārāvajjana*).

feeling, has the characteristic of awareness of the six objects. Its function is to produce smile (*hasituppāda*) within Arahants towards lower (*anuḷāra*) objects[45]. It manifests as a state that produces smile. Its proximate cause is definitely the heart-base.

In this way, *kāmāvacara kiriya* without *hetu* is of three kinds.

After that, **functional with *hetu*[46]** is of eight kinds like [*mahā-*] *kusala* as division of pleasant feeling, etc. Actually it is different here: *kusala* arises in *sekkha*s and *puthujjana*s, but these [*mahākiriya*] arise only in *Arahant*s.

In this way, *kāmāvacara kiriya* is 11-fold.

Then, ***rūpāvacara*** and ***arūpāvacara kiriya*** are of five kinds and four kinds like [*rūpa* and *arūpa*] *kusala* respectively. The difference of these *citta*s and *kusala* should be understood by its arising in *Arahant*s only.

In this way, the whole *kiriya citta*s in three planes are of 20 kinds.

455. In this way, the whole types of consciousness are 89:

21 *kusala*,
12 *akusala*,
36 *vipāka* and
20 *kiriya*.

These *citta*s arise in 14 modes:

relinking	*paṭisandhi*
life-continuum	*bhavaṅga*
adverting, attending	*āvajjana*

[45] *uḷāra* = beautiful, high, higher, superior (e.g. human beings, *Dhamma*...); *anuḷāra* = ugly, low, lower, inferior, an object from the sense-sphere (e.g. a skeleton, animals like a pig, beings quarreling or indulged in sense-pleasure...). The *arahant*s – in contrary to the *puthujjana*s - smile by seeing an "*anuḷāra*" object, which they neither respect, desire nor fear.

[46] That means great functional consciousness (*mahākiriya citta*).

seeing	*dassana*
hearing	*savana*
smelling	*ghāyana*
tasting	*sāyana*
touching	*phusana*
receiving	*sampaṭicchana*
investigating	*santīraṇa*
determining	*voṭṭhapana*
dynamic, impulsion	*javana*
succeeding-of-javana	*tadārammaṇa*[47]
death	*cuti*.

How? At the moment of rebirth nine resultant *citta*s arise as **rebirth-linking (*paṭisandhi*)**:

For deities and human beings the eight *kāmavipāka citta*s with *hetu*, and for those human beings as *paṇḍaka*[48], etc., *upekkhā-santīraṇa*, which is a result of inferior *kāma-kusala* with two *hetu*s, arises with one of the objects: *kamma, kamma-nimitta* or *gati-nimitta*, that manifests at the moment of dying.

Through the power of *rūpāvacara* and *arūpāvacara kusala* beings come to be reborn in the plane of *rūpa* and *arūpa* respectively. At the moment of rebirth nine *rūpa-* and *arūpa-vipāka citta*s arise as a rebirth-linking with the object of only *kamma-nimitta*, which manifests at the moment of dying.

Through the power of *akusala* beings come to be reborn in woeful states (*apāya*). At that moment of rebirth, *upekkhā-santīraṇa* as result of *akusala* arises as rebirth-linking within them, with one of the objects of *kamma, kamma-nimitta* and *gati-nimitta*, which manifests at the moment of dying.

---

[47] *Tadārammaṇa* = with the object of *javana*, succeeding of *javana*-object, "succeeding-of-javana" (mostly translated as "registration", which does not make sense for the translator).

[48] In *Vinaya* five meanings for *paṇḍaka* are given: Eunuch, etc.

In this way, firstly, the arising of 19 *vipāka-citta*s as *paṭisandhi* should be understood .

Then, when the *paṭisandhi-citta* has ceased, **life-continuum (*bhavaṅga-citta*)** arises. That *bhavaṅga-citta* following such and such *paṭisandhi-citta*, being a result of such and such *kamma*, appears towards that object like the *paṭisandhi-citta.* It arises repeatedly. In this way, it continues innumerably. While awake, it arises like a current in the river, when the other interrupting cittas do not arise. During dreamless sleep, it continues to arise even countlessly. Thus, the arising of only those *citta*s as *bhavaṅga* should be understood.

In this way, the *bhavaṅga* process continues.

When the sense faculties within beings become capable of catching an object, the visible form comes into contact with the eye. Depending on the visible form, the impingement on the sensitive eye occurs. Then, through the power of impingement, it causes *bhavaṅga* to vibrate. When *bhavaṅga* has ceased the **functional mind-element (*kiriya manodhātu citta*)**[49], seeming to cut off *bhavaṅga*, arises only towards that visible form as object, performing the function of attention (*āvajjana*). So too in the case of the ear-door, etc.

Then, when the sixfold object comes into contact with the mind-door, it causes *bhavaṅga* to vibrate. After that, seeming to cut off *bhavaṅga,* the **mind-door-adverting consciousness (*manodvārā-vajjana citta*[50])** arises performing the function of attention (*āvajjana*).

In this way, the two *āvajjana kiriya viññāṇas* should be understood.

---

[49] This is the five-door-adverting consciousness (*pañcadvārāvajjana*).

[50] In the original *Pāḷi* it is mentioned as: "*ahetukakiriyamanoviññāṇadhātu upekkhā-sahagata*" = rootless functional mind-consciousness-element associated with neutral feeling – that is the mind-door-adverting consciousness (*manodvārāvajjana citta*).

Then, after *āvajjana,* firstly, in the eye-door, there arises **eye-consciousness (*cakkhu-viññāṇa*)** based on the sensitive eye, performing the function of seeing. In the ear-door, etc., there arises ear-, nose-, tongue- or body-consciousness respectively, performing the function of hearing, etc. If these *citta*s arise towards a desirable or moderately desirable object, they become wholesome resultant. If they arise towards an undesirable or moderately undesirable object, they become unwholesome resultant.

In this way, the arising of the 10 *vipāka viññāṇa*s should be understood as the function of seeing, hearing, smelling, tasting and touching.

With reference to these words [Vibhaṅga 184], "just after the eye-consciousness has arisen and ceased, the suitable *manodhātu citta, mano, mānasa*[51] arises". Just after the eye-consciousness, etc., the ***manodhātu* [*sampaṭicchana*]** arises receiving the object of only these preceding cittas. It is wholesome resultant, if the preceding *citta* is *kusala vipāka*, and unwholesome resultant, if the preceding *citta* is *akusala vipāka*.

In this way, the two *vipāka viññāṇa* should be known as receiving (*sampaṭicchana*).

With reference to these words [Vibhaṅga 184], "just after *manodhātu citta* having arisen and ceased, the suitable *manoviññāṇa-dhātu citta (mano, mānassa)* arises". Checking the object received by *manodhātu citta (sampaṭicchana)*, the **resultant *manoviññāṇadhātu citta (santīraṇa)*** without *hetu* arises. It is unwholesome resultant, if the preceding *citta* is *akusala vipāka*, or, if the preceding *citta* is *kusala vipāka*, it is wholesome resultant with pleasant feeling on a desirable object, or with neutral feeling on a moderately desirable object. In this way, the appearance of the three *vipāka viññāṇa* should be understood as performing the function of checking (*santīraṇa*)[52].

[51] These terms are all synonyms of *citta*.

Just after *santīraṇa,* ***kiriya-ahetuka-manoviññāṇadhātu*** associated with neutral feeling arises selecting only that object. In this way, the appearance of one *kiriya citta* as selecting (*voṭṭhapana*[53]) should be understood.

Then, after *voṭṭhapana citta,* one of these ***javana cittas*** – 8 *mahākusala*, 12 *akusala* and the 9 *kāma kiriya* – arises as *javana* for six or seven times on the selected object, a visible form, etc., if it is large. This is, firstly, the way in the five doors. Then, in the mind-door, just after *manodvārāvajjana,* only those same *javana-citta*s arise. After *gotrabhu,* one of these *citta*s that has obtained its condition, - 5 *rūpāvacara kusala*, 5 *rūpāvacara kiriya*, 4 *arūpāvacara kusala*, 4 *arūpāvacara kiriya*, 4 *magga* or 4 *phala citta*s of *lokuttara* – arises as a *javana*. In this way, the appearance of the 55 *kusala, akusala, kiriya* and *vipāka-citta*s as a *javana* should be understood.

After *javana*, in the case of a very large object, in the five-doors and a clear object in the mind-door, one of the resultant *citta*s – 8 *mahāvipāka* and 3 *santīraṇa citta*s – arises once or twice within beings of the *kāma*-plane at the end of *kāma-javana*s. The *citta* [of them] occurs according to these conditions: desirable object, etc., previous *kamma* and preceding *javana-citta*s, etc. On the object different from that of *bhavaṅga*, it follows the preceding *javana* like a current that for a few moments follows the boat going upstream. That *citta*, although it should occur on the object of *bhavaṅga*, is called "***tadārammaṇa***", because it makes the object of *javana* its object. In this way, the 11 *vipāka citta*s should be understood as succeeding-of-javana's object (*tadārammaṇa*).

---

[52] *Santīraṇa* is commonly translated as "investigating". But as a *vipāka-citta* it is very weak and can check only very quickly, not carefully. Within a short moment it only passes through or let pass the object.

[53] *Voṭṭhapana, voṭṭhappana*, or *voṭṭhabbana* is mostly translated as "determining" or "deciding". But this *kiriya citta* is weak and only can analyze, classify, differentiate, distinguish roughly. It selects the object, which has been received and checked quickly by the previous *cittas, sampaṭicchana* and *santīraṇa.*

Then, after *tadārammaṇa,* only *bhavaṅga* arises. Then, after *bhavaṅga*, again only *bhavaṅga* arises. When *bhavaṅga* has ceased, again *āvajjana*, etc. arises. In this way, the mental process (*cittasantāna*) used by its conditions repeatedly arises according to natural mental order up to the final cessation of *bhavaṅga* in one life. Thus, after *bhavaṅga* arises *āvajjana*, after *āvajjana* arises, seeing consciousness, etc.

The last *bhavaṅga-citta* in one life is called *cuti*, because it passes away from that life-existence. Therefore, that **death-consciousness (*cuti-citta*)** is also of 19 kinds only. Thus, the appearance of 19 resultant *viññāṇa*s should be understood as *cuti*.

Then, after *cuti, paṭisandhi* arises. After *paṭisandhi,* again *bhavaṅga* arises. In this way the unbroken mental process arises continuously in beings who pass to and fro in life, destiny, place (*ṭhiti*)[54] and abode. But among those who attained Arahantship, the mental process totally ceases, when *cuti-citta* has ceased.

These are some hints on the detailed information dealing with *viññāṇakkhandha*.

[54] That means the seven *viññāṇa-ṭṭhiti* (places or stations of *viññāṇa, where viññāṇa stands or exists)*, which are mentioned in Suttanta, e.g. Aṅguttara Nikāya, 7, 41.

Vedanākkhandhakathā

Discourse on *Vedanākkhandha*

456. Now it is said: Whatever has the characteristic of feeling, taken together, is to be known as the "aggregate of feeling" (*vedanākkhandha*).

Therein, the phenomenon that has the characteristic of feeling is only *vedanā*. It is as the text says:

> "Friend, it feels [this], it feels [that], therefore it is called *vedanā*." [Majjhima Nikāya, I, 292]

Then, that *vedanā* is of one kind as individual characteristic of feeling. But according to the type, it is threefold, as wholesome (*kusala*), unwholesome (*akusala*) and the others (*abyākata*). Therein, it should be understood: The *vedanā* associated with *kusala citta*s – that is said as *kāma kusala* of eight kinds according to the division of *somanassa, upekkhā, ñāṇa* and *saṅkhāra* – is *kusala*. *Vedanā* associated with *akusala citta*s is *akusala*. *Vedanā* associated with *abyākata citta*s is *abyākata*.

That *vedanā* according to the division of its own nature is of five kinds: bodily pleasant (*sukha*), bodily painful (*dukkha*), mentally pleasant (*somanassa*), mentally unpleasant (*domanassa*) and neutral (*upekkhā*).

Of them, ***sukha*** is that, which associates with wholesome resultant body-consciousness. ***Dukkha*** is unwholesome resultant. ***Somanassa*** is that, which associates with 62 *citta*s, regarding to *kāmāvacara*: four *kusala* resultant without *hetu*, one resultant without *hetu*, four *kiriya* with *hetu*, one *kiriya* without *hetu*, four *akusala*; concerning *rūpāvacara*: four *kusala* except the fifth *jhāna*, four *vipāka* and four *kiriya*; from *lokuttara* the remaining 32, except the fifth *jhāna*. There is no *lokuttara-citta* which is without *jhāna*[55]. It is

[55] That means that all *lokuttara-citta*s are possible to classify with *jhāna.* All 8 *lokuttara-citta*s can be combined and classified according to the 5 *jhāna*s to get the

domanassa which associates with two *akusala citta*s. It is ***upekkhā*** which associates with the remaining 55 *citta*s.

Of them, ***sukha*** has the characteristic of experiencing a desirable tangible object. Its function is the increase of associated *dhamma*s. It manifests as physical enjoyment. Its proximate cause is the controlling faculty of the sensitive body.

Dukkha has the characteristic of experiencing an undesirable tangible object. Its function is the decrease[56] of associated *dhamma*s. It manifests as physical suffering. Its proximate cause is the controlling faculty of the sensitive body.

Somanassa has the characteristic of experiencing a desirable object. Its function is to experience the object anyhow with the mode of desire. It manifests as mental enjoyment. Its proximate cause is mental tranquillity (*passaddhi*).

Domanassa has the characteristic of experiencing an undesirable object. Its function is to experience the object anyhow with the mode of aversion. It manifests as mental suffering. Its proximate cause is the heart-base definitely.

Upekkhā has the characteristic of moderately experiencing. Its function is neither increase nor decrease of the associated states. It manifests as a peaceful state. Its proximate cause is a *citta* without *pīti*.

These are some hints on the detailed information dealing with *vedanākkhandha*.

---

40 *lokuttara-citta*s. That is only the classification and it does not mean that *lokuttara citta*s can be obtained only by *jhāna*s. The *jhāna*s are not necessary for attainments.

[56] In *Pāḷi*: *milāpana* literally means "cause to wither".

Saññākkhandhakathā

Discourse on *Saññākkhandha*

457. Now, whatever has the characteristic of noting, taken together, is to be known as *saññākkhandha*. Here also, what has the characteristic of noting is only *saññā*. It is as the text says:

> "Friend, it notes [this], it notes [that], therefore it is called *saññā*." [Majjhima Nikāya, I, 292]

Then, that *saññā* is of one kind according to individual characteristic of noting. But according to type, it is threefold as wholesome (*kusala*), unwholesome (*akusala*) and the others (*abyākata*). Of them, *kusala* [*saññā*] is that which associates with *kusala citta*. *Akusala* is that which associates with *akusala citta*. *Abyākata* is that which associates with *abyākata citta*. There is not any *citta* which is dissociated from *saññā*. Therefore, the divisions of *saññā* are as many as those of consciousness.

Although all types of *saññā* have the same divisions as consciousness, they have the same characteristic of noting. Its function is marking that causes to note again, "this is only that", like the carpenters mark on the timber, etc. It manifests as keeping in the mind as marked before, like a blind who describes[57] an elephant.
Its proximate cause is the object conceived in the mind, like the perception which arises in a young deer on seeing scarecrows, thinking they are men.

These are some hints on the detailed information dealing with *saññākkhandha*.

[57] *dassaka* = a person, who makes another to see, who shows, who describes. *dissati* or *passati* = to see; but *dasseti* = to show, to describe, to cause to see.
[Udāna, 68-9 Nadaditthiya Sutta].

Saṅkhārakkhandhakathā
Discourse on *Saṅkhārakkhandha*

458. Then, whatever has the characteristic of working together[58], taken together, is to be known as *saṅkhārakkhandha*. Herein, the characteristic of working together means the characteristic of cooperating. What is this? It is only mental activities (*saṅkhāra*). It is as the text says:

> "O monks, they work together for the things that should be done, therefore they are called *saṅkhāra*." [Majjhima Nikāya, I, 292]

They have the characteristic of working together. Their function is cooperation. They are manifested by being active. Their proximate cause is the remaining three aggregates.

In this way, according to characteristic etc., they are of only one kind. But according to type, they are of three kinds: **wholesome (*kusala*)**, unwholesome (*akusala*) and the others (*abyākata*). Of them, wholesome [*saṅkhārā*] are those which associate with *kusala citta*s. Unwholesome are those which associate with *akusala citta*s. *Abyākata* are those, which associate with *abyākata citta*s.

Of them the *saṅkhāra*s, firstly, which associate with the first *kusala citta* of *kāma*-plane, are 36:

enumerated as always associating 27,
[without enumeration] the 'whatever-the-others'[59] 4,
enumerated as sometimes associating 5.

---

[58] *Saṅkhāra* = *saṃ* + *kāra*. *Saṃ* = together; *karoti* = doing, acting, working. Here, *saṅkhāra* are all *cetasika*s apart from *vedanā* and *saññā* (which belong to the other *khandha*s). Lead by *cetanā*, they accumulate and work together to form and bring about their effect. Therefore, they are called "mental formations" or "mental activities".

[59] This is according to the source classification in *Dhammasangaṇī*. The four without enumeration are mentioned as "whatever-the-others". *Ye vā pana* = the others, not by name, whatever, so on, etc., are supplementary.

Of them,

1.	contact	*phassa,*
2.	motivation	*cetanā,*
3.	initial application	*vitakka,*
4.	sustained application	*vicāra,*
5.	happiness	*pīti,*
6.	energy	*vīriya,*
7.	life	*jīvita,*
8.	concentration	*samādhi,*
9.	faith	*saddhā,*
10.	mindfulness	*sati,*
11.	shame	*hiri,*
12.	dread of blame	*ottappa,*
13.	anti-craving	*alobha,*
14.	anti-hatred	*adosa,*
15.	anti-delusion	*amoha,*
16.	tranquillity of the body	*kāyapassaddhi,*
17.	tranquillity of the consciousness	*cittapassaddhi,*
18.	lightness of the body	*kāyalahutā,*
19.	lightness of consciousness	*cittalahūta,*
20.	softness of body	*kāyamudutā,*
21.	softness of consciousness	*cittamudutā,*
22.	fitness of the body	*kāyakammaññatā,*
23.	fitness of consciousness	*cittakammaññatā,*
24.	proficiency of the body	*kāyapāguññatā,*
25.	proficiency of consciousness	*cittapāguññatā,*
26.	straightness of the body	*kāyujukatā,*
27.	straightness of consciousness	*cittujukatā*

- are the 27 [*saṅkhāra*s] appearing in their true nature.

28.	Wish	*chanda,*
29.	decision	*adhimokkha,*
30.	attention	*manasikāra,*
31.	equanimity	*tatramajjhattatā*

- are the four ‘whatever-the-others’.

32.	Compassion	*karuṇā,*
33.	sympathetic joy	*muditā,*

34. abstinence from bodily misconduct *kāyaduccaritavirati,*
35. abstinence from verbal misconduct *vacīduccaritavirati,*
36. abstinence from wrong livelihood *micchājīvavirati*

- are the five associating sometimes. It is true, they sometimes arise, but not together.

459. Of these, it touches, therefore it is called **contact (*phassa*)**. Its characteristic is touching. Its function is impact. It manifests as meeting of conditions. Its proximate cause is the object coming into being.

To be explained, this *phassa*, although it is a mental state, arises only in the manner of touching the object. Although there is no impingement on one side of the object, like a visible object on the eye and sound on the ear[60], it causes to touch *citta* and object. It has the manifestation as the meeting of condition, because it can be pointed out through its own condition of the meeting of the three[61]. It is said, it has the proximate cause as the object coming into being, because it arises without disturbance on the conditioned object by proper attention and controlling faculties. It is the source of feeling, therefore it should be regarded as a cow whose hide has been removed[62].

460. It motivates, therefore it is called **motivation (*cetanā*)**. It encourages the other states to continue. Its characteristic is a state of motivation. Its function is encouragement. Its manifestation is organizing, like the chief-disciple, the head-carpenter, etc., who fulfil their own and others' duties. In the case of recollecting an urgent work, etc., the nature of encouragement of the associated states is clear.

---

[60] Visible object and sound cannot physically touch their base (eye or ear respectively). But smell, taste and tangible object touch their base directly.

[61] Base, object and consciousness. For example: eye, visible object and eye-consciousness.

[62] Just as a cow without hide suffers pain when coming into contact with anything anywhere on its body, so *phassa* gives rise to *vedanā*. [Saṃyutta Nikāya 2, 63: Puttamaṅsūpama Sutta]

Regarding to **initial application (*vitakka*)**, **sustained application (*vicāra*)** and **happiness (*pīti*),** all the information which should be given here, have been said on the explanation of the first *jhāna* in the chapter of the earth-kasina (*paṭhavīkasiṇaniddesa*).

461. **Energy (*vīriya*)** is the state of capability to do. It has the characteristic of attempting. Its function is the supporting of the states born together. Its manifestation is a state of not mentally sinking. Its proximate cause is wise mental fearfulness (*saṃvega*)[63], as it is said:

> "Wisely fearing he strives urgently."
> [Aṅguttara Nikāya 4, 113]

Or its proximate cause are the conditions of making effort. It should be noted that right effort is the root of all success.

462. **Life (*jīvita*)** is this, by which the associated states live. It itself lives or it is just mere living. Its characteristic, etc. should be understood as said about life of matter. It is true, that is the life of matter – this is the life of mental states. This alone is different between them.

463. **Concentration (*samādhi*)** is that, which places the mind evenly or well on the object. Or it is only well-placing of mind. It has the characteristic of non-wandering or the characteristic of non-scattering. Its function is gathering the states born together like water solidifies soup-powder. It manifests as mental calmness. Its proximate cause is specially happiness (*sukha*). It should be regarded as steadfastness of mind, like the steadiness of a lamp's flame at a place with no wind.

464. **Faith (*saddhā*)** is that by which associated states believe, or it itself believes, or the mere believing. It has the characteristic of believing or the characteristic of trusting. Its function is purifying like a gem purifying water, or its function is plunging into the object like crossing of the floods. It has the manifestation as a state of non-impurity or the manifestation of resolution. Its proximate cause are

[63] *Saṃvega* means *ottappa* with knowledge, a wholesome kind of fearfulness causing urgency and therefore energy.

the things to be believed, or its proximate cause is the condition of stream-entering, beginning with hearing the *Dhamma* of a noble person. It should be regarded as comparing with a hand, wealth and a seed[64].

465. **Mindfulness (*sati*)** is so-called, because through it [the associated states] remembers, or it remembers itself, or it is mere remembering. It has the characteristic of not floating away. Its function is none-forgetfulness. It manifests as a guardian of mind or the nature of facing the object. Its proximate cause is firmly noting or well-established mindfulness (*sati*) on the body, etc. Then, it should be regarded as a door-post, because of being firmly established on the object, and as a door-keeper, because of guarding the eye-door, etc.

466. **Mental shame (*hiri*)** is so-called because it scruples about bodily misconduct, etc. This is a term for modesty. **Dread of blame (*ottappa*)** is so-called because it dreads only that [bodily misconduct]. This is a term for mental fearfulness of evil. Of them, *hiri* has the characteristic of disgust of evil. *Ottappa* has the characteristic of dread of it. *Hiri* has the function of not doing evil in the mode of modesty, *Ottappa* of not doing evil in the mode of dread. Those manifest as shrinking back from evil in the way already said. Their proximate cause is self-respect and respect for others. One abandons evil through *hiri* paying respect to oneself like a daughter-in-law of a good family. One abandons evil through *ottappa* out of respect for others like a courtesan. Especially these two *dhamma*s are regarded as guardian of the human world[65].

467. **Anti-craving (*alobha*)** is so-called because through it associated states are not greedy, or it itself is not greedy, or it is mere not being greedy. Only this way should be applied to anti-hatred (*adosa*) and anti-delusion (*amoha*) too. Of them, *alobha* has the characteristic of non-greediness of mind for an object. Or it has the characteristic of a

---

[64] Simile from the *Sutta*s, e.g. Sutta-nipata 182 and 184. The hand can grasp the wholesome things; the wealth is a source for happiness; the seed will bring about sweet fruits.

[65] See Lokapāla-Sutta, Aṅguttara Nikāya II, 9. These two states differentiate the human world and the animal-kingdom.

state of non-stickiness like a water-drop on a lotus-petal. Its function is non-possessing like a liberated monk. It manifests as detachment like a man falling into a foul place.

468. **Anti-hatred (*adosa*)** has the characteristic of gentleness or of non-opposing like an agreeable friend. Its function is removing of strong hatred or removing mental heat like sandalwood[66]. It manifests as a state of feeling mentally cool like the full-moon.

469. **Anti-delusion (*amoha*)** has the characteristic of the penetration of intrinsic nature or of never-missing penetration like an arrow shot by a skilful archer. Its function is the illumination of the object like the light of a lamp. It manifests as non-delusion like a good guide in the forest.

The three should be regarded as the roots of all *kusala* states.

470. ***Kāyapassaddhi*** is the tranquillity of the body. ***Cittapassaddhi*** is the tranquillity of the mind. And here, *kāya* means the three aggregates beginning with feeling[67]. Then, these two states taken together as *kāyacittapassaddhi* have the characteristic of cooling down physical and mental heat. Their function is crushing bodily and mental disturbance. They manifest as unwavering and a cool state of mind and body. Their proximate cause is body and mind. They should be regarded as the opponents of mental defilements, such as restlessness (*uddhacca*), which cause unpeacefulness of mind and body.

---

[66] In Ayurvedic medicine, an ointment of sandalwood and water is applied on the whole body in order to reduce the body-heat.

[67] This explanation given by Ven. Buddhaghosa is according to *Dhammasanganī*. That would mean, under "*kāya*" we find *vedanākkhandha, saññākkhandha* and *saṅkhārakkhandha*, which are all *cetasika*s, so being one mental unit with the consciousness of *citta-passaddhi*. The translator finds it more reasonable to differentiate tranquillity according its origin as physical and mental, like *vedanā*, which e.g. is differentiated into body-originated pleasant feeling (*sukha*) and mind-originated pleasant feeling (*somanassa*); or the differentiation of *thīna* and *middha* as mind- respectively body-originated tiredness.

Kāyalahutā is lightness of the body. ***Cittalahutā*** is lightness of the consciousness. Both have the characteristic of extinction of body- and mental heaviness. Their function is subjugating of body- and mental heaviness. They manifest as non-sluggishness of body and mind. Their proximate cause is body and mind. They should be regarded as the opponents of the mental defilements sloth (*thīna*) and torpor (*middha*), etc., that make the body and mind heavy.

Kāyamudutā is softness of body. ***Cittamudutā*** is softness of consciousness. They have the characteristic of extinction of physical and mental hardness. Their function is subjugating of physical and mental hardness. They manifest as a state of non-impingement. Their proximate cause is body and mind. They should be regarded as the opponents of the mental defilements wrong view (*diṭṭhi*) and conceit (*māna*), etc., that make body and mind hard.

Kāyakammaññatā is fitness of body. ***Cittakammaññatā*** is fitness of consciousness. They have the characteristic of extinction of non-fitness of body and mind. Their function is subjugating non-fitness of body and mind. They manifest as successfully working with the object of body and mind. Their proximate cause is body and mind. They are opponents of the remaining hindrances[68], that make body and mind unfit. They bring faith in objects of faith. It should be noted, it brings out the ability for beneficial acts, like refined gold.

Kāyapaguññatā is proficiency of body. ***Cittapaguññatā*** is proficiency of consciousness. They have the characteristic of healthiness of body and mind. Their function is subjugating illness of body and mind. They manifest as absence of fault. Their proximate cause is body and mind. They should be regarded as the opponents of faithlessness, etc., that make body and mind ill.

Kāyujukatā is straightness[69] of body. ***Cittujukatā*** is straightness of consciousness. They have the characteristic of straightness of body

[68] These are: wish for sensual pleasure (*kāma-chanda*), ill-will (*byāpāda*) and doubt (*vicikicchā*).

and mind. Their function is subjugating the physical and mental bent. They manifest as non-crookedness. Their proximate cause is body and mind. They should be regarded as the opponents of deceit and fraud, etc., that make body and mind crooked.

471. The term ***chanda*** is used for the wish to do. Therefore that *chanda* has the characteristic of wishing to do. Its function is the quest for an object. It manifests as need for an object. Its proximate cause is that [need of the object]. It should be regarded as extending of mind towards an object like a hand extends to grasp an object.

472. ***Adhimokkha*** is the act of resolving. Its characteristic is determination. Its function is non-wavering. It manifests as deciding. Its proximate cause is a *dhamma* to be decided about. It should be regarded as a stone-pillar due to being unshakeable to the object.

473. *Kāra* is doing. ***Manasikāra*** is doing in the mind. *Manasikāra* is so-called, because it makes a mind which is different to the preceding mind. That is threefold: It makes the mind to take the object, it makes the thought-process (*citta-vīthi*) arise, it causes *javana* to arise. Of them *ārammaṇapaṭipāda* is called *manasikāra*, because it makes the mind to take the object. That [*manasikāra*] has the characteristic of conducting the mind to the object. Its function is to join associated *dhamma*s and the object. It manifests as facing to the object. Its proximate cause is the object. It is included in *saṅkhārakkhandha*. It should be regarded as the conductor, because it conducts the associated states to the object. Then, *vīthipaṭipādaka* is a term for *pañcadvārāvajjana*. *Javanapaṭipādaka* is a term for *manodvārā-vajjana*. They are not necessary here.

474. ***Tatramajjhattatā*** is neutrality of those associated states. Its characteristic is equally carrying *citta* and *cetasika*. Its function is to prevent deficiency and excess [of the associated states] or to cut off partiality. It manifests as neutrality. It should be regarded as a charioteer who does not need to care for his well-trained horses

---

[69] *Ujuka* means straight, honest, upright. One is bodily 'straight', if one does not mislead others by physical actions or bodily intimation.

walking equally, because it does not take care for the [associated] *citta* and *cetasika*s.

> Then, ***karuṇā*** and ***muditā*** should be understood as described in the description of the Devine Abodes (*Brahmavihāra-niddesa*)[70]. Actually they are *rūpāvacara*, which attained *appanā*-position[71], but here they are *kāmāvacara*. This is the only difference. However, some teachers want to include *mettā* and *upekkhā* also in the sometimes associated states. That should not be accepted, because *mettā* in ultimate sense is only *adosa*, *upekkhā* is only *tatramajjhattatā*.

475. ***Kāyaduccaritavirati*** is abstinence from bodily misconduct. The remaining two [verbal and mental misconduct] are in the same way. Then, according to characteristic, these three have the characteristic of non-transgression of the things beginning with bodily misconduct. It means that they have the characteristic of not violating the rules. Their function is shrinking back from the things beginning with bodily misconduct. They manifest as non-action. Their proximate causes are the qualities faith, mental shame, dreadfulness and desirelessness[72]. They should be regarded as mental turning back from evil actions.

476. So there are 36 mental formations that should be understood to come into association with the first ***kāmāvacara kusala citta***. And as with the first, so with the second. The only difference is the promptitude. Then for the third, the remaining should be known apart from *amoha*.[73] Likewise with the fourth - the only difference is the promptitude. Setting aside *pīti*, the remaining associate with the fifth *citta*. As with the fifth, so with the sixth. The only difference is the promptitude. Then for the seventh, the remaining should be known apart from *amoha*. Likewise with the eighth, but the only difference here is being with promptitude.

---

[70] Chapter IX of *Visuddhimagga*.

[71] *Jhāna*-state, that means *citta* has absorbed the object, or is fixed on the object.

[72] *Appiccha*: little desire, non-desire. *Mahiccha*: great desire, too much desire.

[73] That means *ñāṇa-vipayutta* which has 35 associated mental formations.

Among those [mental formations] mentioned in the first *mahākusala citta*, setting aside the three *virati*s, the remaining associate with the first *rūpāvacara kusala citta*. With the second, *vitakka* should be excluded from the first. With the third, *vicāra* should be excluded from the second. With the fourth, *pīti* should be excludes from the third. With the fifth, *karuṇā* and *muditā*, which belong to the sometimes associated states (*aniyata*), are excluded from the fourth.

Only those [mental formations] are known in the four *arūpa kusala* [*citta*s].

Regarding the *lokuttara*, in the first *magga-citta* with the first *jhāna*, the *cetasika*s should be understood in the way mentioned in the first *rūpāvacara citta*. In the *citta* with the second *jhāna* they should be understood as in the second *rūpāvacara citta*, etc. But the difference here is the absence of *karuṇā* and *muditā* and the permanent association of the *virati*s being *lokuttara*.

In this way at first only the *kusala saṅkhāra*s should be understood.

477. With regard to ***akusala***, firstly, the ever-associated states in the first *akusala* ***lobhamūla citta*** are 17, 13 are enumerated and 4 are included in the word 'whatever-the-others'.

Herein the associated *dhamma*s which are enumerated are 13:

1.	contact	*phassa,*
2.	motivation	*cetanā,*
3.	initial application	*vitakka,*
4.	sustained application	*vicāra,*
5.	happiness	*pīti,*
6.	energy	*vīriya,*
7.	life	*jīvita,*
8.	concentration	*samādhi,*
9.	shamelessness	*ahirika,*
10.	fearlessness	*anottappa,*
11.	craving	*lobha,*

12. delusion — *moha,*
13. wrong view — *miccha diṭṭhi.*

The associated *dhamma*s included in 'whatever-the-others' are four:

1. wish-to-do — *chanda,*
2. resolution — *adhimokkha,*
3. restlessness — *uddhacca,*
4. attention — *manasikāra.*

478. Herein, one who is not shameful, is a shameless person (*ahirika*). The nature of a shameless person is termed **shamelessness (*ahirikaṃ*)**. It is not fear, so it is called **fearlessness (*anottappa*)**. Of them *ahirika* has the characteristic of absence of disgust at physical misconduct, etc., or it has the characteristic of shamelessness. *Anottappa* has the characteristic of fearlessness[74] at those misconducts or it has the characteristic of the absence of dreadfulness[75]. This is in brief here. However, the detail should be known according to the opposite nature of what has been said dealing with *hiri* and *ottappa.*

479. It is ***lobha*** through which [the associated *dhamma*s] crave [for the object], or [*lobha*] itself craves, or [*lobha*] is only mere craving.[76] It is ***moha*** through which [the associated *dhamma*s] delude, or itself deludes, or it is only mere delusion. Of them *lobha* has the characteristic of grasping an object. It is compared with monkey-lime[77]. It has the function of firmly sticking, like a peace of meat when it is put

---

[74] *sārajja* = fearfulness. Having fear, one dares not to perform misconduct.
asārajja = fearlessness. Having no fear, one dares to perform misconduct.

[75] *uttāsa* = dreadfulness; one fears at seeing something fearful.
anuttāsa = absence of dreadfulness, absence of frightening. Dread is stronger than fear, one suddenly is frightened and fearful.

[76] *mattameva = matta + eva*. "*Matta"* means "mere" and rejects the previous definitions (because there is no instrument, agent or doer behind it). These first two definitions should be understood only metaphorically, not in ultimate sense. "*Eva*" means "only" or "just", it confirms only the last definition in ultimate sense.

[77] *makkaṭālepa*, monkey-lime, is a sticky substance applied on the branches of trees in order to catch monkeys. See Makkaṭālepa-Sutta of Saṃyutta Nikāya, Satipaṭṭhāna Saṃyutta, Ambapali vagga (S 47.7).

into a hot pan. It manifests as non-abandonment, like a painting of lamp-black[78]. Its proximate cause is seeing enjoyment towards the object of fetters. It should be noted, if it is grown up as a craving-river, it is going to take beings to hell (*apāya*). It is compared with a river which has a swift current going to the ocean.

480. ***Moha*** has the characteristic of mental blindness, or it has the characteristic of being the opposite of knowledge. It has the function of non-penetration or it has the function of concealing the nature of an object. It manifests as the absence of well practice, or it manifests as making [a person] blind. Its proximate cause is unwise attention (*ayoniso manasikāra*). It should be noted, that it is the source of all *akusala*s.

481. ***Miccha diṭṭhi*** is through which the associated *dhamma*s wrongly view, or itself wrongly views, or it is mere viewing wrongly. It has the characteristic of improper consideration (*ayoniso abhinivesa*)[79]. It has the function of touching the object wrongly (*parāmāsa*). It manifests as wrong consideration. Its proximate cause is unwillingness to see Noble Persons, etc. It should be noted as supreme fault.

482. ***Uddhacca*** is a state of wavering. It has the characteristic of non-quietness. It looks like shaking water blown by the wind. Its function is unstability. It looks like a shaking flag or banner blown by the wind. It manifests as [mentally] wandering. It is like rising ash hit by a stone. Its proximate cause is improper attention to mental unquietness. It should be noted as mental wandering about the object.

The remaining states should be known only according to the way which was said in *kusala*. For these *dhamma*s have the nature of

---

[78] *telañjana*: painting of lamp-black. In India, ladies used to beautify their eyes by putting brown or black eye-liner. Using the black, oily substance of the burned-out lamp, the make-up maintains quite long and cannot be removed easily.

[79] *yoniso* = proper, correct, suitable, wise. *ayoniso* = improper, not correct, unwise. *abhinivesa* = consideration, interpretation, thinking.
Example: One practises *Vipassanā*-meditation, but one contemplates only the object as impermanent, and considers the observing mind as permanent. That is "*ayoniso abhinivesa*".

akusala and they are inferior due to being *akusala*, that is different from those [*kusala*s].

483. It should be noted, in this way these 17 mental formations associate with the first *akusala* consciousness. And as with the first, so with the second, but the second is *sasaṅkhāra* (with promptitude) and different with the impermanent association of **sloth (*thīna*)** and **torpor (*middha*)**. *Thīna* is a state of lack of attempt. *Middha* is a state of subjugating the mind. It means the state of lack of attempt and subjugating or inability and [mental] tiredness. *Thīna* and *middha* are to be compound as one word: *thīnamiddha*. Herein, *thīna* has the characteristic of lack of attempt. Its function is removing of *vīriya* (effort). It manifests as sinking. *Middha* has the characteristic of non-workability. Its function is subjugating. It manifests as drowsy nodding and sleep. Both have the proximate cause of *ayoniso manasikāra* dealing with disinterest in *kusala* and stretching [the body].

With the third [*akusala citta*] the remaining [mental formations] apart from *miccha diṭṭhi,* that were said in the first [*akusala citta*], should be known. But of them, *māna* associates impermanently. That [point only] is different. It [*māna*] has the characteristic of haughtiness[80]. Its function is raising up. It manifests as desire for being as a pinnacle[81]. Its proximate cause is *lobha* dissociated from *diṭṭhi*. It should be regarded as madness.

With the fourth [*akusala citta*] the remaining [mental formations] apart from *miccha diṭṭhi,* that were said in the second [*akusala citta*], should be known. Here also *māna* is among the impermanent associated states. Then, the remaining [mental formations] apart from *pīti,* which were said in the first [*akusala citta*], associate with the fifth [*akusala citta*]. And as with the fifth, so with the sixth also. Actually the state of being *sasaṅkhāra* and the impermanent association of *thīna-middha* are different. The remaining [mental

[80] *ṇati* = inclination. *oṇata* = humble, bent down, not raised, not haughty, inclined down. *uṇṇata* = haughty, high with pride, arrogant, raised, lifted up, inclined up

[81] *ketu* = post at the top of a palace, pinnacle, the peak, the summit, the highest. *kamyatā* = desire

formations] apart from *diṭṭhi*, which were said in the fifth [*akusala citta*], should be known with the seventh [*akusala citta*]. And here among them, *māna* is an impermanent associated state. The remaining [mental formations] apart from *diṭṭhi*, which were said in the sixth [*akusala citta*], should be known with the eighth [*akusala citta*]. Here also, *māna* is among the impermanent associated states.

484. Then, regarding the two ***dosamūla cittas***, firstly there are 18 [mental formations] permanently associated with the first [*citta*]. 11 are enumerated, 4 are included in the 'whatever-the-others', 3 are impermanent.

Herein, these 11 associated [*cetasika*s], which are enumerated, are

1. contact *phassa,*
2. motivation *cetanā,*
3. initial application *vitakka,*
4. sustained application *vicāra,*
5. energy *vīriya,*
6. life *jīvita,*
7. concentration *samādhi,*
8. shamelessness *ahirika,*
9. fearlessness *anottappa,*
10. hatred *dosa,*
11. delusion *moha.*

These 4 [*cetasika*s], which are included in the word 'whatever-the-others', are

1. wish-to-do *chanda,*
2. resolution *adhimokkha,*
3. restlessness *uddhacca,*
4. attention *manasikāra.*

These 3 [*cetasika*s], which are impermanent, are

1. envy *issā,*
2. stinginess *macchariya,*
3. worry *kukkucca.*

485. ***Dosa* (hatred)** is so-called because through it the associated *dhamma*s hate, or itself hates, or it is only mere hating. That [*dosa*]

has the characteristic of cruelty like a poisonous snake, which is hit. Its function is spreading [the whole body], like the poison which spreads the whole body. Or it has the function of burning its own base[82] like a forest-fire [which burns down the forest]. It manifests as offending, like an enemy who has a chance. Its proximate cause is the condition of hatred[83]. [*Dosa*] should be regarded as poisonous cow's urine[84].

486. ***Issā* (envy)** is feeling discontent [caused by somebody else's good fortune or success]. That [*issā*] has the characteristic of envying other's fortune or success. It has the function to be dissatisfied with only other's fortune or success. It manifests as the nature of turning one's face to the other side[85]. Its proximate cause is the other's fortune and success. *Issā* should be regarded as a fetter [which binds one mind].

487. ***Macchariya* (stinginess)** is a state of unwillingness to share [one's own property, fortune and success with others]. It has the characteristic of hiding [keeping it for only oneself] one's own fortune and success, which has been already attained or will be attained.[86] Its function is not to bear those own fortune and success to be common with others. It manifests as shrinking [one's own fortune and success from sharing with others] or as the nature of a person who's mind shrinks back with the hatred against others or it is the state of keeping back more for oneself[87]. Its proximate cause is one's

---

[82] It burns it's own base, on which it relies: *dosa* burns down *dosa*.

[83] In Aggata-Sutta of Aṅguttara-Nikāya there are mentioned 9 bases of agitation: Combination of 3 persons (oneself, friend, enemy) with thoughts according to 3 times (present, past, future), e.g. one thinks: "He makes me presently unhappy. He made me unhappy in past. He will make me unhappy in future."

[84] Poison mixed with cow's urine. *pūti* = rotten, bad smell. *mutta* = urine. Meaning: An angry person looks ugly, has a bad smell. To associate with him is dangerous.

[85] Because one dislikes the other's fortune or success, one does not want to see it or face it. Therefore one turns one's face to the other side.

[86] Against *macchariya* should be practised *saddhā* (interest in good things), *alobha* (generousity), *mettā* and *karuṇā*.

own fortune and success. *Macchariya* should be regarded as mental distortion.

488. *Kucchita* is a work that is to be disgusted. The state of such a work is ***kukkucca*** **(remorse or worry)**. Its characteristic is regret that occurs later. Its function is worry about misconduct what has been done and about good conduct what has not been done. It manifests as remorse[88]. Its proximate cause is misconduct what has been done and good conduct what has been undone. *Kukkucca* is regarded as the life of slavery[89].

The remaining [mental formations] have the same information as said. Thus it should be known, these 18 mental formations associate with the first *dosamūla citta*. As with the first, so with the second. But it is different in being *sasaṅkhāra* and in the association of *thīna-middha* among the impermanent associated mental formations.

489. Of the two ***mohamūla cittas***, firstly with the *vicikicchā-sampayutta citta* there are 13 mental formations, 11 are enumerated:

1.	contact	*phassa,*
2.	motivation	*cetanā,*
3.	initial application	*vitakka,*
4.	sustained application	*vicāra,*
5.	energy	*vīriya,*
6.	life	*jīvita,*
7.	concentration	*cittaṭṭhitī,*
8.	shamelessness	*ahirika,*
9.	fearlessness	*anottappa,*
10.	delusion	*moha,*
11.	doubt	*vicikicchā.*

---

[87] *kaṭukañcukatā* = nature of a person who shrinks back with hatred, when seeing beggers (because of unwillingness to share) or even when sharing his property, he gives only a little and tries to keep back much. (Atthasālinī)

[88] *vippaṭisāra* = (literally) recalling it with unhappiness; distorted recalling

[89] *dāsa* = slave, *dasabya* = slavery. See Samañña phala-Sutta (where the 5 *nīvaraṇa*s are explained with similes) or Atthasālinī. Slavery means one is not free but always afraid of the owner.

The two belonging to the 'whatever-the-others' are:

1. restlessness *uddhacca,*
2. attention *manasikāra.*

490. Therein, ***cittaṭṭhitī*** [90] **(existence of consciousness)** is a weak *samādhi* which has mere arising and existing. Doubt (*vicikicchā*) is so-called, because it is absent from the treatment by knowledge [and therefore doubtful]. It has the characteristic of doubt. It has the function of a craving [mind]. It manifests as a lack of decision or as uncertainty. Its proximate cause is unwise attention (*ayoniso manasikāra*) dealing with the doubt. *Vicikicchā* should be regarded as a phenomenon that makes the obstacle of practice. The remaining have the same information as before.

Among those mental formations said in *vicikicchā-sampayutta*, the remaining 12 mental states apart from *vicikicchā* associate with the *uddhacca-sampayutta citta*. But in this [*uddhacca-sampayutta citta*], in absence of *vicikicchā* there arises resolution (*adhimokkha*). Together with *adhimokkha* there are only 13 associated states and at existence of *adhimokkha*, *samādhi* has more power. Among them, there is restlessness (*uddhacca*). That *uddhacca* is directly enumerated [by name]. *Adhimokkha* and *manasikāra* are included in the word 'whatever-the-others'. In this way the mental formations associating with *akusala* should be known.

491. Regarding to ***abyākata dhamma*s,** at first the **resultant (*vipāka-*) *abyākata*s** are of two kinds, without associated root (*ahetuka*) and with associated root (*sahetuka)*. Those mental formations associated with ***ahetuka vipāka citta*s** are *ahetuka*. They are called mental formations without *hetu*.

Herein, at first the mental formations which associate with *kusala* or *akusala vipāka* eye-consciousness (*cakkhu-viññāṇa*) are five. Enumerated are four: *phassa*, *cetanā*, *jīvita* and *cittaṭṭhitī*; included in 'whatever-the-others' is *manasikāra*. So only are those associated with ear- (*sota*-), nose- (*ghāna*-), tongue- (*jivhā*-) and

[90] *cittaṭṭhitī* = existence or standing of the consciousness [on the object]. Refers to *ekaggata* = one-pointedness or concentration.

body-consciousness (*kāya-viññāṇa*). The mental formations which associate with the mind-element (*manodhātu*) in both [*kusala*- and *akusala-vipāka*] are eight, those five and *vitakka*, *vicāra* and *adhimokkha*. The same [mental formations] are with the three *ahetuka manoviññāṇadhātu*s[91]. But it should be noted, to them [the *manoviññāṇadhātu*s] associated with pleasant feeling (*somanassa*), happiness (*pīti*) is to be added.

Then, [mental formations] which associate with ***sahetuka-vipāka citta*** are with associated root. Among them, at first those mental formations that associate with the eight *kāmāvacara vipāka citta*s are similar to those mental formations associated to the eight *kāmāvacara kusala citta*s. Among the impermanent (*aniyata) cetasika*s there are *karuṇā* and *muditā*, [but] they never arise in *vipāka-citta*s, because their objects are beings. It is true, the *kāmāvacara-vipāka citta*s have definitely *kāma*-objects[92]. Then, not only *karuṇā* and *muditā* do not arise in *vipāka-citta*s, but the abstinences (*virati*s) also [do not arise]. It is true, [the Buddha] said, the five precepts belong only to *kusala*. Then the mental formations that associate with *rūpāvacara vipāka*, *arūpāvacara vipāka* and *lokuttara vipāka citta*s are similar to those mental formations that associate with *kusala citta*s respectively.

492. ***Kiriya-abyākata*** are also twofold as without associated *hetu* and with associated *hetu*. Among them too, the mental formations associated with ***ahetuka kiriya citta*s** are *ahetuka*. Those [mental formations] are also similar to the mental formations associated with *kusala* resultant *manodhātu* and the two *ahetuka-viññāṇa-dhātu*s. But regarding to the two *manoviññāṇadhātu*s there is added *vīriya*. Due to association with *vīriya*, *samādhi* becomes powerful. This here is the difference.

Then, the mental formations associated with ***sahetuka-kiriya citta*s** are *sahetuka* [mental formations]. Among the *sahetuka* [mental

[91] They are the three types of investigating consciousness (*santīraṇa citta*s).

[92] *ekanta parittārammaṇa*. *ekanta* = absolutely, definitely, certainly. *paritta-ārammaṇa* = object of little power, limited object, *kāma*-object

formations] at first the mental formations associated with the eight *kāmāvacara kiriya citta*s are similar to the mental formations associated with *kāmāvacara kusala citta*s except *virati*. Then, mental formations associated with *rūpāvacara-kiriya* and *arūpāvacara-kiriya* are similar in all aspects to the mental formations associated with their *kusala-citta*s respectively.

In this way the mental formations belonging to *abyākata* should be known.

These are some hints on the detailed explanation dealing with *saṅkhārakkhandha*. Fistly, this is only a hint of the detailed explanation according to the way of *padabhājani*[93] in the Abhidhamma treatise[94].

Atītādivibhāgakathā

Talk on the Classification of Past, etc.

493. Then, by the Great Teacher the *khandha*s are explained in detail thus:

> "Whatever material qualities which are past, future or present, internal or external, gross or subtle, inferior or superior, far or near, collecting together and briefing together, those [material qualities] are called *rūpakkhandha* (matter-aggregate). Whatever *vedanā* (feelings)... whatever *saññā* (notings)... whatever *saṅkhārā* (mental formations)... whatever *viññāṇa* (consciousness), which are past, future or present... briefing together, those are called *viññāṇakkhandha* (consciousness-aggregate)." [Vibhaṅga I.1. §2, 8, 14, 20, 26]

Herein, the word *yaṃkiñci* (whatever) covers everything without remainder. The word *rūpa* limits not to include unnecessary things. In this way by the two words [*yaṃkiñci* + *rūpa*] it grasps the

[93] *pada* + *bhājani* = division of a phrase

[94] For knowing the details, *Vibhaṅga* has to be studied.

entire material qualities without remainder. Then, [the Great Teacher] tries to analyse matter as past, etc. For some of the material qualities belong to the past, some belong to the future, etc. This way [should be applied also] dealing with *vedanā*, etc.

494. Herein, firstly, *rūpa* belonging to the past is fourfold:

1.	period of time	*addhā,*
2.	continuity (of a process)	*santati,*
3.	occasion	*samaya,*
4.	moment	*khaṇa*

So are the future and present.

Of them, regarding to ***addhā* (period of time)** for a person in one life, the time before *paṭisandhi* (relinking consciousness) is past. The time after *cuti* (death) is future. Between the two is present.

Regarding to ***santati* (continuity)** [the material qualities] produced by an agreeable[95] single *utu* or produced by agreeable, single *āhāra*, or even [the same type of material quality] which occurs as preceding and following [matter] is to be called matter of present. The matter previous to that produced by *utu* and *āhāra* which is disagreeable, is material quality of past. The disagreeable material quality which is subsequent, is future. The *citta*-born material qualitiy which is produced by a single *vīthi*, a single *javana* or single attainment belongs to the present. The matter previous to that belongs to past. The matter subsequent to that belongs to future. For *kamma*-born material quality there is no classification as past, etc. dealing with continuity. But [for that *kamma*-born matter] the state of past should be known dealing with the support of those material qualities produced by *utu*, *āhāra* and *citta*.

Regarding to ***samaya* (occasion)**[96] a material quality occurring as a continuity in occasions such as a moment, a morning, evening,

[95] *sabhāga* = similar, same nature, agreeable, beneficial, healthy
visabhāga = different, disagreeable, unbeneficial, unhealthy

[96] *samaya* is the time of a special occasion. It is a concept.

night, day, etc. is called present. The occasion before that belongs to past. The occasion after that belongs to future.

Regarding to ***khaṇa* (moment)**, a material quality including in three moments such as arising[97], etc. is present. The moment before, it is past. The moment after, it is future. In another way, that [matter] whose function of cause and effect is completed, belongs to past. That [matter], whose function of cause and effect is completed, but its function of condition not yet, belongs to present. That [matter] which does not yet perform the two functions belongs to the future. Or, at the moment of its own function, it belongs to the present. Before that, it belongs to the future. After that, it belongs to the past. Especially herein only the talks on moment are in absolute sense. The rest are in relative sense.[98]

495. The division into **internal and external** is in the way already said. In another way it should be known, that the internal [matter] belongs to oneself [99], and that, which belongs to other persons, is external.

The division into **gross and subtle** is also as already said.

496. The division into **inferior and superior** is twofold, namely relative and absolute. Herein, the material quality of *sudassī*-deities is inferior to the material quality of *akaniṭṭhā*-deities.[100] The material quality of *sudassī*-deities is superior only to the material quality of *sudassā*-deities. In this way the superiority and inferiority should be

---

[97] The three (sub-)moments are arising, standing or existence, and ceasing.

[98] *nippariyāya* = directely [said], definitely, in ultimate sense, in absolute sense. *sapariyāya* = not directly [said], not definitely, possible, in relative sense. *Nippariyāya* corresponds to *paramattha* [ultimate reality), *sapariyāya* corresponds to *paññatti* (concepts, conventional reality).

[99] *ni* + *yaka*: own occurrence, *niyaka* = depending on oneself

[100] Concerning the 31 planes of existence, there are 11 *kāma*-planes, 16 *rūpa*-planes and 4 *arūpa*-planes. The plane of the *akaniṭṭhā*-deities, is the highest plane, where matter is possible. The second highest is the plane of the *sudassī*-deities, the third the plane of *sudassā*-deities. The five highest *rūpa*-planes or pure abodes are only possible for *Anāgāmis* (non-returners).

known as a concept down to the materiality of the beings born in hell. Concerning the absolute sense, the material quality arising as the result of *akusala* is inferior. The material quality arising as the result of *kusala* is superior[101].

The division into **far and near**[102] is also as already described. In another way according to the place the state of far and near should be known in comparison with each other.

497. Here, this is the meaning, that all material qualities which are explained separately through the word past, etc., are said to be ***rūpa-khandha*** grouping by knowledge in a state of singlefold called the characteristic of changing. Through that word is described, that all material qualities are *rūpakkhandha* by grouping in the characteristic of changing. It is true, apart from matter there does not exist matter-aggregate.

498. Just as material qualities, the feelings, etc. are also described as ***vedanākkhandha*** by grouping in the characteristic of feeling, etc., because there does not exist feeling-aggregate apart from feeling. But here, regarding to the classification of past, etc. the state of **past, future and present** dealing with *vedanā* should be known according to continuity and moment, etc. Herein, according to continuity, that feeling included in one thought-process, one *javana*, one attainment, and the feeling which occurs associating the object of one thought-process belongs to present. The feeling that arises before that, belongs to past. The feeling that arises after that, belongs to future. According to moment, etc. the feeling that is included in three moments exists in mid between the preceding and the following, and the feeling performing its own function belong to present. The feeling arising before that, belongs to past. The feeling which will arise after that, belongs to future.

---

[101] The result of *kusala* is superior, because it produces a desirable object. [Vibhaṅga Atthakathā]

[102] Far (*dūre*) means, hard to be seen. Far matter corresponds with subtle matter. Near (*santike*) means, easy to be seen. Near matter corresponds with gross matter. Or their definition can be according to their place (location).

The division of **internal and external** should be known dealing with one's own internal.

499. The division of **gross and subtle** should be known dealing with species (*jāti*), own nature (*sabhāva*), person (*puggala*), mundane (*lokiya*) and supramundane (*lokuttara*), which is said in Vibhaṅga.

Firstly according to ***jāti* (species)**, the feeling associated with *akusala* is gross, compared to the feeling associated with *kusala*, because it is the condition of an action with fault, a state of burning by *kilesa* and the occurrence of an unpeaceful state. The feeling associated with *akusala* is gross compared to *vipāka-abyākata*, because it has action, effect, result, is burnt by *kilesa*s, is with fault. The feeling associated with *akusala* is gross compared to *kiriya-abyākata*, because it has a result, is burnt by *kilesa*s, is with suffering, is with fault. Then, feeling associated with *kusala-abyākata* is subtle compared to feeling associated with *akusala* in the opposite way as said before. The two feelings associated with kusala and akusala are gross compared to the two *abyākata*-feelings[103], as possible because they have activity, effect and bear result. And opposite, the two *abyākata*-feelings are subtle compared to those *kusala*- and *akusala*-feelings. In this way according to *jāti* at first the state of gross and subtle should be understood.

500. Then, regarding to ***sabhāva* (own nature)**, the pain-feeling (*dukkha*) is gross compared to the other two [*sukha* and *adukkhamasukha*], because it has no enjoyment, is with activity, causes disturbing[104], is the cause of frightening, is subjugating. Then, the other two are subtle compared to pain, possibly because they are enjoyable, calm, superior, loveable, neutral. Then, both the happy and the painful feeling are gross compared to the neither-painful-nor-happy feeling, because they have activity, disturbance and are a clear experience. That [neither-painful-nor-happy feeling] is subtle

[103] The two *abyākata*-feelings are feelings associated with *kiriya* and *vipāka*.

[104] Like when a stone is thrown into water: The stone causes trembling of the water, disturbance, disorder, perturbation, unquietness. Here, painful feeling (*dukkha-vedanā*) causes mental disturbance and uneasiness.

compared with the other two, because of the opposite[105] reason which was said. In this way the nature of gross and subtle should be known regarding to own nature.

501. Then, regarding to ***puggala* (person)**, the feeling of someone who does not attain *jhāna* or *phala* is gross compared to the feeling of someone who attained *jhāna* and *phala*, because it causes to wander about various object. The other feeling in opposite sense is subtle. In this way the state of gross and subtle regarding to person should be known.

Then, regarding ***lokiya* (mundane) and *lokuttara* (supramundane)**, the feeling which is the object of *āsava* (canker) is mundane. That [mundane] feeling is gross compared to the feeling which is not the object of *āsava*, because it is the condition of arising of *āsava*, is the object of the floods (*ogha*), of the bonds (*yoga*), of the ties (*gantha*), of the hindrances (*nīvaraṇa*), the object of clinging (*upādāna*), associated with defilements and common to wordlings. That [feeling which is not the object of *āsava*] is subtle compared to the feeling which is the object of *āsava*, because of the opposite reasons. In this way the state of gross and subtle should be known regarding to mundane and supramundane.

502. Herein, the mixing of *jāti*, etc. should be avoided. The feeling associated with body-consciousness being the result of *akusala*, although it is subtle dealing with *jāti*, because being *abyākata*, is gross according to own nature, etc. It is true [this is said by the Great Teacher]:

> "The feeling belonging to *abyākata* is subtle.
> The feeling belonging to *dukkha* is gross.
> The feeling of one who attained *jhāna* or *phala* is subtle.
> The feeling of one who does not attain *jhāna* or *phala* is gross.
> The feeling of one who attained *jhāna* or *phala* is subtle.
> The feeling which is the object of *āsava* is gross.
> The feeling which is not the object of *āsava* is subtle."
> [Vibhaṅga]

[105] The opposite states are: No activity, calm, not easy or clear to be experienced.

As painful feeling, so the happy feeling, etc. are gross according to *jāti*, according to nature etc. subtle. In this way there is no inferiority of species, etc. Following that way the feeling should be known to be gross and subtle. How to understand? Is it painful (*dukkha*)? Is it happy (*sukha*)? Is it the feeling of someone who attained *jhāna* and *phala*? Is it the feeling of someone who does not attain *jhāna* and *phala*? Is it the feeling being the object of *āsava*? Is it the feeling being not the object of *āsava*? In this way the classification of *sabhāva,* etc. should not be touched. This way should be known everywhere.

Furthermore, owing to the statement: "Referring to this and that *vedanā*, the feeling should be noted to be gross or subtle" [Vibhaṅga 4], regarding to *akusala*, etc. the feeling associated with *dosa* is gross compared to the feeling associated with *lobha*, because it burns up its own base like fire. The feeling associated with *lobha* is subtle. The feeling even associated with *dosa,* if permanent[106], is gross, if not permanent, is subtle. Even if it is permanent, if lasting for aeons, it is gross, the other subtle. Among the feelings of which the effect lasts for aeons, if without promptitude, it is gross, the other is subtle.

Then, the feeling accompanied by *lobha*, if associated with *diṭṭhi*, is gross, the other subtle. Among the feeling of which the effect lasts for aeons, if without promptitude, is gross, the other subtle. That also, if permanent, if lasting aeons, if without promptitude, is gross, the other subtle. Generally speaking, the feeling associated with *akusala* if [bearing] many results is gross, if a few results is subtle. But the feeling associated with *kusala* if [bearing] a few results is gross, if many results is subtle.

[106] Here, 'permanent' (*niyata*) means definite, sure, certain, assured, the effect is firmly decided and cannot be changed or avoided. The five *garuka kamma* (killing of father or mother, killing of an Arahant, wounding the Buddha, creating a schism of the *Saṃgha*) and fixed wrong view (*miccha diṭṭhi*) are such sincere evil actions, that their evil result is definitely, like Dhammasanghanī defines: "Fixed as consequence". The result of impermanent (*aniyata*) evil is not fixed as consequence, is not sure, can be changed or avoided.

In another way, feeling associated with *kāmāvacara kusala* is gross. *Rūpāvacara* is subtle. Feeling with *arūpāvacara* is subtler than the feeling associated with *rūpāvacara*. Feeling associated with *lokuttara* is subtler than the feeling associated with *arūpāvacara*. Regarding to feeling associated with *kāmāvacara citta*, if dealing with giving (*dāna*) it is gross, if dealing with morality (*sīla*) is subtle, if dealing with mental development (*bhāvanā*) is subtler [than the feeling dealing with morality]. Feeling even dealing with mental development if associated with two roots, is gross, if associated with three roots, is subtle. The feeling even associated with three roots, if with promptitude, is gross, if without promptitude, is subtle.

Then, the feeling associated with *rūpāvacara cittas*, if it deals with the first *jhāna*, is gross, ... if it deals with the fifth *jhāna*, is subtle. Then, the feeling associated with *arūpāvacara citta*s, if associated with *ākāsānañcāyatana*, is gross, ... if associated with *nevasaññānāsaññā* is definitely subtle.
Then, supramundane (*lokuttara*) feeling, if associated with *sotāpatti-magga*, is gross, ... if associated with *arahatta-magga*, is definitely subtle.

The same method must be applied also to resultant (*vipāka*) feeling and functional (*kiriya*) feeling belonging to such and such plane, to the feelings said dealing with pain, etc., non-attainment, etc., the object of *āsava*, etc.

Then, according to location the painful feeling in the hell is gross, in animal-kingdom subtle, ... in the plane of *paranimmitavasavattī* [107] definitely subtle. As painful feelings, so the happy feelings also must be applied to every location. So happy feeling must be applied also everywhere as possible[108].

[107] The highest of the six classes of deities (*devā*) in the sensuous sphere (*kāmāvacara* or *kāma-loka*).

[108] The application is not possible everywhere. At hell there is no pleasant feeling *(sukha*) at all.

Dealing with physical basis, any kind of feeling of which the base is inferior, is gross, of which the base is superior, is subtle. It should be noted for the division in inferior and superior, if the feeling is gross, that is inferior, and if the feeling is subtle, that is superior.

503. Then, the word **'far' (*dūre*)** is explained in Vibhaṅga thus: "The feeling associated with *akusala* is far from the feeling associated with *kusala* and *abyākata*." The word **'near' (*santike*)** is explained in Vibhaṅga thus: "The feeling associated with *akusala* is near to the feeling associated with *akusala*, etc." Therefore, the feeling associated with *akusala* is far from the feeling associated with *kusala* and *abyākata*, because it has different nature, unconnectedness[109] [as a consequence] and non-resemblance. In the same way the feeling associated with *kusala* and *abyākata* are far from the feelings associated with *akusala*. This way should be applied to all sections. Then, the feeling associated with *akusala* is close to the feeling associated with *akusala*, because of the same nature and similarity.

These are some hints of the detailed explanation of the feeling-aggregate dealing with the division of past, etc.

It should be understood in this way dealing with **perception (*saññā*)**, etc. that associate such and such feeling.

Kamādivinicchayakathā

Talk on judgement of the order, etc.

504. Then, having understood in this way,

again for the purpose of various knowledge[110] regarding only those aggregates, this method of judgement should be known well by a wise man: as to order, distinction, as to neither less

[109] *saṃsaṭṭha* = mixed association, *asaṃsaṭṭha* = dissociation. As a consequence they are never similar.

[110] *ñāṇabheda* = analytical knowledge. Meaning: knowing in various ways.

nor more, as to simile likewise, as how to be seen in two ways, as to advantage for one who sees in this way.

Of them, here the order is of many kinds, namely arising-order, order of eradication, order of practice, order of plane, teaching-order. Of them, the **order of arising** is thus: "First the *kalala* comes into being, from the *kalala* the *abbuda* arises, etc.[111]"

The **order of eradication** is thus: The *dhamma*s that must be eradicated by *dassana* (seeing)[112]. The *dhamma*s that are eradicated by *bhāvanā* (development)[113].

The **order of practice** is thus: purification of morality (*sīlavisuddhi*), purification of mind (*cittavisuddhi*).

The **order of plane** is thus: *kāmāvacara*, *rūpāvacara*, etc.

The **order of teaching** is thus: the four *satipaṭṭhāna* (well established mindfulness), four right efforts, etc., or talk on *dāna*, *sīla*, etc.

Among those orders, the order of arising firstly is not suitable here [in the case of the *khandha*s], because the *khandha* never arises as *kalala*, etc. by dividing as preceding and following. Nor is the order of eradication, because *kusala* and *abyākata* must not be eradicated. Nor is the order of practice, because *akusala* should not be practised. Nor is the order of plane, because the feeling-aggregate, etc. is included in the four planes[114]. Especially the teaching-order is suitable. The beings to be tamed[115] have been fallen into the grasping

---

[111] *kalala* = cell (very first stage of a new being in mother's womb), embryo, microscopic unit of mind and matter. *abbuda* = second stage of the embryo. [Samyutta Nikāya, Indaka-Sutta, S 10.1.1]

[112] Seeing *Nibbāna* firstly, that means *sotapatti-magga* (path-consciousness of stream-entry)

[113] Here: *sakadāgami-*, *anāgāmi-*, and *arahatta-magga* (path-consciousness of once-returner, non-returner and arahat).

[114] The four planes are *kāmāvacara-*, *rūpāvacara-*, *arūpāvacara* and *lokuttara*. *Rūpa* (matter) belongs only to the *kāmāvacara* plane.

of the view of *atta* to the five aggregates, because they are not analysed yet. The Great Teacher wishes to benefit and to free them from the grasping of *atta* by showing the dividing of the group-compactness[116]. For the purpose of easy knowing such and such being, the Great Teacher taught the matter-aggregate first, which is gross and the object even of the sensitive eye, etc.

[115] Not all beings, only the beings which are fit for taming.

[116] *ghana* = compactness, solidity, seeming to be one. There are four types of compactness:
1. *santati-ghana* = process is non-stop, therefore we think, it is only one
2. *samūha-ghana* = compactness of things
3. *ārammaṇa-ghana* = compactness of the object (*citta* and all *cetasika*s work on the same object)
4. *kicca-ghana* = compactness of function. For example a car: many parts of the car work together for only one function: running.