

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

02. The Book of Analysis (02. Vibhaṅgapāḷi)

1. Analysis of Aggregates (1. Khandhavibhaṅgo)

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PaliVerse

02. The Book of Analysis

Canon of the Higher Teaching

The Book of Analysis

1. Analysis of Aggregates

1. The Suttanta Classification

1. The five aggregates - the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness.

1. The Aggregate of Matter

2. Therein, what is the aggregate of matter? Whatever matter, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - having collected that together, having summarised it - this is called the aggregate of matter.

3. Therein, what is past matter? Whatever matter is past, ceased, disappeared, changed, passed away, completely passed away, having arisen disappeared, past, included in the past portion - the four primary elements and the materiality derived from the four primary elements - this is called past matter.

Therein, what is future matter? Whatever matter is unborn, not become, not produced, not generated, not fully generated, not become manifest, unarisen, not fully arisen, not stood up, not originated, future, included in the future portion - the four primary elements and the materiality derived from the four primary elements - this is called future matter.

Therein, what is present matter? Whatever matter is born, come to be, produced, generated, fully generated, become manifest, arisen, fully arisen, stood up, originated, present, included in the present portion - the four primary elements and the materiality derived from the four primary elements - this is called present matter.

4. Therein, what is internal matter? Whatever matter of those various beings is internal, individual, one's own, personal, grasped - the four primary elements and the materiality derived from the four primary elements - this is called internal matter.

Therein, what is external matter? Whatever matter of those various other beings, of other persons, is internal, individual, one's own, personal, grasped - the four primary elements and the materiality derived from the four primary elements - this is called external matter.

5. Therein, what is gross matter? The eye sense base, etc. the touch sense base - this is called gross matter.

Therein, what is subtle matter? The femininity-faculty, etc. edible food - this is called subtle matter.

6. Therein, what is inferior matter? Whatever matter of those various beings is looked down upon, despised, scorned, treated with contempt, not respected, inferior, considered inferior, agreed upon as inferior, undesirable, unpleasant, disagreeable - forms, sounds, odours, flavours, tangible objects - this is called inferior matter.

Therein, what is superior matter? Whatever matter of those various beings is approved, not despised, not scorned, not treated with contempt, respected, superior, considered superior, agreed upon as superior, desirable, pleasant, agreeable - forms, sounds, odours, flavours, tangible objects - this is called superior matter. Or else, with reference to each and every matter, matter should be seen as inferior or superior.

7. Therein, what is matter that is far? The femininity-faculty, etc. edible food, or whatever other matter there is that is not near, not approaching, far, not in the vicinity - this is called matter that is far.

Therein, what is matter that is near? The eye sense base, etc. the touch sense base, or whatever other matter there is that is near, approaching, not far, in the vicinity - this is called matter that is near. Or else, with reference to each and every matter, matter should be seen as far or near.

2. The Aggregate of Feeling

8. Therein, what is the aggregate of feeling? Whatever feeling, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - having collected that together, having summarised it - this is called the aggregate of feeling.

9. Therein, what is past feeling? Whatever feeling is past, ceased, disappeared, changed, passed away, completely passed away, having arisen disappeared, past, included in the past portion - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - this is called past feeling.

Therein, what is future feeling? Whatever feeling is unborn, not become, not produced, not generated, not fully generated, not become manifest, unarisen, not fully arisen, not stood up, not originated, future, included in the future portion - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - this is called future feeling.

Therein, what is present feeling? Whatever feeling is born, come to be, produced, generated, fully generated, become manifest, arisen, fully arisen, stood up, originated, present, included in the present portion - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - this is called present feeling.

10. Therein, what is internal feeling? Whatever feeling of those various beings is internal, individual, one's own, personal, clung to - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - this is called internal feeling.

Therein, what is external feeling? Whatever feeling of those various other beings, of other persons, is internal, individual, one's own, personal, clung to - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - this is called external feeling.

11. Therein, what is gross feeling and subtle feeling? Unwholesome feeling is gross, wholesome and indeterminate feeling is subtle. Wholesome-unwholesome feeling is gross, indeterminate feeling is subtle. Unpleasant feeling is gross, pleasant and neither-unpleasant-nor-pleasant feeling is subtle. Pleasant-unpleasant feeling is gross, neither-unpleasant-nor-pleasant feeling is subtle. Feeling of one not attained is gross, feeling of one attained is subtle. Feeling with mental corruptions is gross, feeling without mental corruptions is subtle. Or else, with reference to each and every feeling, feeling should be seen as gross or subtle.

12. Therein, what is inferior and superior feeling? Unwholesome feeling is inferior, wholesome and indeterminate feeling is superior. Wholesome-unwholesome feeling is inferior, indeterminate feeling is superior. Unpleasant feeling is inferior, pleasant and neither-unpleasant-nor-pleasant feeling is superior. Pleasant-unpleasant feeling is inferior, neither-unpleasant-nor-pleasant feeling is superior. Feeling of one not attained is inferior, feeling of one attained is superior. Feeling with mental corruptions is inferior, feeling without mental corruptions is superior. Or else, with reference to each and every feeling, feeling should be seen as inferior or superior.

13. Therein, what is distant feeling? Unwholesome feeling is distant from wholesome and indeterminate feelings; wholesome and indeterminate feeling is distant from unwholesome feeling; wholesome feeling is distant from unwholesome and indeterminate feelings; unwholesome and indeterminate feeling is distant from wholesome feeling; indeterminate feeling is distant from wholesome and unwholesome feelings; wholesome and unwholesome feeling is distant from indeterminate feeling. Unpleasant feeling is distant from pleasant and neither-unpleasant-nor-pleasant feelings; pleasant and neither-unpleasant-nor-pleasant feeling is distant from unpleasant feeling; pleasant feeling is distant from unpleasant and neither-unpleasant-nor-pleasant feelings; unpleasant and neither-unpleasant-nor-pleasant feeling is distant from pleasant feeling; neither-unpleasant-nor-pleasant feeling is distant from pleasant and unpleasant feelings; pleasant and unpleasant feeling is distant from neither-unpleasant-nor-pleasant feeling. Feeling of one not attained is distant from feeling of one attained; feeling of one attained is distant from feeling of one not attained. Feeling with mental corruptions is distant from feeling without mental corruptions; feeling without mental corruptions is distant from feeling with mental corruptions - this is called distant feeling.

Therein, what is near feeling? Unwholesome feeling is near to unwholesome feeling; wholesome feeling is near to wholesome feeling; indeterminate feeling is near to indeterminate feeling. Unpleasant feeling is near to unpleasant feeling; pleasant feeling is near to pleasant feeling; neither-unpleasant-nor-pleasant feeling is near to neither-unpleasant-nor-pleasant feeling. Feeling of one not attained is near to feeling of one not attained; feeling of one attained is near to feeling of one attained. Feeling with mental corruptions is near to feeling with mental corruptions; feeling without mental corruptions is near to feeling without mental corruptions. This is called near feeling. Or else, with reference to each and every feeling, feeling should be seen as

distant or near.

3. The Aggregate of Perception

14. Therein, what is the aggregate of perception? Whatever perception, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - having collected that together, having summarised it - this is called the aggregate of perception.

15. Therein, what is past perception? Whatever perception is past, ceased, disappeared, changed, passed away, completely passed away, having arisen disappeared, past, included in the past portion - perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact - this is called past perception.

Therein, what is future perception? Whatever perception is unborn, not become, not produced, not generated, not fully generated, not become manifest, unarisen, not fully arisen, not stood up, not originated, future, included in the future portion - perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact - this is called future perception.

Therein, what is present perception? Whatever perception is born, come to be, produced, generated, fully generated, become manifest, arisen, fully arisen, stood up, originated, present, included in the present portion - perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact - this is called present perception.

16. Therein, what is internal perception? Whatever perception of those various beings is internal, individual, one's own, personal, clung to - perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact - this is called internal perception.

Therein, what is external perception? Whatever perception of those various other beings, of other persons, is internal, individual, one's own, personal, clung to - perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact - this is called external perception.

17. Therein, what is gross perception and subtle perception? Perception born of contact with impingement is gross, perception born of contact with designation is subtle. Unwholesome perception is gross, wholesome and indeterminate perception is subtle. Wholesome-unwholesome perception is gross, indeterminate perception is subtle. Perception associated with unpleasant feeling is gross, perception associated with pleasant and neither-unpleasant-nor-pleasant feelings is subtle. Perception associated with pleasant and unpleasant feelings is gross, perception associated with neither-unpleasant-nor-pleasant feeling is subtle. Perception of one not attained is

gross, perception of one attained is subtle. Perception with mental corruptions is gross, perception without mental corruptions is subtle. Or else, with reference to each and every perception, perception should be seen as gross or subtle.

18. Therein, what is inferior and superior perception? Unwholesome perception is inferior, wholesome and indeterminate perception is superior. Wholesome-unwholesome perception is inferior, indeterminate perception is superior. Perception associated with unpleasant feeling is inferior, perception associated with pleasant and neither-unpleasant-nor-pleasant feelings is superior. Perception associated with pleasant and unpleasant feelings is inferior, perception associated with neither-unpleasant-nor-pleasant feeling is superior. Perception of one not attained is inferior, perception of one attained is superior. Perception with mental corruptions is inferior, perception without mental corruptions is superior. Or else, with reference to each and every perception, perception should be seen as inferior or superior.

19. Therein, what is distant perception? Unwholesome perception is distant from wholesome and indeterminate perceptions; wholesome and indeterminate perception is distant from unwholesome perception; wholesome perception is distant from unwholesome and indeterminate perceptions; unwholesome and indeterminate perception is distant from wholesome perception. Indeterminate perception is distant from wholesome and unwholesome perceptions; wholesome and unwholesome perception is distant from indeterminate perception. Perception associated with unpleasant feeling is distant from perceptions associated with pleasant and neither-unpleasant-nor-pleasant feelings; perception associated with pleasant and neither-unpleasant-nor-pleasant feelings is distant from perception associated with unpleasant feeling; perception associated with pleasant feeling is distant from perceptions associated with unpleasant and neither-unpleasant-nor-pleasant feelings; perception associated with unpleasant and neither-unpleasant-nor-pleasant feelings is distant from perception associated with pleasant feeling; perception associated with neither-unpleasant-nor-pleasant feeling is distant from perceptions associated with pleasant and unpleasant feelings; perception associated with pleasant and unpleasant feelings is distant from perception associated with neither-unpleasant-nor-pleasant feeling. Perception of one not attained is distant from perception of one attained; perception of one attained is distant from perception of one not attained. Perception with mental corruptions is distant from perception without mental corruptions; perception without mental corruptions is distant from perception with mental corruptions - this is called distant perception.

Therein, what is near perception? Unwholesome perception is near to unwholesome perception; wholesome perception is near to wholesome perception; indeterminate perception is near to indeterminate perception. Perception associated with unpleasant feeling is near to perception associated with unpleasant feeling; perception associated with pleasant feeling is near to perception associated with pleasant feeling; perception associated with neither-unpleasant-nor-pleasant feeling is near to perception associated with neither-unpleasant-nor-pleasant feeling. Perception of one not attained is near to perception of one not attained; perception of one attained is near to perception of one attained. Perception with mental corruptions is near to perception with mental corruptions; perception without mental corruptions

is near to perception without mental corruptions. This is called near perception. Or else, with reference to each and every perception, perception should be seen as distant or near.

4. The Aggregate of Mental Activities

20. Therein, what is the aggregate of mental activities? Whatever activities, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - having collected that together, having summarised it - this is called the aggregate of mental activities.

21. Therein, what are past activities? Whatever activities are past, ceased, disappeared, changed, passed away, completely passed away, having arisen disappeared, past, included in the past portion - volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact - these are called past activities.

Therein, what are future activities? Whatever activities are unborn, not become, not produced, not generated, not fully generated, not become manifest, unarisen, not fully arisen, not stood up, not originated, future, included in the future portion - volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact - these are called future activities.

Therein, what are present activities? Whatever activities are born, come to be, produced, generated, fully generated, become manifest, arisen, fully arisen, stood up, originated, present, included in the present portion - volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact - these are called present activities.

22. Therein, what are internal activities? Whatever activities of those various beings are internal, individual, one's own, personal, clung to - volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact - these are called internal activities.

Therein, what are external activities? Whatever activities of those various other beings, of other persons, are external, individual, one's own, personal, clung to - volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact - these are called external activities.

23. Therein, what are gross activities and subtle activities? Unwholesome activities are gross, wholesome and indeterminate activities are subtle. Wholesome-unwholesome activities are gross, indeterminate activities are subtle. Activities associated with unpleasant feeling are gross, activities associated with pleasant and neither-unpleasant-nor-pleasant feelings are subtle. Activities associated with pleasant and unpleasant feelings are gross, activities associated with neither-unpleasant-nor-pleasant feeling are subtle. Activities of one not attained are gross, activities of one attained are subtle. Activities with mental corruptions are gross,

activities without mental corruptions are subtle. Or else, with reference to each and every activity, activities should be seen as gross or subtle.

24. Therein, what are inferior and superior activities? Unwholesome activities are inferior, wholesome and indeterminate activities are superior. Wholesome-unwholesome activities are inferior, indeterminate activities are superior. Activities associated with unpleasant feeling are inferior, activities associated with pleasant and neither-unpleasant-nor-pleasant feelings are superior. Activities associated with pleasant and unpleasant feelings are inferior, activities associated with neither-unpleasant-nor-pleasant feeling are superior. Activities of one not attained are inferior, activities of one attained are superior. Activities with mental corruptions are inferior, activities without mental corruptions are superior. Or else, with reference to each and every activity, activities should be seen as inferior or superior.

25. Therein, what are activities that are distant? Unwholesome activities are distant from wholesome and indeterminate activities; wholesome and indeterminate activities are distant from unwholesome activities; wholesome activities are distant from unwholesome and indeterminate activities; unwholesome and indeterminate activities are distant from wholesome activities; indeterminate activities are distant from wholesome-unwholesome activities; wholesome-unwholesome activities are distant from indeterminate activities. Activities associated with unpleasant feeling are distant from activities associated with pleasant and neither-unpleasant-nor-pleasant feelings; activities associated with pleasant and neither-unpleasant-nor-pleasant feelings are distant from activities associated with unpleasant feeling; activities associated with pleasant feeling are distant from activities associated with unpleasant and neither-unpleasant-nor-pleasant feelings; activities associated with unpleasant and neither-unpleasant-nor-pleasant feelings are distant from activities associated with pleasant feeling; activities associated with neither-unpleasant-nor-pleasant feeling are distant from activities associated with pleasant and unpleasant feelings; activities associated with pleasant and unpleasant feelings are distant from activities associated with neither-unpleasant-nor-pleasant feeling. Activities of one not attained are distant from activities of one attained; activities of one attained are distant from activities of one not attained. Activities with mental corruptions are distant from activities without mental corruptions; activities without mental corruptions are distant from activities with mental corruptions. These are called activities that are distant.

Therein, what are activities that are near? Unwholesome activities are near to unwholesome activities; wholesome activities are near to wholesome activities; indeterminate activities are near to indeterminate activities. Activities associated with unpleasant feeling are near to activities associated with unpleasant feeling; activities associated with pleasant feeling are near to activities associated with pleasant feeling; activities associated with neither-unpleasant-nor-pleasant feeling are near to activities associated with neither-unpleasant-nor-pleasant feeling. Activities of one not attained are near to activities of one not attained; activities of one attained are near to activities of one attained. Activities with mental corruptions are near to activities with mental corruptions; activities without mental corruptions are near to activities without mental corruptions. These are called activities that are near. Or else, with reference to each and every activity, activities should be seen as distant or near.

5. The Aggregate of Consciousness

26. Therein, what is the aggregate of consciousness? Whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - having collected that together, having summarised it - this is called the aggregate of consciousness.

27. Therein, what is past consciousness? Whatever consciousness is past, ceased, disappeared, changed, passed away, completely passed away, having arisen disappeared, past, included in the past portion - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness - this is called past consciousness.

Therein, what is future consciousness? Whatever consciousness is unborn, not become, not produced, not generated, not fully generated, not become manifest, unarisen, not fully arisen, not stood up, not originated, future, included in the future portion - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness - this is called future consciousness.

Therein, what is present consciousness? Whatever consciousness is born, come to be, produced, generated, fully generated, become manifest, arisen, fully arisen, stood up, originated, present, included in the present portion - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness - this is called present consciousness.

28. Therein, what is internal consciousness? Whatever consciousness of those various beings is internal, individual, one's own, personal, grasped - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness - this is called internal consciousness.

Therein, what is external consciousness? Whatever consciousness of those various other beings, of other persons, is external, individual, one's own, personal, grasped - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness - this is called external consciousness.

29. Therein, what is gross and subtle consciousness? Unwholesome consciousness is gross, wholesome and indeterminate consciousness is subtle. Wholesome-unwholesome consciousness is gross, indeterminate consciousness is subtle. Consciousness associated with unpleasant feeling is gross, consciousness associated with pleasant and neither-unpleasant-nor-pleasant feelings is subtle. Consciousness associated with pleasant and unpleasant feelings is gross, consciousness associated with neither-unpleasant-nor-pleasant feeling is subtle. Consciousness of one not attained is gross, consciousness of one attained is subtle. Consciousness with mental corruptions is gross, consciousness without mental corruptions is subtle. Or else, with reference to each and every consciousness, consciousness should be seen as gross or subtle.

30. Therein, what is inferior and superior consciousness? Unwholesome consciousness is inferior, wholesome and indeterminate consciousness is superior. Wholesome-unwholesome consciousness is inferior, indeterminate consciousness is

superior. Consciousness associated with unpleasant feeling is inferior, consciousness associated with pleasant and neither-unpleasant-nor-pleasant feelings is superior. Consciousness associated with pleasant and unpleasant feelings is inferior, consciousness associated with neither-unpleasant-nor-pleasant feeling is superior. Consciousness of one not attained is inferior, consciousness of one attained is superior. Consciousness with mental corruptions is inferior, consciousness without mental corruptions is superior. Or else, with reference to each and every consciousness, consciousness should be seen as inferior or superior.

31. Therein, what is distant consciousness? Unwholesome consciousness is distant from wholesome and indeterminate consciousness; wholesome and indeterminate consciousness is distant from unwholesome consciousness; wholesome consciousness is distant from unwholesome and indeterminate consciousness; unwholesome and indeterminate consciousness is distant from wholesome consciousness; indeterminate consciousness is distant from wholesome-unwholesome consciousness; wholesome-unwholesome consciousness is distant from indeterminate consciousness. Consciousness associated with unpleasant feeling is distant from consciousness associated with pleasant and neither-unpleasant-nor-pleasant feelings; consciousness associated with pleasant and neither-unpleasant-nor-pleasant feelings is distant from consciousness associated with unpleasant feeling; consciousness associated with pleasant feeling is distant from consciousness associated with unpleasant and neither-unpleasant-nor-pleasant feelings; consciousness associated with unpleasant and neither-unpleasant-nor-pleasant feelings is distant from consciousness associated with pleasant feeling; consciousness associated with neither-unpleasant-nor-pleasant feeling is distant from consciousness associated with pleasant and unpleasant feelings; consciousness associated with pleasant and unpleasant feelings is distant from consciousness associated with neither-unpleasant-nor-pleasant feeling. Consciousness of one not attained is distant from consciousness of one attained; consciousness of one attained is distant from consciousness of one not attained. Consciousness with mental corruptions is distant from consciousness without mental corruptions; consciousness without mental corruptions is distant from consciousness with mental corruptions - this is called distant consciousness.

Therein, what is near consciousness? Unwholesome consciousness is near to unwholesome consciousness; wholesome consciousness is near to wholesome consciousness; indeterminate consciousness is near to indeterminate consciousness. Consciousness associated with unpleasant feeling is near to consciousness associated with unpleasant feeling; consciousness associated with pleasant feeling is near to consciousness associated with pleasant feeling; consciousness associated with neither-unpleasant-nor-pleasant feeling is near to consciousness associated with neither-unpleasant-nor-pleasant feeling. Consciousness of one not attained is near to consciousness of one not attained; consciousness of one attained is near to consciousness of one attained. Consciousness with mental corruptions is near to consciousness with mental corruptions; consciousness without mental corruptions is near to consciousness without mental corruptions - this is called near consciousness. Or else, with reference to each and every consciousness, consciousness should be seen as far or near.

2. The Abhidhamma Classification

32. The five aggregates - the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness.

1. The Aggregate of Matter

33. Therein, what is the aggregate of matter? The aggregate of matter in one way - All matter is non-root, rootless, dissociated from root, with condition, conditioned, matter, mundane, with mental corruptions, subject to mental fetters, subject to mental knots, subject to mental floods, subject to mental bonds, subject to mental hindrances, adhered to, subject to clinging, subject to defilement, indeterminate, without sense-object, not mental factor, dissociated from consciousness, state that is neither resultant nor has resultant quality, undefiled but subject to defilement, not with applied and sustained thought, not without applied but sustained thought only, without applied and sustained thought, not accompanied by rapture, not accompanied by pleasure, not accompanied by equanimity, to be abandoned neither by seeing nor by meditative development, connected with a root to be abandoned neither by seeing nor by meditative development, leading to neither accumulation nor to non-accumulation, neither trainee nor one beyond training, limited, sensual-sphere of existence, not fine-material-sphere, not immaterial-sphere of existence, included, not not-included, undetermined, not leading to liberation, arisen, cognisable by six consciousnesses, impermanent, overcome by ageing. Thus the aggregate of matter in one way.

The aggregate of matter in two ways - There is matter that is derived, there is matter that is non-derived. There is matter that is clung-to, there is matter that is not clung-to. There is matter that is clung-to and subject to clinging, there is matter that is not clung-to but subject to clinging. There is matter that is manifest, there is matter that is non-manifest. There is matter that is impinging, there is matter that is non-impinging. There is matter that is faculty, there is matter that is non-faculty. There is matter that is primary element, there is matter that is not primary element. There is matter that is intimation, there is matter that is not intimation. There is matter that is consciousness-originated, there is matter that is not consciousness-originated. There is matter that is concomitant with consciousness, there is matter that is not concomitant with consciousness. There is matter that is consecutive to consciousness, there is matter that is not consecutive to consciousness. There is matter that is internal, there is matter that is external. There is matter that is gross, there is matter that is subtle. There is matter that is far, there is matter that is near, etc. There is matter that is edible food, there is matter that is not edible food. Thus the aggregate of matter in two ways.

(As analysed in the section on matter, so it should be analysed here.)

The aggregate of matter in three ways - That matter which is internal, that is derived; that matter which is external, that there is derived, there is non-derived. That matter which is internal, that is clung-to; that matter which is external, that there is clung-to, there is not clung-to. That matter which is internal, that is clung-to and subject to clinging; that matter which is external, that there is clung-to and subject to clinging, there is not clung-to but subject to clinging, etc. That matter which is internal, that is

not edible food; that matter which is external, that there is edible food, there is not edible food. Thus the aggregate of matter in three ways.

The aggregate of matter in four ways - That matter which is derived, that there is clung-to, there is not clung-to; That matter which is non-derived, that there is clung-to, there is not clung-to. That matter which is derived, that there is clung-to and subject to clinging, there is not clung-to but subject to clinging; That matter which is non-derived, that there is clung-to and subject to clinging, there is not clung-to but subject to clinging. That matter which is derived, that there is impinging, there is non-impinging; That matter which is non-derived, that there is impinging, there is non-impinging. That matter which is derived, that there is gross, there is subtle; That matter which is non-derived, that there is gross, there is subtle. That matter which is derived, that there is far, there is near; That matter which is non-derived, that there is far, there is near, etc. Seen, heard, sensed, cognised matter. Thus the aggregate of matter in four ways.

The aggregate of matter is fivefold - solid element, liquid element, heat element, air element, and whatever matter is derived. Thus the aggregate of matter is fivefold.

The aggregate of matter is sixfold - matter cognisable by eye, matter cognisable by ear, matter cognisable by nose, matter cognisable by tongue, matter cognisable by body, matter cognisable by mind. Thus the aggregate of matter is sixfold.

The aggregate of matter is sevenfold - matter cognisable by eye, matter cognisable by ear, matter cognisable by nose, matter cognisable by tongue, matter cognisable by body, matter cognisable by mind-element, matter cognisable by mind-consciousness element. Thus the aggregate of matter is sevenfold.

The aggregate of matter is eightfold - matter cognisable by eye, matter cognisable by ear, matter cognisable by nose, matter cognisable by tongue, matter cognisable by body - there is pleasant contact, there is unpleasant contact, matter cognisable by mind-element, matter cognisable by mind-consciousness element. Thus the aggregate of matter is eightfold.

The aggregate of matter is ninefold - eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty, femininity faculty, masculinity faculty, life faculty, and whatever matter is non-faculty. Thus the aggregate of matter is ninefold.

The aggregate of matter is tenfold - eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty, femininity faculty, masculinity faculty, life faculty, matter that is non-faculty - there is impinging, there is non-impinging. Thus the aggregate of matter is tenfold.

The aggregate of matter is elevenfold - the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the visible form sense base, the sound sense base, the odour sense base, the flavour sense base, the touch sense base, and whatever matter is non-manifest and non-impinging included in the mind-object sense base. Thus the aggregate of matter is elevenfold.

This is called the aggregate of matter.

2. The Aggregate of Feeling

34. Therein, what is the aggregate of feeling? The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways -there is with root, there is without root.

The aggregate of feeling in three ways -there is wholesome, there is unwholesome, there is indeterminate.

The aggregate of feeling in four ways -there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included.

The aggregate of feeling in five ways -there is the faculty of pleasantness, there is the faculty of pain, there is the pleasure faculty, there is the faculty of displeasure, there is the equanimity faculty. Thus the aggregate of feeling is fivefold.

The aggregate of feeling in six ways -feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. Thus the aggregate of feeling is sixfold.

The aggregate of feeling in seven ways -feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-element-contact, feeling born of mind-consciousness-element-contact. Thus the aggregate of feeling is sevenfold.

The aggregate of feeling in eight ways -feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact there is pleasant, there is unpleasant, feeling born of mind-element-contact, feeling born of mind-consciousness-element-contact. Thus the aggregate of feeling is eightfold.

The aggregate of feeling in nine ways -feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-element-contact, feeling born of mind-consciousness-element-contact there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of feeling is ninefold.

The aggregate of feeling in ten ways -feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact there is pleasant, there is unpleasant, feeling born of mind-element-contact, feeling born of mind-consciousness-element-contact there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of feeling is tenfold.

35. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways -there is with root, there is without root.

The aggregate of feeling in three ways -there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality. There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging. There is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement. There is with applied and sustained thought, there is without

applied but sustained thought only, there is without applied and sustained thought. There is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. There is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development. There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation. There is trainee, there is one beyond training, there is neither trainee nor one beyond training. There is limited, there is exalted, there is immeasurable. There is limited object, there is exalted object, there is limitless object. There is inferior, there is middling, there is superior. There is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined. There is path as object, there is connected with the path as root, there is path predominance. There is arisen, there is unarisen, there is subject to arise. There is past, there is future, there is present. There is past object, there is future object, there is present object. There is internal, there is external, there is internal-external. There is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of feeling is tenfold.

36. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways - there is associated with root, there is dissociated from root, etc. there is non-root and with root, there is non-root and rootless. There is mundane, there is supramundane. There is cognisable in some way, there is not cognisable in some way. There is with mental corruptions, there is without mental corruptions. There is associated with mental corruptions, there is dissociated from mental corruptions. There is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions. There is subject to mental fetters, there is not subject to mental fetters. There is associated with mental fetters, there is dissociated from mental fetters. There is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters. There is subject to mental knots, there is not subject to mental knots. There is associated with mental knots, there is dissociated from mental knots. There is dissociated from mental knots but subject to mental knots, there is dissociated from mental knots and not subject to mental knots. There is subject to mental floods, there is not subject to mental floods. There is associated with mental floods, there is dissociated from mental floods. There is dissociated from mental floods but subject to mental floods, there is dissociated from mental floods and not subject to mental floods. There is subject to mental bonds, there is not subject to mental bonds. There is associated with mental bonds, there is dissociated from mental bonds. There is dissociated from mental bonds but subject to mental bonds, there is dissociated from mental bonds and not subject to mental bonds. There is subject to mental hindrances, there is not subject to mental hindrances. There is associated with mental hindrances, there is dissociated from mental hindrances. There is dissociated from mental hindrances but subject to mental hindrances, there is dissociated from mental hindrances and not subject to mental hindrances. There is adhered to, there is not adhered to. There is associated with adherence, there is dissociated from adherence. There is dissociated from adherence but adhered to, there is dissociated from adherence and not adhered to. There is

clung-to, there is not clung-to. There is subject to clinging, there is not subject to clinging. There is associated with clinging, there is dissociated from clinging. There is dissociated from clinging but subject to clinging, there is dissociated from clinging and not subject to clinging. There is subject to defilement, there is not subject to defilement. There is defiled, there is undefiled. There is associated with mental defilements, there is dissociated from mental defilements. There is dissociated from mental defilements but subject to defilement, there is dissociated from mental defilements and not subject to defilement. There is to be abandoned through vision, there is not to be abandoned through vision. There is to be abandoned by meditative development, there is not to be abandoned by meditative development. There is connected with a root to be abandoned through vision, there is not connected with a root to be abandoned through vision. There is connected with a root to be abandoned by meditative development, there is not connected with a root to be abandoned by meditative development. There is with applied thought, there is without applied thought. There is with sustained thought, there is without sustained thought. There is with rapture, there is without rapture. There is accompanied by rapture, there is not accompanied by rapture. There is sensual-sphere, there is not sensual-sphere. There is fine-material-sphere, there is not fine-material-sphere. There is immaterial-sphere, there is not immaterial-sphere. There is included, there is not included. There is leading to liberation, there is not leading to liberation. There is fixed in destination, there is undetermined. There is surpassed, there is unsurpassed. There is with conflict, there is without conflict.

The aggregate of feeling in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of feeling is tenfold.

37. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is with conflict, there is without conflict.

The aggregate of feeling in three ways -there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality. There is clung-to and subject to clinging, etc. there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of feeling is tenfold.

The dyad-based.

38. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is with root, there is without root.

The aggregate of feeling in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of feeling is tenfold.

39. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is associated with root, there is dissociated from root.

The aggregate of feeling in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of feeling is tenfold.

40. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is non-root and with root, there is non-root and rootless. There is mundane, there is supramundane. There is cognisable in some way, there is not cognisable in some way. There is with mental corruptions, there is without mental corruptions. There is associated with mental corruptions, there is dissociated from mental corruptions. There is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions, etc. there is with conflict, there is without conflict.

The aggregate of feeling in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of feeling is tenfold.

41. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is with root, there is without root.

The aggregate of feeling in three ways -there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality. There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging. There is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement. There is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought. There is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. There is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development. There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation. There is trainee, there is one beyond training, there is neither trainee nor one beyond training. There is limited, there is exalted, there is immeasurable. There is limited object, there is exalted object, there is limitless object. There is inferior, there is middling, there is superior. There is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined. There is path as object, there is connected with the path as root, there is path predominance. There is arisen, there is unarisen, there is subject to arise. There is past, there is future, there is present. There is past object, there is future object, there is present object. There is internal, there is external, there is internal-external. There is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of feeling is tenfold.

42. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is associated with root, there is dissociated from root. There is non-root and with root, there is non-root and rootless. There is mundane, there is supramundane. There is cognisable in some way, there is not cognisable in some way. There is with mental corruptions, there is without mental corruptions. There is associated with mental corruptions, there is dissociated from mental corruptions. There is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions. There is subject to mental fetters, there is not subject to mental fetters, etc. there is with conflict, there is without conflict.

The aggregate of feeling in three ways -there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of feeling is tenfold.

The triad-based.

43. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is with root, there is without root.

The aggregate of feeling in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of feeling is tenfold.

44. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is associated with root, there is dissociated from root.

The aggregate of feeling in three ways -there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality, etc. Thus the aggregate of feeling is tenfold.

45. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is non-root and with root, there is non-root and rootless.

The aggregate of feeling in three ways -there is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging, etc. Thus the aggregate of feeling is tenfold.

46. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is mundane, there is supramundane.

The aggregate of feeling in three ways -there is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement, etc. Thus the aggregate of feeling is tenfold.

47. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is cognisable in some way, there is not cognisable in some way.

The aggregate of feeling in three ways -there is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought, etc. Thus the aggregate of feeling is tenfold.

48. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is with mental corruptions, there is without mental corruptions.

The aggregate of feeling in three ways -there is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. Etc. Thus the aggregate of feeling is tenfold.

49. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways - there is associated with mental corruptions, there is dissociated from mental corruptions.

The aggregate of feeling in three ways - there is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development, etc. Thus the aggregate of feeling is tenfold.

50. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways - there is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions.

The aggregate of feeling in three ways - there is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation, etc. Thus the aggregate of feeling is tenfold.

51. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways - there is subject to mental fetters, there is not subject to mental fetters.

The aggregate of feeling in three ways - there is trainee, there is one beyond training, there is neither trainee nor one beyond training, etc. Thus the aggregate of feeling is tenfold.

52. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways - there is associated with mental fetters, there is dissociated from mental fetters.

The aggregate of feeling in three ways - there is limited, there is exalted, there is immeasurable, etc. Thus the aggregate of feeling is tenfold.

53. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways - there is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters.

The aggregate of feeling in three ways - there is limited object, there is exalted object, there is limitless object, etc. Thus the aggregate of feeling is tenfold.

54. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways - there is subject to mental knots, there is not subject to mental knots.

The aggregate of feeling in three ways - there is inferior, there is middling, there is superior, etc. Thus the aggregate of feeling is tenfold.

55. The aggregate of feeling in one way - associated with contact.

The aggregate of feeling in two ways -there is associated with mental knots, there is dissociated from mental knots.

The aggregate of feeling in three ways -there is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined, etc. Thus the aggregate of feeling is tenfold.

56. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is dissociated from mental knots but subject to mental knots, there is dissociated from mental knots and not subject to mental knots.

The aggregate of feeling in three ways -there is path as object, there is connected with the path as root, there is path predominance, etc. Thus the aggregate of feeling is tenfold.

57. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is subject to mental floods, there is not subject to mental floods.

The aggregate of feeling in three ways -there is arisen, there is unarisen, there is subject to arise, etc. Thus the aggregate of feeling is tenfold.

58. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is associated with mental floods, there is dissociated from mental floods.

The aggregate of feeling in three ways -there is past, there is future, there is present, etc. Thus the aggregate of feeling is tenfold.

59. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is dissociated from mental floods but subject to mental floods, there is dissociated from mental floods and not subject to mental floods.

The aggregate of feeling in three ways -there is past object, there is future object, there is present object, etc. Thus the aggregate of feeling is tenfold.

60. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is subject to mental bonds, there is not subject to mental bonds.

The aggregate of feeling in three ways -there is internal, there is external, there is internal-external, etc. Thus the aggregate of feeling is tenfold.

61. The aggregate of feeling in one way -associated with contact.

The aggregate of feeling in two ways -there is associated with mental bonds, there is dissociated from mental bonds.

The aggregate of feeling in three ways -there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of feeling is tenfold.

The aggregate of feeling in seven ways -there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of feeling is sevenfold.

Another aggregate of feeling in seven ways -there is resultant, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of feeling is sevenfold.

The aggregate of feeling in twenty-four ways -the aggregate of feeling with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; the aggregate of feeling with ear-contact as condition, etc. the aggregate of feeling with nose-contact as condition, etc. the aggregate of feeling with tongue-contact as condition, etc. the aggregate of feeling with body-contact as condition, etc. the aggregate of feeling with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. Thus the aggregate of feeling is twenty-fourfold.

Another aggregate of feeling in twenty-four ways -the aggregate of feeling with eye-contact as condition: there is resultant, etc. there is internal object, there is external object, there is internal-external object, feeling born of eye-contact, etc. feeling born of mind-contact; the aggregate of feeling with ear-contact as condition, etc. the aggregate of feeling with nose-contact as condition, etc. the aggregate of feeling with tongue-contact as condition, etc. the aggregate of feeling with body-contact as condition, etc. the aggregate of feeling with mind-contact as condition: there is resultant, etc. there is internal object, there is external object, there is internal-external object, feeling born of eye-contact, etc. feeling born of mind-contact. Thus the aggregate of feeling is twenty-fourfold.

The aggregate of feeling in thirty ways -the aggregate of feeling with eye-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of feeling with mind-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. Thus the aggregate of feeling in thirty ways.

The aggregate of feeling in many ways -the aggregate of feeling with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of feeling with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is

immaterial-sphere, there is not included; feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. Thus the aggregate of feeling in many ways.

Another aggregate of feeling in many ways -the aggregate of feeling with eye-contact as condition: there is resultant, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; the aggregate of feeling with ear-contact as condition, etc. the aggregate of feeling with nose-contact as condition, etc. the aggregate of feeling with tongue-contact as condition, etc. the aggregate of feeling with body-contact as condition, etc. the aggregate of feeling with mind-contact as condition: there is resultant, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. Thus the aggregate of feeling in many ways.

This is called the aggregate of feeling.

3. The Aggregate of Perception

62. Therein, what is the aggregate of perception? The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways -there is with root, there is without root.

The aggregate of perception in three ways -there is wholesome, there is unwholesome, there is indeterminate.

The aggregate of perception in four ways -there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included.

The aggregate of perception in five ways -there is associated with the faculty of pleasantness, there is associated with the faculty of pain, there is associated with the pleasure faculty, there is associated with the faculty of displeasure, there is associated with the equanimity faculty. Thus the aggregate of perception is fivefold.

The aggregate of perception in six ways -perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact. Thus the aggregate of perception is sixfold.

The aggregate of perception in seven ways -perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-element-contact, perception born of mind-consciousness-element-contact. Thus the aggregate of perception is sevenfold.

The aggregate of perception in eight ways -perception born of eye-contact, etc. perception born of body-contact there is accompanied by pleasure, there is accompanied by pain, perception born of mind-element-contact, perception born of

mind-consciousness-element-contact. Thus the aggregate of perception is eightfold.

The aggregate of perception in nine ways -perception born of eye-contact, etc. perception born of body-contact, perception born of mind-element-contact, perception born of mind-consciousness-element-contact there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of perception is ninefold.

The aggregate of perception in ten ways -perception born of eye-contact, etc. perception born of body-contact there is accompanied by pleasure, there is accompanied by pain, perception born of mind-element-contact, perception born of mind-consciousness-element-contact there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of perception is tenfold.

63. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is with root, there is without root.

The aggregate of perception in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, etc. Thus the aggregate of perception is tenfold.

64. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is with root, there is without root.

The aggregate of perception in three ways -there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality. There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging. There is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement. There is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought. There is accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity. There is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. There is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development. There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation. There is trainee, there is one beyond training, there is neither trainee nor one beyond training. There is limited, there is exalted, there is immeasurable. There is limited object, there is exalted object, there is limitless object. There is inferior, there is middling, there is superior. There is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined. There is path as object, there is connected with the path as root, there is path predominance. There is arisen, there is unarisen, there is subject to arise. There is past, there is future, there is present. There is past object, there is future object, there is present object. There is internal, there is external, there is internal-external. There is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of perception is tenfold.

65. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways -there is associated with root, there is dissociated from root. There is non-root and with root, there is non-root and rootless. There is mundane, there is supramundane. There is cognisable in some way, there is not cognisable in some way. There is with mental corruptions, there is without mental corruptions. There is associated with mental corruptions, there is dissociated from mental corruptions. There is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions. There is subject to mental fetters, there is not subject to mental fetters. There is associated with mental fetters, there is dissociated from mental fetters. There is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters. There is subject to mental knots, there is not subject to mental knots. There is associated with mental knots, there is dissociated from mental knots. There is dissociated from mental knots but subject to mental knots, there is dissociated from mental knots and not subject to mental knots. There is subject to mental floods, there is not subject to mental floods. There is associated with mental floods, there is dissociated from mental floods. There is dissociated from mental floods but subject to mental floods, there is dissociated from mental floods and not subject to mental floods. There is subject to mental bonds, there is not subject to mental bonds. There is associated with mental bonds, there is dissociated from mental bonds. There is dissociated from mental bonds but subject to mental bonds, there is dissociated from mental bonds and not subject to mental bonds. There is subject to mental hindrances, there is not subject to mental hindrances. There is associated with mental hindrances, there is dissociated from mental hindrances. There is dissociated from mental hindrances but subject to mental hindrances, there is dissociated from mental hindrances and not subject to mental hindrances. There is adhered to, there is not adhered to. There is associated with adherence, there is dissociated from adherence. There is dissociated from adherence but adhered to, there is dissociated from adherence and not adhered to. There is clung-to, there is not clung-to. There is subject to clinging, there is not subject to clinging. There is associated with clinging, there is dissociated from clinging. There is dissociated from clinging but subject to clinging, there is dissociated from clinging and not subject to clinging. There is subject to defilement, there is not subject to defilement. There is defiled, there is undefiled. There is associated with mental defilements, there is dissociated from mental defilements. There is dissociated from mental defilements but subject to defilement, there is dissociated from mental defilements and not subject to defilement. There is to be abandoned through vision, there is not to be abandoned through vision. There is to be abandoned by meditative development, there is not to be abandoned by meditative development. There is connected with a root to be abandoned through vision, there is not connected with a root to be abandoned through vision. There is connected with a root to be abandoned by meditative development, there is not connected with a root to be abandoned by meditative development. There is with applied thought, there is without applied thought. There is with sustained thought, there is without sustained thought. There is with rapture, there is without rapture. There is accompanied by rapture, there is not accompanied by rapture. There is accompanied by pleasure, there is not accompanied by pleasure. There is accompanied by equanimity, there is not

accompanied by equanimity. There is sensual-sphere, there is not sensual-sphere. There is fine-material-sphere, there is not fine-material-sphere. There is immaterial-sphere, there is not immaterial-sphere. There is included, there is not included. There is leading to liberation, there is not leading to liberation. There is fixed in destination, there is undetermined. There is surpassed, there is unsurpassed. There is with conflict, there is without conflict.

The aggregate of perception in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of perception is tenfold.

66. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is with conflict, there is without conflict.

The aggregate of perception in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling. There is resultant, etc. there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of perception is tenfold.

(As the expansion in the triad of wholesome, so all the triads should be expanded.)

The dyad-based.

67. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is with root, there is without root.

The aggregate of perception in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of perception is tenfold.

68. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is associated with root, there is dissociated from root, etc. there is with conflict, there is without conflict.

The aggregate of perception in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of perception is tenfold.

69. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is with root, there is without root.

The aggregate of perception in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling. There is resultant, etc. there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of perception is tenfold.

70. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is associated with root, there is

dissociated from root, etc. there is with conflict, there is without conflict.

The aggregate of perception in three ways, etc. there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of perception is tenfold.

The triad-based.

71. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways - there is with root, there is without root.

The aggregate of perception in three ways - there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of perception is tenfold.

72. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways - there is associated with root, there is dissociated from root.

The aggregate of perception in three ways - there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, etc. Thus the aggregate of perception is tenfold.

73. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways - there is non-root with root, there is non-root and rootless.

The aggregate of perception in three ways - there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality, etc. Thus the aggregate of perception is tenfold.

74. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways - there is mundane, there is supramundane.

The aggregate of perception in three ways - there is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging, etc. Thus the aggregate of perception is tenfold.

75. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways - there is cognisable in some way, there is not cognisable in some way.

The aggregate of perception in three ways - there is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement, etc. Thus the aggregate of perception is tenfold.

76. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways - there is with mental corruptions, there is without mental corruptions.

The aggregate of perception in three ways -there is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought, etc. Thus the aggregate of perception is tenfold.

77. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is associated with mental corruptions, there is dissociated from mental corruptions.

The aggregate of perception in three ways -there is accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity, etc. Thus the aggregate of perception is tenfold.

78. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions.

The aggregate of perception in three ways -there is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. Etc. Thus the aggregate of perception is tenfold.

79. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is subject to mental fetters, there is not subject to mental fetters.

The aggregate of perception in three ways -there is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development, etc. Thus the aggregate of perception is tenfold.

80. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is associated with mental fetters, there is dissociated from mental fetters.

The aggregate of perception in three ways -there is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation, etc. Thus the aggregate of perception is tenfold.

81. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters.

The aggregate of perception in three ways -there is trainee, there is one beyond training, there is neither trainee nor one beyond training, etc. Thus the aggregate of perception is tenfold.

82. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is subject to mental knots, there is not subject to mental knots.

The aggregate of perception in three ways -there is limited, there is exalted, there is immeasurable, etc. Thus the aggregate of perception is tenfold.

83. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is associated with mental knots, there is dissociated from mental knots.

The aggregate of perception in three ways -there is limited object, there is exalted object, there is limitless object, etc. Thus the aggregate of perception is tenfold.

84. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is dissociated from mental knots but subject to mental knots, there is dissociated from mental knots and not subject to mental knots.

The aggregate of perception in three ways -there is inferior, there is middling, there is superior, etc. Thus the aggregate of perception is tenfold.

85. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is subject to mental floods, there is not subject to mental floods.

The aggregate of perception in three ways -there is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined, etc. Thus the aggregate of perception is tenfold.

86. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is associated with mental floods, there is dissociated from mental floods.

The aggregate of perception in three ways -there is path as object, there is connected with the path as root, there is path predominance, etc. Thus the aggregate of perception is tenfold.

87. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is dissociated from mental floods but subject to mental floods, there is dissociated from mental floods and not subject to mental floods.

The aggregate of perception in three ways -there is arisen, there is unarisen, there is subject to arise, etc. Thus the aggregate of perception is tenfold.

88. The aggregate of perception in one way -associated with contact.

The aggregate of perception in two ways -there is subject to mental bonds, there is not subject to mental bonds.

The aggregate of perception in three ways -there is past, there is future, there is present, etc. Thus the aggregate of perception is tenfold.

89. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways -there is associated with mental bonds, there is dissociated from mental bonds.

The aggregate of perception in three ways -there is past object, there is future object, there is present object, etc. Thus the aggregate of perception is tenfold.

90. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways -there is dissociated from mental bonds but subject to mental bonds, there is dissociated from mental bonds and not subject to mental bonds.

The aggregate of perception in three ways -there is internal, there is external, there is internal-external, etc. Thus the aggregate of perception is tenfold.

91. The aggregate of perception in one way - associated with contact.

The aggregate of perception in two ways -there is subject to mental hindrances, there is not subject to mental hindrances.

The aggregate of perception in three ways -there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of perception is tenfold.

The increasing on both sides.

The aggregate of perception in seven ways -there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of perception is sevenfold.

Another aggregate of perception in seven ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of perception is sevenfold.

The aggregate of perception in twenty-four ways -the aggregate of perception with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of perception with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact. Thus the aggregate of perception is twenty-fourfold.

Another aggregate of perception in twenty-four ways -the aggregate of perception with eye-contact as condition: there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object, perception

born of eye-contact, etc. perception born of mind-contact. With ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of perception with mind-contact as condition: there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object; perception born of eye-contact, etc. perception born of mind-contact. Thus the aggregate of perception is twenty-fourfold.

The aggregate of perception in thirty ways -the aggregate of perception with eye-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of perception with mind-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; perception born of eye-contact, etc. perception born of mind-contact. Thus the aggregate of perception in thirty ways.

The aggregate of perception in many ways -the aggregate of perception with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of perception with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; perception born of eye-contact, etc. perception born of mind-contact. Thus the aggregate of perception in many ways.

Another aggregate of perception in many ways -the aggregate of perception with eye-contact as condition: there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of perception with mind-contact as condition: there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; perception born of eye-contact, perception born of ear-contact, perception born of nose-contact, perception born of tongue-contact, perception born of body-contact, perception born of mind-contact. Thus the aggregate of perception in many ways.

This is called the aggregate of perception.

4. The Aggregate of Mental Activities

92. Therein, what is the aggregate of mental activities? The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways -there is root, there is non-root.

The aggregate of mental activities in three ways -there is wholesome, there is unwholesome, there is indeterminate.

The aggregate of mental activities in four ways -there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included.

The aggregate of mental activities in five ways -there is associated with the faculty of pleasantness, there is associated with the faculty of pain, there is associated with the pleasure faculty, there is associated with the faculty of displeasure, there is associated with the equanimity faculty. Thus the aggregate of mental activities is fivefold.

The aggregate of mental activities in six ways -volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact. Thus the aggregate of mental activities is sixfold.

The aggregate of mental activities in seven ways -volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-element-contact, volition born of mind-consciousness-element-contact. Thus the aggregate of mental activities is sevenfold.

The aggregate of mental activities in eight ways -volition born of eye-contact, etc. volition born of body-contact there is accompanied by pleasure, there is accompanied by pain, volition born of mind-element-contact, volition born of mind-consciousness-element-contact. Thus the aggregate of mental activities is eightfold.

The aggregate of mental activities in nine ways -volition born of eye-contact, etc. volition born of mind-element-contact, volition born of mind-consciousness-element-contact there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of mental activities is ninefold.

The aggregate of mental activities in ten ways -volition born of eye-contact, etc. volition born of body-contact there is accompanied by pleasure, there is accompanied by pain, volition born of mind-element-contact, volition born of mind-consciousness-element-contact there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of mental activities is tenfold.

93. The aggregate of mental activities in one way -associated with consciousness.

The aggregate of mental activities in two ways -there is root, there is non-root.

The aggregate of mental activities in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling. There is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality. There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging. There is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement. There is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought. There is

accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity. There is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. There is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development. There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation. There is trainee, there is one beyond training, there is neither trainee nor one beyond training. There is limited, there is exalted, there is immeasurable. There is limited object, there is exalted object, there is limitless object. There is inferior, there is middling, there is superior. There is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined. There is path as object, there is connected with the path as root, there is path predominance. There is arisen, there is unarisen, there is subject to arise. There is past, there is future, there is present. There is past object, there is future object, there is present object. There is internal, there is external, there is internal-external. There is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of mental activities is tenfold.

94. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is with root, there is without root. There is associated with root, there is dissociated from root. There is both root and with root, there is with root and not root. There is both root and associated with root, there is associated with root and not root. There is non-root with root, there is non-root and rootless. There is mundane, there is supramundane. There is cognisable in some way, there is not cognisable in some way. There is mental corruption, there is non-mental corruption. There is with mental corruptions, there is without mental corruptions. There is associated with mental corruptions, there is dissociated from mental corruptions. There is both mental corruption and with mental corruptions, there is with mental corruptions and not mental corruption. There is both mental corruption and associated with mental corruptions, there is associated with mental corruptions and not mental corruption. There is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions. There is mental fetter, there is non-mental fetter. There is subject to mental fetters, there is not subject to mental fetters. There is associated with mental fetters, there is dissociated from mental fetters. There is both mental fetter and subject to mental fetters, there is subject to mental fetters and not mental fetter. There is both mental fetter and associated with mental fetters, there is associated with mental fetters and not mental fetter. There is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters.

There is mental knot, there is non-mental knot. There is subject to mental knots, there is not subject to mental knots. There is associated with mental knots, there is dissociated from mental knots. There is both mental knot and subject to mental knots, there is subject to mental knots and not mental knot. There is both mental knot and associated with mental knots, there is associated with mental knots and not mental knot. There is dissociated from mental knots but subject to mental knots, there is

dissociated from mental knots and not subject to mental knots. There is mental flood, there is non-mental flood. There is subject to mental floods, there is not subject to mental floods. There is associated with mental floods, there is dissociated from mental floods. There is both mental flood and subject to mental floods, there is subject to mental floods and not mental flood. There is both mental flood and associated with mental floods, there is associated with mental floods and not mental flood. There is dissociated from mental floods but subject to mental floods, there is dissociated from mental floods and not subject to mental floods. There is mental bond, there is non-mental bond. There is subject to mental bonds, there is not subject to mental bonds. There is associated with mental bonds, there is dissociated from mental bonds. There is both mental bond and subject to mental bonds, there is subject to mental bonds and not mental bond. There is both mental bond and associated with mental bonds, there is associated with mental bonds and not mental bond. There is dissociated from mental bonds but subject to mental bonds, there is dissociated from mental bonds and not subject to mental bonds. There is mental hindrance, there is non-mental hindrance. There is subject to mental hindrances, there is not subject to mental hindrances. There is associated with mental hindrances, there is dissociated from mental hindrances. There is both mental hindrance and subject to mental hindrances, there is subject to mental hindrances and not mental hindrance. There is both mental hindrance and associated with mental hindrances, there is associated with mental hindrances and not mental hindrance. There is dissociated from mental hindrances but subject to mental hindrances, there is dissociated from mental hindrances and not subject to mental hindrances.

There is adherence, there is non-adherence. There is adhered to, there is not adhered to. There is associated with adherence, there is dissociated from adherence. There is both adherence and adhered to, there is adhered to but not adherence. There is dissociated from adherence but adhered to, there is dissociated from adherence and not adhered to. There is clung-to, there is not clung-to. There is clinging, there is non-clinging. There is subject to clinging, there is not subject to clinging. There is associated with clinging, there is dissociated from clinging. There is both clinging and subject to clinging, there is subject to clinging but not clinging. There is both clinging and associated with clinging, there is associated with clinging but not clinging. There is dissociated from clinging but subject to clinging, there is dissociated from clinging and not subject to clinging.

There is mental defilement, there is non-mental defilement. There is subject to defilement, there is not subject to defilement. There is defiled, there is undefiled. There is associated with mental defilements, there is dissociated from mental defilements. There is both mental defilement and subject to defilement, there is subject to defilement but not mental defilement. There is both mental defilement and defiled, there is defiled but not mental defilement. There is both mental defilement and associated with mental defilements, there is associated with mental defilements but not mental defilement. There is dissociated from mental defilements but subject to defilement, there is dissociated from mental defilements and not subject to defilement. There is to be abandoned through vision, there is not to be abandoned through vision. There is to be abandoned by meditative development, there is not to be abandoned by meditative development. There is connected with a root to be abandoned through vision, there is not connected with a root to be abandoned

through vision. There is connected with a root to be abandoned by meditative development, there is not connected with a root to be abandoned by meditative development.

There is with applied thought, there is without applied thought. There is with sustained thought, there is without sustained thought. There is with rapture, there is without rapture. There is accompanied by rapture, there is not accompanied by rapture. There is accompanied by pleasure, there is not accompanied by pleasure. There is accompanied by equanimity, there is not accompanied by equanimity. There is sensual-sphere, there is not sensual-sphere. There is fine-material-sphere, there is not fine-material-sphere. There is immaterial-sphere, there is not immaterial-sphere. There is included, there is not included. There is leading to liberation, there is not leading to liberation. There is fixed in destination, there is undetermined. There is surpassed, there is unsurpassed. There is with conflict, there is without conflict.

The aggregate of mental activities in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of mental activities is tenfold.

95. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways -there is with conflict, there is without conflict.

The aggregate of mental activities in three ways -there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of mental activities is tenfold.

The dyad-based.

96. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways -there is root, there is non-root.

The aggregate of mental activities in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of mental activities is tenfold.

97. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways -there is with conflict, there is without conflict.

The aggregate of mental activities in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of mental activities is tenfold.

98. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways -there is root, there is non-root.

The aggregate of mental activities in three ways -there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of mental activities is tenfold.

99. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is with conflict, there is without conflict.

The aggregate of mental activities in three ways - there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of mental activities is tenfold.

The triad-based.

100. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is root, there is non-root.

The aggregate of mental activities in three ways - there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of mental activities is tenfold.

101. The aggregate of mental activities in one way is associated with consciousness.

The aggregate of mental activities in two ways: there is with root, there is without root.

The aggregate of mental activities in three ways - there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, etc. Thus the aggregate of mental activities is tenfold.

102. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is associated with root, there is dissociated from root.

The aggregate of mental activities in three ways - there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality, etc. Thus the aggregate of mental activities is tenfold.

103. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is both root and with root, there is with root and not root.

The aggregate of mental activities in three ways - there is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging, etc. Thus the aggregate of mental activities is tenfold.

104. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is both root and associated with root, there is associated with root and not root.

The aggregate of mental activities in three ways - there is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement, etc. Thus the aggregate of mental activities is tenfold.

105. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is non-root with root, there is non-root and rootless.

The aggregate of mental activities in three ways - there is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought, etc. Thus the aggregate of mental activities is tenfold.

106. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is mundane, there is supramundane.

The aggregate of mental activities in three ways - there is accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity, etc. Thus the aggregate of mental activities is tenfold.

107. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is cognisable in some way, there is not cognisable in some way.

The aggregate of mental activities in three ways - there is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. Etc. Thus the aggregate of mental activities is tenfold.

108. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is mental corruption, there is non-mental corruption.

The aggregate of mental activities in three ways - there is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development, etc. Thus the aggregate of mental activities is tenfold.

109. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is with mental corruptions, there is without mental corruptions.

The aggregate of mental activities in three ways - there is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation, etc. Thus the aggregate of mental activities is tenfold.

110. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is associated with mental corruptions, there is dissociated from mental corruptions.

The aggregate of mental activities in three ways - there is trainee, there is one beyond training, there is neither trainee nor one beyond training, etc. Thus the aggregate of mental activities is tenfold.

111. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is both mental corruption and with mental corruptions, there is with mental corruptions and not mental corruption.

The aggregate of mental activities in three ways - there is limited, there is exalted, there is immeasurable, etc. Thus the aggregate of mental activities is tenfold.

112. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is both mental corruption and associated with mental corruptions, there is associated with mental corruptions and not mental corruption.

The aggregate of mental activities in three ways - there is limited object, there is exalted object, there is limitless object, etc. Thus the aggregate of mental activities is tenfold.

113. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions.

The aggregate of mental activities in three ways - there is inferior, there is middling, there is superior, etc. Thus the aggregate of mental activities is tenfold.

114. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is mental fetter, there is non-mental fetter.

The aggregate of mental activities in three ways - there is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined, etc. Thus the aggregate of mental activities is tenfold.

115. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is subject to mental fetters, there is not subject to mental fetters.

The aggregate of mental activities in three ways - there is path as object, there is connected with the path as root, there is path predominance, etc. Thus the aggregate of mental activities is tenfold.

116. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is associated with mental fetters, there is dissociated from mental fetters.

The aggregate of mental activities in three ways - there is arisen, there is unarisen, there is subject to arise, etc. Thus the aggregate of mental activities is tenfold.

117. The aggregate of mental activities in one way - associated with consciousness.

The aggregate of mental activities in two ways - there is both mental fetter and subject to mental fetters, there is subject to mental fetters and not mental fetter.

The aggregate of mental activities in three ways -there is past, there is future, there is present, etc. Thus the aggregate of mental activities is tenfold.

118. The aggregate of mental activities in one way -associated with consciousness.

The aggregate of mental activities in two ways -there is both mental fetter and associated with mental fetters, there is associated with mental fetters and not mental fetter.

The aggregate of mental activities in three ways -there is past object, there is future object, there is present object, etc. Thus the aggregate of mental activities is tenfold.

119. The aggregate of mental activities in one way -associated with consciousness.

The aggregate of mental activities in two ways -there is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters.

The aggregate of mental activities in three ways -there is internal, there is external, there is internal-external, etc. Thus the aggregate of mental activities is tenfold.

120. The aggregate of mental activities in one way -associated with consciousness.

The aggregate of mental activities in two ways -there is mental knot, there is non-mental knot.

The aggregate of mental activities in three ways -there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of mental activities is tenfold.

The increasing on both sides.

The aggregate of mental activities in seven ways -there is wholesome, there is unwholesome, there is indeterminate; there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of mental activities is sevenfold.

Another aggregate of mental activities in seven ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling; there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included, etc. there is internal object, there is external object, there is internal-external object; there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of mental activities is sevenfold.

The aggregate of mental activities in twenty-four ways -the aggregate of mental activities with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of mental activities with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; volition born of eye-contact, etc. volition born of mind-contact. Thus the aggregate of mental activities is twenty-fourfold.

Another aggregate of mental activities in twenty-four ways -the aggregate of mental activities with eye-contact as condition: there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object; volition born of eye-contact, etc. volition born of mind-contact; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of mental activities with mind-contact as condition: there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object; volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact. Thus the aggregate of mental activities is twenty-fourfold.

The aggregate of mental activities in thirty ways -the aggregate of mental activities with eye-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of mental activities with mind-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; volition born of eye-contact, etc. volition born of mind-contact. Thus the aggregate of mental activities in thirty ways.

The aggregate of mental activities in many ways -the aggregate of mental activities with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of mental activities with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact. Thus the aggregate of mental activities in many ways.

Another aggregate of mental activities in many ways -the aggregate of mental activities with eye-contact as condition: there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of mental activities with mind-contact as condition: there is associated with etc. with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact. Thus the aggregate of mental activities in many ways.

This is called the aggregate of mental activities.

5. The Aggregate of Consciousness

121. Therein, what is the aggregate of consciousness? The aggregate of consciousness in one way - associated with contact.

The aggregate of consciousness in two ways -there is with root, there is without root.

The aggregate of consciousness in three ways -there is wholesome, there is unwholesome, there is indeterminate.

The aggregate of consciousness in four ways -there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included.

The aggregate of consciousness in five ways -there is associated with the faculty of pleasantness, there is associated with the faculty of pain, there is associated with the pleasure faculty, there is associated with the faculty of displeasure, there is associated with the equanimity faculty. Thus the aggregate of consciousness is fivefold.

The aggregate of consciousness in six ways -eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. Thus the aggregate of consciousness is sixfold.

The aggregate of consciousness in seven ways -eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-element, mind-consciousness element. Thus the aggregate of consciousness is sevenfold.

The aggregate of consciousness in eight ways -eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness there is accompanied by pleasure, there is accompanied by pain, mind-element, mind-consciousness element. Thus the aggregate of consciousness is eightfold.

The aggregate of consciousness in nine ways -eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-element, mind-consciousness element there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of consciousness is ninefold.

The aggregate of consciousness in ten ways -Eye-consciousness... etc. body-consciousness there is accompanied by pleasure, there is accompanied by pain, mind-element, mind-consciousness element there is wholesome, there is unwholesome, there is indeterminate. Thus the aggregate of consciousness is tenfold.

122. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is with root, there is without root.

The aggregate of consciousness in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling. There is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality. There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging. There is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to

defilement. There is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought. There is accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity. There is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. There is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development. There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation. There is trainee, there is one beyond training, there is neither trainee nor one beyond training. There is limited, there is exalted, there is immeasurable. There is limited object, there is exalted object, there is limitless object. There is inferior, there is middling, there is superior. There is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined. There is path as object, there is connected with the path as root, there is path predominance. There is arisen, there is unarisen, there is subject to arise. There is past, there is future, there is present. There is past object, there is future object, there is present object. There is internal, there is external, there is internal-external. There is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of consciousness is tenfold.

123. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with root, there is dissociated from root. There is non-root with root, there is non-root and rootless. There is mundane, there is supramundane. There is cognisable in some way, there is not cognisable in some way. There is with mental corruptions, there is without mental corruptions. There is associated with mental corruptions, there is dissociated from mental corruptions. There is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions. There is subject to mental fetters, there is not subject to mental fetters. There is associated with mental fetters, there is dissociated from mental fetters. There is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters.

There is subject to mental knots, there is not subject to mental knots. There is associated with mental knots, there is dissociated from mental knots. There is dissociated from mental knots but subject to mental knots, there is dissociated from mental knots and not subject to mental knots. There is subject to mental floods, there is not subject to mental floods. There is associated with mental floods, there is dissociated from mental floods. There is dissociated from mental floods but subject to mental floods, there is dissociated from mental floods and not subject to mental floods. There is subject to mental bonds, there is not subject to mental bonds. There is associated with mental bonds, there is dissociated from mental bonds. There is dissociated from mental bonds but subject to mental bonds, there is dissociated from mental bonds and not subject to mental bonds. There is subject to mental hindrances, there is not subject to mental hindrances. There is associated with mental hindrances,

there is dissociated from mental hindrances. There is dissociated from mental hindrances but subject to mental hindrances, there is dissociated from mental hindrances and not subject to mental hindrances.

There is adhered to, there is not adhered to. There is associated with adherence, there is dissociated from adherence. There is dissociated from adherence but adhered to, there is dissociated from adherence and not adhered to. There is clung-to, there is not clung-to. There is subject to clinging, there is not subject to clinging. There is associated with clinging, there is dissociated from clinging. There is dissociated from clinging but subject to clinging, there is dissociated from clinging and not subject to clinging. There is subject to defilement, there is not subject to defilement. There is defiled, there is undefiled. There is associated with mental defilements, there is dissociated from mental defilements. There is dissociated from mental defilements but subject to defilement, there is dissociated from mental defilements and not subject to defilement. There is to be abandoned through vision, there is not to be abandoned through vision. There is to be abandoned by meditative development, there is not to be abandoned by meditative development. There is connected with a root to be abandoned through vision, there is not connected with a root to be abandoned through vision. There is connected with a root to be abandoned by meditative development, there is not connected with a root to be abandoned by meditative development.

There is with applied thought, there is without applied thought. There is with sustained thought, there is without sustained thought. There is with rapture, there is without rapture. There is accompanied by rapture, there is not accompanied by rapture. There is accompanied by pleasure, there is not accompanied by pleasure. There is accompanied by equanimity, there is not accompanied by equanimity. There is sensual-sphere, there is not sensual-sphere. There is fine-material-sphere, there is not fine-material-sphere. There is immaterial-sphere, there is not immaterial-sphere, there is included, there is not included. There is leading to liberation, there is not leading to liberation. There is fixed in destination, there is undetermined. There is surpassed, there is unsurpassed. There is with conflict, there is without conflict.

The aggregate of consciousness in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of consciousness is tenfold.

124. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is with conflict, there is without conflict.

The aggregate of consciousness in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling. There is resultant, etc. there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of consciousness is tenfold.

The dyad-based.

125. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is with root, there is without root.

The aggregate of consciousness in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of consciousness is tenfold.

126. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with root, there is dissociated from root, etc. there is with conflict, there is without conflict.

The aggregate of consciousness in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of consciousness is tenfold.

127. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is with root, there is without root.

The aggregate of consciousness in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling. There is resultant, etc. there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of consciousness is tenfold.

128. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with root, there is dissociated from root, etc. there is with conflict, there is without conflict.

The aggregate of consciousness in three ways -there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of consciousness is tenfold.

The triad-based.

129. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is with root, there is without root.

The aggregate of consciousness in three ways -there is wholesome, there is unwholesome, there is indeterminate, etc. Thus the aggregate of consciousness is tenfold.

130. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with root, there is dissociated from root.

The aggregate of consciousness in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, etc. Thus the aggregate of consciousness is tenfold.

131. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is non-root with root, there is non-root and rootless.

The aggregate of consciousness in three ways -there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality, etc. Thus the aggregate of consciousness is tenfold.

132. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is mundane, there is supramundane.

The aggregate of consciousness in three ways -there is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging, etc. Thus the aggregate of consciousness is tenfold.

133. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is cognisable in some way, there is not cognisable in some way.

The aggregate of consciousness in three ways -there is defiled and subject to defilement, there is undefiled but subject to defilement, there is undefiled and not subject to defilement, etc. Thus the aggregate of consciousness is tenfold.

134. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is with mental corruptions, there is without mental corruptions.

The aggregate of consciousness in three ways -there is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought, etc. Thus the aggregate of consciousness is tenfold.

135. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with mental corruptions, there is dissociated from mental corruptions.

The aggregate of consciousness in three ways -there is accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity, etc. Thus the aggregate of consciousness is tenfold.

136. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is dissociated from mental corruptions but with mental corruptions, there is dissociated from mental corruptions and without mental corruptions.

The aggregate of consciousness in three ways -there is to be abandoned through vision, there is to be abandoned by meditative development, there is to be abandoned neither by seeing nor by meditative development. Etc. Thus the aggregate of consciousness is tenfold.

137. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is subject to mental fetters, there is not subject to mental fetters.

The aggregate of consciousness in three ways -there is connected with a root to be abandoned through vision, there is connected with a root to be abandoned by meditative development, there is connected with a root to be abandoned neither by seeing nor by meditative development, etc. Thus the aggregate of consciousness is tenfold.

138. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with mental fetters, there is dissociated from mental fetters.

The aggregate of consciousness in three ways -there is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation, etc. Thus the aggregate of consciousness is tenfold.

139. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is dissociated from mental fetters but subject to mental fetters, there is dissociated from mental fetters and not subject to mental fetters.

The aggregate of consciousness in three ways -there is trainee, there is one beyond training, there is neither trainee nor one beyond training, etc. Thus the aggregate of consciousness is tenfold.

140. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is subject to mental knots, there is not subject to mental knots.

The aggregate of consciousness in three ways -there is limited, there is exalted, there is immeasurable, etc. Thus the aggregate of consciousness is tenfold.

141. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with mental knots, there is dissociated from mental knots.

The aggregate of consciousness in three ways -there is limited object, there is exalted object, there is limitless object, etc. Thus the aggregate of consciousness is tenfold.

142. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is dissociated from mental knots but subject to mental knots, there is dissociated from mental knots and not subject to mental knots.

The aggregate of consciousness in three ways -there is inferior, there is middling, there is superior, etc. Thus the aggregate of consciousness is tenfold.

143. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is subject to mental floods, there is not subject to mental floods.

The aggregate of consciousness in three ways -there is with fixed course of the wrong path, there is with fixed course of the right path, there is undetermined, etc. Thus the aggregate of consciousness is tenfold.

144. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with mental floods, there is dissociated from mental floods.

The aggregate of consciousness in three ways -there is path as object, there is connected with the path as root, there is path predominance, etc. Thus the aggregate of consciousness is tenfold.

145. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is dissociated from mental floods but subject to mental floods, there is dissociated from mental floods and not subject to mental floods.

The aggregate of consciousness in three ways -there is arisen, there is unarisen, there is subject to arise, etc. Thus the aggregate of consciousness is tenfold.

146. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is subject to mental bonds, there is not subject to mental bonds.

The aggregate of consciousness in three ways -there is past, there is future, there is present, etc. Thus the aggregate of consciousness is tenfold.

147. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is associated with mental bonds, there is dissociated from mental bonds.

The aggregate of consciousness in three ways -there is past object, there is future object, there is present object, etc. Thus the aggregate of consciousness is tenfold.

148. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is dissociated from mental bonds but subject to mental bonds, there is dissociated from mental bonds and not subject to mental bonds.

The aggregate of consciousness in three ways -there is internal, there is external, there is internal-external, etc. Thus the aggregate of consciousness is tenfold.

149. The aggregate of consciousness in one way -associated with contact.

The aggregate of consciousness in two ways -there is subject to mental hindrances, there is not subject to mental hindrances.

The aggregate of consciousness in three ways -there is internal object, there is external object, there is internal-external object, etc. Thus the aggregate of consciousness is tenfold.

The increasing on both sides.

The aggregate of consciousness in seven ways -there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of consciousness is sevenfold.

Another aggregate of consciousness in seven ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included. Thus the aggregate of consciousness is sevenfold.

The aggregate of consciousness in twenty-four ways -the aggregate of consciousness with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of consciousness with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate; eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. Thus the aggregate of consciousness is twenty-fourfold.

Another aggregate of consciousness in twenty-four ways -the aggregate of consciousness with eye-contact as condition: there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, etc. there is internal object, there is external object, there is internal-external object; Eye-consciousness... etc. body-consciousness, mind-consciousness; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of consciousness with mind-contact as condition: there is internal object, there is external object, there is internal-external object; eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. Thus the aggregate of consciousness is twenty-fourfold.

The aggregate of consciousness in thirty ways -the aggregate of consciousness with eye-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of consciousness with mind-contact as condition: there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. Thus the aggregate of consciousness in thirty ways.

The aggregate of consciousness in many ways -the aggregate of consciousness with eye-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included, eye-consciousness, etc. mind-consciousness; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the

aggregate of consciousness with mind-contact as condition: there is wholesome, there is unwholesome, there is indeterminate, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included, eye-consciousness, etc. mind-consciousness. Thus the aggregate of consciousness in many ways.

Another aggregate of consciousness in many ways -the aggregate of consciousness with eye-contact as condition: there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; with ear-contact as condition, etc. with nose-contact as condition, etc. with tongue-contact as condition, etc. with body-contact as condition, etc. the aggregate of consciousness with mind-contact as condition: there is associated with pleasant feeling, etc. there is internal object, there is external object, there is internal-external object, there is sensual-sphere, there is fine-material-sphere, there is immaterial-sphere, there is not included; eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. Thus the aggregate of consciousness in many ways.

This is called the aggregate of consciousness.

The Higher Teaching Analysis.

3. The Question Section

150. The five aggregates - the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness.

151. Of the five aggregates, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

152. The aggregate of matter is indeterminate. The four aggregates may be wholesome, may be unwholesome, may be indeterminate. Two aggregates are not to be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling". Three aggregates may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling. The aggregate of matter is a state that is neither resultant nor has resultant quality. The four aggregates may be resultant, may be states that have resultant quality, may be states that are neither resultant nor have resultant quality. The aggregate of matter may be clung-to and subject to clinging, may be not clung-to but subject to clinging. The four aggregates may be clung-to and subject to clinging, may be not clung-to but subject to clinging, may be neither clung-to nor subject to clinging.

The aggregate of matter is undefiled but subject to defilement. The four aggregates may be defiled and subject to defilement, may be undefiled but subject to defilement, may be undefiled and not subject to defilement. The aggregate of matter is without applied and sustained thought. Three aggregates may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied

and sustained thought. The aggregate of mental activities may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought, may not be said - "with applied and sustained thought", nor "without applied but sustained thought only", nor "without applied and sustained thought". The aggregate of matter is not to be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity". The aggregate of feeling may be accompanied by rapture, not accompanied by pleasure, not accompanied by equanimity, may not be said - "accompanied by rapture". Three aggregates may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity, may not be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity".

The aggregate of matter is to be abandoned neither by seeing nor by meditative development. The four aggregates may be to be abandoned through vision, may be to be abandoned by meditative development, may be to be abandoned neither by seeing nor by meditative development. The aggregate of matter is connected with a root to be abandoned neither by seeing nor by meditative development. The four aggregates may be connected with a root to be abandoned through vision, may be connected with a root to be abandoned by meditative development, may be connected with a root to be abandoned neither by seeing nor by meditative development. The aggregate of matter is leading to neither accumulation nor to non-accumulation. The four aggregates may be leading to accumulation, may be leading to non-accumulation, may be leading to neither accumulation nor to non-accumulation. The aggregate of matter is neither trainee nor one beyond training. The four aggregates may be trainee, may be one beyond training, may be neither trainee nor one beyond training. The aggregate of matter is limited. The four aggregates may be limited, may be exalted, may be immeasurable. The aggregate of matter is without sense-object. The four aggregates may have a limited object, may have an exalted object, may have a limitless object, may not be said - "having a limited object", nor "having an exalted object", nor "having a limitless object". The aggregate of matter is middling. The four aggregates may be inferior, may be middling, may be superior. The aggregate of matter is undetermined. The four aggregates may be with fixed course of the wrong path, may be with fixed course of the right path, may be undetermined.

The aggregate of matter is without sense-object. The four aggregates may have the path as object, may be connected with the path as root, may have path predominance, may not be said to be - "having the path as object", nor "connected with the path as root", nor "having path predominance"; may be arisen, may be unarisen, may be subject to arise; may be past, may be future, may be present. The aggregate of matter is without sense-object. The four aggregates may have a past object, may have a future object, may have a present object, may not be said to be - "having a past object", nor "having a future object", nor "having a present object"; may be internal, may be external, may be internal-external. The aggregate of matter is without sense-object. The four aggregates may have an internal object, may have an external object, may have an internal-external object, may not be said to be - "having an internal object", nor "having an external object", nor "having an internal-external object". The four aggregates are non-manifest and non-impinging. The aggregate of matter may be manifest and impinging, may be non-manifest but

impinging, may be non-manifest and non-impinging.

2. The twos

153. The four aggregates are not roots. The aggregate of mental activities may be a root, may not be a root. The aggregate of matter is rootless. The four aggregates may be with root, may be rootless. The aggregate of matter is dissociated from root. The four aggregates may be associated with root, may be dissociated from root. The aggregate of matter is not to be said - "both a root and with root", nor "with root and not a root". Three aggregates are not to be said - "both roots and with root", may be with root and not roots, may not be said - "with root and not roots". The aggregate of mental activities may be both a root and with root, may be with root and not a root, may not be said - "both a root and with root", nor "with root and not a root". The aggregate of matter is not to be said - "both a root and associated with root", nor "associated with root and not a root". Three aggregates are not to be said - "both roots and associated with root", may be associated with root and not roots, may not be said - "associated with root and not roots". The aggregate of mental activities may be both a root and associated with root, may be associated with root and not a root, may not be said - "both a root and associated with root", nor "associated with root and not a root". The aggregate of matter is non-root and rootless. Three aggregates may be non-roots with root, may be non-roots and rootless. The aggregate of mental activities may be non-root with root, may be non-root and rootless, may not be said - "non-root with root", nor "non-root and rootless".

With condition, conditioned.

The four aggregates are non-manifest. The aggregate of matter may be manifest, may be non-manifest. The four aggregates are non-impinging. The aggregate of matter may be impinging, may be non-impinging. The aggregate of matter is matter. The four aggregates are immaterial. The aggregate of matter is mundane. The four aggregates may be mundane, may be supramundane; cognisable in some way, not cognisable in some way.

The four aggregates are non-mental corruptions. The aggregate of mental activities may be a mental corruption, may be a non-mental corruption. The aggregate of matter is with mental corruptions. The four aggregates may be with mental corruptions, may be without mental corruptions. The aggregate of matter is dissociated from mental corruptions. The four aggregates may be associated with mental corruptions, may be dissociated from mental corruptions. The aggregate of matter is not to be said - "both a mental corruption and with mental corruptions", it is with mental corruptions and not a mental corruption. Three aggregates are not to be said - "both mental corruptions and with mental corruptions", they may be with mental corruptions and not mental corruptions, they may not be said - "with mental corruptions and not mental corruptions". The aggregate of mental activities may be both a mental corruption and with mental corruptions, may be with mental corruptions and not a mental corruption, may not be said - "both a mental corruption and with mental corruptions", nor "with mental corruptions and not a mental corruption". The aggregate of matter is not to be said - "both a mental corruption and associated with mental corruptions", nor "associated with mental corruptions and not a mental corruption". Three aggregates are not to be said - "both mental corruptions

and associated with mental corruptions", they may be associated with mental corruptions and not mental corruptions, they may not be said - "associated with mental corruptions and not mental corruptions". The aggregate of mental activities may be both a mental corruption and associated with mental corruptions, may be associated with mental corruptions and not a mental corruption, may not be said - "both a mental corruption and associated with mental corruptions", nor "associated with mental corruptions and not a mental corruption". The aggregate of matter is dissociated from mental corruptions but with mental corruptions. The four aggregates may be dissociated from mental corruptions but with mental corruptions, may be dissociated from mental corruptions and without mental corruptions, may not be said - "dissociated from mental corruptions but with mental corruptions", nor "dissociated from mental corruptions and without mental corruptions".

The four aggregates are non-mental fetters. The aggregate of mental activities may be a mental fetter, may be a non-mental fetter. The aggregate of matter is subject to mental fetters. The four aggregates may be subject to mental fetters, may be not subject to mental fetters. The aggregate of matter is dissociated from mental fetters. The four aggregates may be associated with mental fetters, may be dissociated from mental fetters. The aggregate of matter is not to be said - "both a mental fetter and subject to mental fetters", "subject to mental fetters and not a mental fetter". Three aggregates are not to be said - "both mental fetters and subject to mental fetters", they may be subject to mental fetters and not mental fetters, they may not be said - "subject to mental fetters and not mental fetters". The aggregate of mental activities may be both a mental fetter and subject to mental fetters, may be subject to mental fetters and not a mental fetter, may not be said - "both a mental fetter and subject to mental fetters", nor "subject to mental fetters and not a mental fetter". The aggregate of matter is not to be said - "both a mental fetter and associated with mental fetters", nor "associated with mental fetters and not a mental fetter". Three aggregates are not to be said - "both mental fetters and associated with mental fetters", they may be associated with mental fetters and not mental fetters, they may not be said - "associated with mental fetters and not mental fetters". The aggregate of mental activities may be both a mental fetter and associated with mental fetters, may be associated with mental fetters and not a mental fetter, may not be said - "both a mental fetter and associated with mental fetters", nor "associated with mental fetters and not a mental fetter". The aggregate of matter is dissociated from mental fetters but subject to mental fetters. The four aggregates may be dissociated from mental fetters but subject to mental fetters, may be dissociated from mental fetters and not subject to mental fetters, may not be said - "dissociated from mental fetters but subject to mental fetters", nor "dissociated from mental fetters and not subject to mental fetters".

The four aggregates are non-mental knots. The aggregate of mental activities may be a mental knot, may be a non-mental knot. The aggregate of matter is subject to mental knots. The four aggregates may be subject to mental knots, may be not subject to mental knots. The aggregate of matter is dissociated from mental knots. The four aggregates may be associated with mental knots, may be dissociated from mental knots. The aggregate of matter is not to be said - "both a mental knot and subject to mental knots", "subject to mental knots and not a mental knot". Three aggregates are not to be said - "both mental knots and subject to mental knots", may

be subject to mental knots and not mental knots, may not be said - "subject to mental knots and not mental knots". The aggregate of mental activities may be both a mental knot and subject to mental knots, may be subject to mental knots and not a mental knot, may not be said - "both a mental knot and subject to mental knots", nor "subject to mental knots and not a mental knot". The aggregate of matter is not to be said - "both a mental knot and associated with mental knots", nor "associated with mental knots and not a mental knot". Three aggregates are not to be said - "both mental knots and associated with mental knots", may be associated with mental knots and not mental knots, may not be said - "associated with mental knots and not mental knots". The aggregate of mental activities may be both a mental knot and associated with mental knots, may be associated with mental knots and not a mental knot, may not be said - "both a mental knot and associated with mental knots", nor "associated with mental knots and not a mental knot". The aggregate of matter is dissociated from mental knots but subject to mental knots. The four aggregates may be dissociated from mental knots but subject to mental knots, may be dissociated from mental knots and not subject to mental knots, may not be said - "dissociated from mental knots but subject to mental knots", nor "dissociated from mental knots and not subject to mental knots".

The four aggregates are non-mental floods, etc. non-mental bonds, etc. non-mental hindrances. The aggregate of mental activities may be a mental hindrance, may be a non-mental hindrance. The aggregate of matter is subject to mental hindrances. The four aggregates may be subject to mental hindrances, may be not subject to mental hindrances. The aggregate of matter is dissociated from mental hindrances. The four aggregates may be associated with mental hindrances, may be dissociated from mental hindrances. The aggregate of matter is not to be said - "both a mental hindrance and subject to mental hindrances", "subject to mental hindrances and not a mental hindrance". Three aggregates are not to be said - "both mental hindrances and subject to mental hindrances", may be subject to mental hindrances and not mental hindrances, may not be said - "subject to mental hindrances and not mental hindrances". The aggregate of mental activities may be both a mental hindrance and subject to mental hindrances, may be subject to mental hindrances and not a mental hindrance, may not be said - "both a mental hindrance and subject to mental hindrances", nor "subject to mental hindrances and not a mental hindrance". The aggregate of matter is not to be said - "both a mental hindrance and associated with mental hindrances", nor "associated with mental hindrances and not a mental hindrance". Three aggregates are not to be said - "both mental hindrances and associated with mental hindrances", may be associated with mental hindrances and not mental hindrances, may not be said - "associated with mental hindrances and not mental hindrances". The aggregate of mental activities may be both a mental hindrance and associated with mental hindrances, may be associated with mental hindrances and not a mental hindrance, may not be said - "both a mental hindrance and associated with mental hindrances", nor "associated with mental hindrances and not a mental hindrance". The aggregate of matter is dissociated from mental hindrances but subject to mental hindrances. The four aggregates may be dissociated from mental hindrances but subject to mental hindrances, may be dissociated from

mental hindrances and not subject to mental hindrances, may not be said - "dissociated from mental hindrances but subject to mental hindrances", nor "dissociated from mental hindrances and not subject to mental hindrances".

The four aggregates are non-adherence. The aggregate of mental activities may be adherence, may be non-adherence. The aggregate of matter is adhered to. The four aggregates may be adhered to, may be not adhered to. The aggregate of matter is dissociated from adherence. The three aggregates may be associated with adherence, may be dissociated from adherence. The aggregate of mental activities may be associated with adherence, may be dissociated from adherence, may not be said - "associated with adherence", nor "dissociated from adherence". The aggregate of matter is not to be said - "both adherence and adhered to", "adhered to but not adherence". Three aggregates are not to be said - "both adherence and adhered to", may be adhered to but not adherence, may not be said - "adhered to but not adherence". The aggregate of mental activities may be both adherence and adhered to, may be adhered to but not adherence, may not be said - "both adherence and adhered to", nor "adhered to but not adherence". The aggregate of matter is dissociated from adherence but adhered to. The four aggregates may be dissociated from adherence but adhered to, may be dissociated from adherence and not adhered to, may not be said - "dissociated from adherence but adhered to", nor "dissociated from adherence and not adhered to".

The aggregate of matter is without sense-object. The four aggregates are with sense-object. The aggregate of consciousness is consciousness. The four aggregates are not consciousness. The three aggregates are mental factors. The two aggregates are not mental factors. The three aggregates are associated with consciousness. The aggregate of matter is dissociated from consciousness. The aggregate of consciousness is not to be said - "associated with consciousness", nor "dissociated from consciousness". The three aggregates are conjoined with consciousness. The aggregate of matter is disjoined from consciousness. The aggregate of consciousness is not to be said - "conjoined with consciousness", nor "disjoined from consciousness". The three aggregates are consciousness-originated. The aggregate of consciousness is not consciousness-originated. The aggregate of matter may be consciousness-originated, may be not consciousness-originated. The three aggregates are concomitant with consciousness. The aggregate of consciousness is not concomitant with consciousness. The aggregate of matter may be concomitant with consciousness, may be not concomitant with consciousness. The three aggregates are consecutive to consciousness. The aggregate of consciousness is not consecutive to consciousness. The aggregate of matter may be consecutive to consciousness, may be not consecutive to consciousness. The three aggregates originate conjoined with consciousness. The two aggregates do not originate conjoined with consciousness. The three aggregates originate conjoined with consciousness and arise together with it. The two aggregates do not originate conjoined with consciousness and arise together with it. The three aggregates originate conjoined with consciousness and follow it. The two aggregates do not originate conjoined with consciousness and follow it.

The aggregate of consciousness is internal. Three aggregates are external. The aggregate of matter may be internal, may be external. Four aggregates are non-derived. The aggregate of matter may be derived, may be non-derived, may be clung-to, may be not clung-to. Four aggregates are not clinging. The aggregate of mental activities may be clinging, may be not clinging. The aggregate of matter is subject to clinging. Four aggregates may be subject to clinging, may be not subject to clinging. The aggregate of matter is dissociated from clinging. Four aggregates may be associated with clinging, may be dissociated from clinging. The aggregate of matter is not to be said - "both clinging and subject to clinging", "subject to clinging but not clinging". Three aggregates are not to be said - "both clinging and subject to clinging", may be subject to clinging but not clinging, may not be said - "subject to clinging but not clinging". The aggregate of mental activities may be both clinging and subject to clinging, may be subject to clinging but not clinging, may not be said - "both clinging and subject to clinging", nor "subject to clinging but not clinging". The aggregate of matter is not to be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". Three aggregates are not to be said - "both clinging and associated with clinging", may be associated with clinging but not clinging, may not be said - "associated with clinging but not clinging". The aggregate of mental activities may be both clinging and associated with clinging, may be associated with clinging but not clinging, may not be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". The aggregate of matter is dissociated from clinging but subject to clinging. Four aggregates may be dissociated from clinging but subject to clinging, may be dissociated from clinging and not subject to clinging, may not be said - "dissociated from clinging but subject to clinging", nor "dissociated from clinging and not subject to clinging".

Four aggregates are not mental defilements. The aggregate of mental activities may be mental defilement, may be not mental defilement. The aggregate of matter is subject to defilement. Four aggregates may be subject to defilement, may be not subject to defilement. The aggregate of matter is undefiled. Four aggregates may be defiled, may be undefiled. The aggregate of matter is dissociated from mental defilements. Four aggregates may be associated with mental defilements, may be dissociated from mental defilements. The aggregate of matter is not to be said - "both mental defilement and subject to defilement", "subject to defilement but not mental defilement". Three aggregates are not to be said - "both mental defilements and subject to defilement", may be subject to defilement but not mental defilements, may not be said - "subject to defilement but not mental defilements". The aggregate of mental activities may be both mental defilement and subject to defilement, may be subject to defilement but not mental defilement, may not be said - "both mental defilement and subject to defilement", nor "subject to defilement but not mental defilement". The aggregate of matter is not to be said - "both mental defilement and defiled", nor "defiled but not mental defilement". Three aggregates are not to be said - "both mental defilement and defiled", may be defiled but not mental defilements, may not be said - "defiled but not mental defilements". The aggregate of mental activities may be both mental defilement and defiled, may be defiled but not mental defilement, may not be said - "both mental defilement and defiled", nor "defiled but not mental defilement".

The aggregate of matter is not to be said - "both mental defilement and associated with mental defilements", nor "associated with mental defilements but not mental defilement". Three aggregates are not to be said - "both mental defilements and associated with mental defilements", may be associated with mental defilements but not mental defilements, may not be said - "associated with mental defilements but not mental defilements". The aggregate of mental activities may be both mental defilement and associated with mental defilements, may be associated with mental defilements but not mental defilement, may not be said - "both mental defilement and associated with mental defilements", nor "associated with mental defilements but not mental defilement". The aggregate of matter is dissociated from mental defilements but subject to defilement. The four aggregates may be dissociated from mental defilements but subject to defilement, may be dissociated from mental defilements and not subject to defilement, may not be said - "dissociated from mental defilements but subject to defilement", nor "dissociated from mental defilements and not subject to defilement".

The aggregate of matter is not to be abandoned through vision. The four aggregates may be to be abandoned through vision, may be not to be abandoned through vision. The aggregate of matter is not to be abandoned by meditative development. The four aggregates may be to be abandoned by meditative development, may be not to be abandoned by meditative development. The aggregate of matter is not connected with a root to be abandoned through vision. The four aggregates may be connected with a root to be abandoned through vision, may not be connected with a root to be abandoned through vision. The aggregate of matter is not connected with a root to be abandoned by meditative development. The four aggregates may be connected with a root to be abandoned by meditative development, may not be connected with a root to be abandoned by meditative development. The aggregate of matter is without applied thought. The four aggregates may be with applied thought, may be without applied thought. The aggregate of matter is without sustained thought. The four aggregates may be with sustained thought, may be without sustained thought. The aggregate of matter is without rapture, the four aggregates may be with rapture, may be without rapture. The aggregate of matter is not accompanied by rapture. The four aggregates may be accompanied by rapture, may be not accompanied by rapture. Two aggregates are not accompanied by pleasure. Three aggregates may be accompanied by pleasure, may be not accompanied by pleasure. Two aggregates are not accompanied by equanimity. Three aggregates may be accompanied by equanimity, may be not accompanied by equanimity.

The aggregate of matter is sensual-sphere. The four aggregates may be sensual-sphere, may be non-sensual-sphere. The aggregate of matter is not fine-material-sphere. The four aggregates may be fine-material-sphere, may be non-fine-material-sphere. The aggregate of matter is not immaterial-sphere. The four aggregates may be immaterial-sphere, may be not immaterial-sphere. The aggregate of matter is included. The four aggregates may be included, may be not included. The aggregate of matter is not leading to liberation. The four aggregates may be leading to liberation, may be not leading to liberation. The aggregate of matter is undetermined. The four aggregates may be fixed in destination, may be undetermined. The aggregate of matter is surpassed. The four aggregates may be surpassed, may be unsurpassed. The aggregate of matter is without conflict. The four aggregates may

be with conflict, may be without conflict.

The question section.

The Analysis of Aggregates is concluded.



ABOUT THIS TRANSLATION

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