

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
2. Commentary on the Book of Analysis (2. Vibhaṅga-
aṭṭhakathā)
1. Analysis of Aggregates (1. Khandhavibhaṅgo)



PaliVerse

2. Commentary on the Book of Analysis

Canon of the Higher Teaching

Named Sammohavinodanī

The Commentary on the the Book of Analysis

1. Analysis of Aggregates

1. Commentary on the Suttanta Classification

The Protector, seer of the four truths, having elucidated
The Dhammasaṅgaṇī in four ways, the Fully Enlightened One, immediately
after that,

The Leader, endowed with the eighteen qualities of a Buddha,
That which, by way of the eighteen analyses of aggregates and so forth,

The Vibhaṅga the Teacher taught - the order of its exposition,
Since now has been reached, therefore its commentary

I shall compose, having delved into the method of the ancient commentaries,
Having shown reverence to the True Dhamma - listen to that with composure.

1. The five aggregates - the aggregate of matter, etc. the aggregate of consciousness - this is called the Suttanta analysis in the Khandha Vibhaṅga, which is the first section of the Vibhaṅga treatise. Therein, "five" is a numerical delimitation. By this, it shows that there are neither fewer nor more than that. "Aggregates" is an indication of delimited phenomena. Here, this word "khandha" is seen in several contexts - in the sense of a heap, a quality, a designation, and conventional usage. Just as, monks, in the great ocean it is not easy to take the measure of water: so many āḷhaka measures of water, or so many hundreds of āḷhaka measures of water, or so many thousands of āḷhaka measures of water, or so many hundreds of thousands of āḷhaka measures of water - rather, it is reckoned simply as an incalculable, immeasurable great mass of water" - in such passages, "khandha" is in the sense of a heap. For a small quantity of water is not called a mass of water; only a large quantity is so called. Likewise, a small amount of dust is not called a mass of dust, a few cattle are not called a mass of cattle, a small amount of strength is not called a mass of strength, and a small amount of merit is not called a mass of merit. For only a large amount of dust is called a mass of dust, and only large quantities of cattle and so forth are called a mass of cattle, a mass of strength, and a mass of merit. In such passages as "the aggregate of virtue, the aggregate of concentration," however, "khandha" is in the sense of a quality. "The Blessed One saw a great log of wood being carried along by the current of the river Ganges." Here, "khandha" is in the

sense of a designation. "That which is mind, mentality, mental state, etc. consciousness - the aggregate of consciousness" - in such passages, "khandha" is in the sense of conventional usage. Here, however, it is intended in the sense of a heap. For the meaning of "khandha" is the meaning of a lump, a collection, a group, a heap. Therefore, the aggregates should be understood as having the characteristic of a heap. It is also fitting to say that it has the meaning of a portion; for in the world, those who have taken a loan and are being pressed for repayment say: 'We shall pay in two instalments, we shall pay in three instalments.' Thus, it is also fitting to say that the aggregates have the characteristic of a portion. In this way, herein, "the aggregate of matter" means the heap of matter, the portion of matter; "the aggregate of feeling" means the heap of feeling, the portion of feeling - by this method, the meaning of the aggregate of perception and the rest should be understood.

By this much, the Perfectly Enlightened One showed that the heap of matter, which is analysed as "the four great elements and the matter derived from the four great elements" in the eleven categories such as past, future, and present, and which is of such variety as 'twenty-five portions of matter' and 'ninety-six portions of matter' - all of that, gathered together, is called the aggregate of matter. And that heap of feeling of the four planes, which is analysed as "pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling" in those same eleven categories - all of that, gathered together, he showed is called the aggregate of feeling. And that which is "perception born of eye-contact, etc. perception born of mind-contact" - that heap of perception of the four planes, analysed in those same eleven categories - all of that, gathered together, he showed is called the aggregate of perception. And that which is "volition born of eye-contact, etc. volition born of mind-contact" - that heap of volition of the four planes, analysed in those same eleven categories - all of that, gathered together, he showed is called the aggregate of mental activities. And that which is "eye-consciousness, ear-, nose-, tongue-, and body-consciousness, mind-element, and mind-consciousness-element" - that heap of consciousness of the four planes, analysed in those same eleven categories - all of that, gathered together, he showed is called the aggregate of consciousness.

Furthermore, herein, all matter originating from the four sources is the aggregate of matter; feeling co-arisen with the eighty-nine types of consciousness beginning with the eight wholesome consciousnesses of the sense sphere is the aggregate of feeling; perception is the aggregate of perception; phenomena beginning with contact are the aggregate of mental activities; the eighty-nine types of consciousness are the aggregate of consciousness. Thus too should the demarcation of phenomena among the five aggregates be understood.

1. Exposition of the Aggregate of Matter

2. Now, in order to analyse and show those aggregates of matter and so forth, he said "Therein, what is the aggregate of matter" and so on. Therein, "therein" means among those five aggregates. "What" is a question expressing the desire to explain. "The aggregate of matter" is an indication of the dhamma being asked about. Now, analysing that, he said "whatever matter" and so on. Therein, "whatever" is an

exhaustive inclusion without remainder. "Materiality" is a delimitation preventing over-extension. Thus, by these two words also, an exhaustive comprehension of matter has been made.

Therein, in what sense is it "matter"? Materiality (rūpa) is so called in the sense of being afflicted (ruppana). For this was said by the Blessed One -

"And why, monks, do you say 'matter'? Because it is transformed, monks, therefore it is called 'matter.' By what is it transformed? It is afflicted by cold, it is afflicted by heat, it is afflicted by hunger, it is afflicted by thirst, it is afflicted by the contact of gadflies, mosquitoes, wind, sun, and creeping things. Because it is afflicted, monks, therefore it is called 'matter'."

Therein, "why" is a question about the reason; the meaning is: for what reason do you say "matter," for what reason is it called "matter"? In "because it is afflicted," the word "because" here is an indication of the reason. The meaning is: because it is afflicted, therefore it is called "matter." "It is afflicted" means it is disturbed, struck, oppressed, and destroyed - this is the meaning. Thus, by this much ground, matter has been stated in the sense of being afflicted. It is also fitting to say that matter has the characteristic of being afflicted. For this is the characteristic of being afflicted.

Now, regarding "it is afflicted by cold" and so forth, first, affliction by cold is evident in the inter-cosmic hells. For between every three world-systems there is an inter-cosmic hell, measuring eight thousand leagues, where there is neither earth below nor the light of the moon, sun, lamps, or gems above - it is perpetual darkness. The bodily form of beings born there is three leagues in extent. They cling with long, broad claws to the mountain slopes like bats and hang head downwards. When, creeping about, they come within arm's reach of one another, then thinking "we have found food," busying themselves there, they turn over and fall into the world-sustaining waters; even when struck by cold winds, they break off like ripe madhuka fruits and fall into the water. As soon as they have fallen, with their skin, sinews, flesh, and bones being split apart by the extremely caustic cold water, they dissolve, crackling like a lump of flour dropped into boiling oil. Thus the transformation by cold is obvious in the inter-world hells. In the Mahiṃsaka country and other regions where it is cold with snowfall too, this is equally obvious. For there, beings, with bodies broken and split by the cold, even reach the destruction of life.

The transformation by heat is obvious in the great Avīci hell. For there, having been made to lie down on the heated iron ground, at the time of the fivefold binding and other tortures, beings experience great suffering.

The transformation by hunger is obvious in the sphere of ghosts and also in times of famine. For in the realm of the departed, beings do not so much as take any morsel of food with their hand and place it in their mouth for two or three intervals between Buddhas. The interior of the belly is like a hollow tree on fire. In famine, there is no measure of those who die without obtaining even a little rice gruel.

The transformation by thirst is obvious among the Kālakañjika demons and others. For there, beings are unable to obtain even a drop of water sufficient to moisten the heart or sufficient to moisten the tongue for two or three intervals between Buddhas.

Even when they go to a river thinking "We shall drink water," the river becomes a sandy bed. Even when they enter the great ocean, the great ocean becomes a flat rock. They wander about, drying up, afflicted by intense suffering.

It is said that one Kālakañjika asura, unable to endure his thirst, descended into the great Ganges, which was a league in depth and breadth. At every place he went, the water dried up, smoke arose, and it became as though it were a time for walking on heated flat rocks. Having heard the sound of water, while wandering here and there, the night became light. Then, early in the morning, about thirty almsfood-wandering monks, going on their almsround, saw him and asked: "Who are you, good man?" "I am a ghost, venerable sir." "What are you seeking?" "Drinking water, venerable sir." "This Ganges is full, do you not see it?" "It is not suitable for me, venerable sir." "Then lie down on the bank of the Ganges; we shall pour water into your mouth." He lay down on his back on the sandy bank. The monks took out about thirty bowls and, fetching water again and again, poured it into his mouth. While they were thus doing, the time drew near. Then they said: "It is time for our almsround, good man; have you obtained even a taste?" The departed spirit said: "If, venerable sirs, even half a pasata measure from the water poured by about thirty masters with about thirty bowls has gone down my throat, may I not be released from the state of a departed spirit." Thus the transformation by thirst is obvious in the sphere of ghosts.

Affliction by gadflies and the like is evident in regions abounding with gadflies, flies, and the like. Herein, "gadflies" means tawny flies; "mosquitoes" means mosquitoes themselves; "winds" should be understood in terms of abdominal wind, back wind, and so forth. For in the body, a wind disease having arisen, breaks the hands, feet, back, and so on, makes one one-eyed, makes one humpbacked, makes one a cripple. "Sun" means the heat of the sun. The transformation by that is obvious in desert wildernesses and so on. A certain woman, it is said, having fallen behind the caravan at night in the desert wilderness, by day when the sun was rising, being unable to place her feet on the sand which was being heated, having lowered a basket from her head, stepped on it. Gradually, being unable to stand on the basket because of its being scorched by the heat, having placed a cloth on top of it, she stepped on it. When that too became heated, she laid face down the child she was holding in her arms, and stepping upon it while it cried and cried, together with it, she died in that very place from being overcome by heat.

"Serpents" means whatever beings of the long kind move along creeping. The affliction through contact with them should be understood by way of being bitten by venomous snakes and so forth.

Now, in order to show all matter - classified into twenty-five categories and ninety-six categories - that is comprised by the phrase "whatever matter," by placing it into the categories of past and so forth, he said "past, future, or present." Thereafter, in order to show that same matter by placing it into the four dyads beginning with the internal dyad, "internal or external" and so forth was stated. Thereafter, in order to show all this matter that has been shown by being comprised within the eleven categories, by collecting it together into one mass, "having collected that together" and so forth was stated.

Therein, "having collected that together" means that together; "having collected" means having gathered together; "having summarised" means having made a summary; this is what is stated - all this matter of the kind described, having made it into a heap through wisdom as being of one kind reckoned as the characteristic of being afflicted, is called the aggregate of matter. By this, it is shown that all matter is the aggregate of matter by way of assuming the state of a heap in the characteristic of being afflicted. For there is no aggregate of matter other than matter. And just as with matter, so too feeling and the rest, by assuming the state of a heap in the characteristic of being felt and so forth. For there are no aggregate of feeling and so forth other than feeling and the rest.

3. Now, showing by analysing separately the matter placed in each category, he said "Therein, what is past matter?" and so forth. "Therein" is a locative referring to the matrix established by placing in the eleven categories. This is what is meant - In the matrix established by the method beginning with "past, future, present," that which was stated as "past matter" - what is that? By this method the meaning in all the questions should be understood. The terms "past, ceased" and so forth have already been explained in the commentary on the past triad analysis of the Nikkhepa section. "The four primary elements" is the showing of the intrinsic nature of the matter stated as "past." And as here, so the meaning should be understood everywhere. By this he shows this - Past matter too comprises both the primary elements and the materiality produced dependent on the primary elements, and future matter too etc. and far and near matter too. For there is no matter other than the primary elements and the materiality that occurs dependent on the primary elements.

Another method - "Included in the past portion" means included in the past category alone; it has gone into the reckoning here alone. How? "The four primary elements and the materiality derived from the four primary elements." Thus the meaning should be understood everywhere. The terms of the exposition of future and present too have the same meaning as already stated above.

However, this designation of past, future, and present is twofold: according to the *suttanta* method and according to the *Abhidhamma* exposition. In the *suttanta* method, it is delimited by existence. For matter produced in past existences starting from rebirth-linking, whether produced in the immediately preceding existence or at the end of a hundred thousand *koṭis* of aeons, is all called past. Matter that will be produced in future existences starting from death, whether produced in the immediately next existence or at the end of a hundred thousand *koṭis* of aeons, is all called future. Matter occurring in the interval between death and rebirth-linking is called present. But in the *Abhidhamma* exposition, it is delimited by moment. For there are three moments of matter: arising, presence, and dissolution. Matter that has ceased after reaching these three moments, whether it ceased immediately before or at the end of a hundred thousand *koṭis* of aeons in the past, is all called past. Matter that has not reached the three moments, whether it has not reached them by merely a single mind-moment or at the end of a hundred thousand *koṭis* of aeons in the future, is all called future. But matter that has reached these three moments is called present. Therein, although this is a *suttanta* analysis, even so it should be understood that past, future, and present matter is expounded according to the *Abhidhamma* exposition alone.

Another method - This matter is called past in four ways, by means of period, continuity, occasion, and moment. Likewise for future and present. By means of period, firstly, for one being in one existence, what is before rebirth-linking is past, what is after death is future, and what is between the two is present. By means of continuity, that which is originated by a similar single season and originated by a single nutriment, even though occurring in succession, is present. Before that, what is originated by a dissimilar season or nutriment is past; after, it is future. Mind-born matter originated by a single cognitive process, a single impulsions, or a single attainment is present. Before that it is past; after, it is future. For kamma-originated matter, there is no division into past and so forth individually by means of continuity. However, the division of that into past and so forth should be understood by means of the support of those very season-originated, nutriment-originated, and consciousness-originated matters. By means of occasion, that which occurs in continuity during such occasions as a single moment, forenoon, afternoon, night, day, and so forth, is called present during that particular occasion. Before that it is past; after, it is future. By means of moment, that which is included within the three moments beginning with arising is called present. Before that it is past; after, it is future.

Furthermore, that whose function of cause and condition has been surpassed is past. That whose function of cause is completed but whose function of condition is not completed is present. That which has not reached both functions is future. Or, it is present at the moment of its own function. Before that it is past; after, it is future. And herein, only the exposition by moment and so forth is non-figurative; the rest are figurative. Among these, the non-figurative exposition is intended here. The terms of the exposition of the internal dyad too have the same meaning as stated below in the exposition of the internal triad. The terms coarse and so forth have the same meaning as stated in the description of the matter section.

6. In the exposition of the inferior dyad, "of those various beings" is a genitive expression referring to many beings. For if one were to say "of another and yet another," one speaking for a day or even for a hundred thousand aeons would say just this much. Thus the Teacher, encompassing all beings without remainder by just two words, said "of those various beings." For by this much, all further elucidation is accomplished. "Looked down upon" means held in low regard. "Despised" means known with contempt. Not even recognised as having form. "Scorned" means cast aside and discarded in the sense of not being worth taking up; they also say it means loathed. "Treated with contempt" means disparaged by speech saying "what is this worth?" "Not respected" means not regarded with esteem. "Low" means inferior. "Considered inferior" means regarded as inferior, known as being low. "Agreed upon as inferior" means agreed upon in the world as inferior, or agreed upon by the inferior, like excrement by excrement-eaters. "Undesirable" means unpleasing, or not sought after for the purpose of obtaining. Even if someone were to seek it, let them seek it. But this is simply the name of that object. "Unpleasant" means unwanted, or devoid of fortune. "Disagreeable" means not fixed upon the mind. For such an object is not fixed upon the mind. Alternatively, that which causes the mind to grow and increase is "agreeable" (manāpa); what is not agreeable is "disagreeable" (amanāpa).

Another method - "Undesirable" is due to the absence of excellence. That is exclusively among things originated by kamma, originated by unwholesome kamma. "Unpleasant" is due to not being a cause of happiness. "Disagreeable" is due to being a cause of suffering. "Forms, sounds" - this is the elucidation of its intrinsic nature. For in this passage, the five strands of sensual pleasure are classified as undesirable by way of being born of unwholesome kamma. But there is nothing undesirable that is born of wholesome kamma; all of it is desirable indeed.

The exposition of the term "superior" should be understood by the method opposite to what has been stated. In this passage, however, the five strands of sensual pleasure are classified as desirable by way of being born of wholesome kamma. For there is nothing undesirable that is born of wholesome kamma; all of it is desirable indeed. And just as among those born of kamma, so too among those originated by temperature and so forth there is desirability and undesirability; thus it should be understood that in this dyad, desirable and undesirable objects are distinguished. This, for now, is the agreed-upon commentary of the teachers. But a sophist says - There is no desirable and undesirable separately distinguished; it is spoken of according to the preference of those various individuals.

As he said -

"I say, great king, that the highest among the five types of sensual pleasure has agreeableness as its limit. Those very forms, great king, are agreeable to one person, and disagreeable to another. Those very sounds, odours, flavours, and tangible objects, great king, are agreeable to one person, and disagreeable to another."

Thus, since one person relishes and delights in those very forms and so forth, generating greed therein; Another becomes angry and irritated, generating aversion therein. For one they are desirable, pleasant, and agreeable; for another they are undesirable, unpleasant, and disagreeable. One takes them from the right as 'desirable, pleasant, and agreeable'; another takes them from the left as 'undesirable, unpleasant, and disagreeable'. Therefore, there is no separate classification of desirable and undesirable as such. For to those dwelling in the borderlands, even earthworms are desirable, pleasant, and agreeable, but to those dwelling in the middle country, they are extremely loathsome. And for those, peacock meat and the like are desirable, whilst for the others those are utterly repulsive.

He should be told - "Do you then say that there is no separate classification of desirable and undesirable objects?" "Yes, I say there is not." Again, having established the same position up to the third time, the question should be asked - "Is Nibbāna desirable or undesirable?" Knowing, he will say "desirable". Even if he would not say so, let him not say it. But Nibbāna is exclusively desirable. "Is it not that one person, when the praise of Nibbāna is being spoken, having become angry - having said 'You speak the praise of Nibbāna, but are there the five strands of sensual pleasure therein, abundant in food, drink, garlands, scents, ointments, beds, and clothing?' and when told 'There are not', saying 'Enough of your Nibbāna!' and when the praise of Nibbāna is being spoken, having become angry, blocks both ears" - is this desirable? But according to his position, in your doctrine Nibbāna would be

undesirable. But this should not be taken thus. For he speaks with a distorted perception. And through distortion of perception, that very same object is desirable for one and undesirable for another."

But there is a separate classification of desirable and undesirable objects. According to whom is it classified? According to the middling being. For this is not classified according to those of great sovereignty such as Mahāsammata, Mahāsudassana, Dhammāsoka, and the like. For even a divine-like object appears disagreeable to them. Nor is it classified according to those in extreme misfortune for whom food and drink are difficult to obtain. For even broken rice and leftover food, and even the taste of rotten meat, are exceedingly sweet and like ambrosia to them. But it is classified according to middling beings - accountants, ministers, wealthy householders, merchants, and the like - who obtain what is desirable at times and what is undesirable at times. For such persons are able to discern what is desirable and undesirable.

But the Elder Tipiṭaka Cūḷanāga said - "The desirable and undesirable is determined solely by way of resultant consciousness, not by way of javana. Javana, however, through the distortion of perception, becomes attached to what is desirable itself, and becomes averse to what is desirable itself; becomes attached to what is undesirable itself, and becomes averse to what is undesirable itself." This, however, is definitively determined solely by way of resultant consciousness. For it is not possible to deceive resultant consciousness. If the object is desirable, wholesome resultant consciousness arises. If it is undesirable, unwholesome resultant consciousness arises. Although those of wrong view, having seen the Buddha, or the Community, or great shrines and other sublime objects, close their eyes and experience displeasure, and having heard the sound of the Dhamma, block their ears, their eye-consciousness and ear-consciousness are nevertheless only wholesome resultant consciousness.

Although dung-eating pigs and the like, having smelt the odour of dung, become joyful thinking 'we shall get to eat,' yet in seeing the dung, their eye-consciousness, in smelling its odour, their nose-consciousness, and in tasting its flavour, their tongue-consciousness are only unwholesome resultant consciousness. And although a pig that has been tied up and made to lie on a fine bed squeals, through the distortion of perception displeasure arises only in its javana, while its body-consciousness is only wholesome resultant consciousness. Why? Because of the desirability of the object.

Furthermore, the desirable and undesirable should be understood also by way of the sense doors. For dung-mud that is pleasant to touch is undesirable at the eye-door and nose-door, but desirable at the body-door. For one being struck with the wheel-turning monarch's gem-treasure, or for one impaled on a golden stake, the gem-treasure and golden stake are desirable at the eye-door, but undesirable at the body-door. Why? Because of the production of great suffering. Thus it should be understood that the desirable and undesirable is definitively determined solely by resultant consciousness.

Regarding "or else, with reference to each and every" - here the method stated above should not be applied. For the Blessed One does not break down what is conventionally agreeable, but he breaks down what is agreeable to the individual. Therefore, inferiority and superiority should be understood solely by way of "or else,

with reference to each and every," taking one thing in comparison with another. For the matter of hell beings is inferior, having reached the extreme; in comparison with that, the matter of nāgas and supaṇṇas among animals is called superior. Their matter is inferior; in comparison with that, the matter of hungry ghosts is called superior. Theirs too is inferior; in comparison with that, the matter of country folk is called superior. Theirs too is inferior; in comparison with that, the matter of village headmen is called superior. Theirs too is inferior; in comparison with that, the matter of provincial lords is called superior. Theirs too is inferior; in comparison with that, the matter of regional kings is called superior. Theirs too is inferior; in comparison with that, the matter of the wheel-turning monarch is called superior. His too is inferior; in comparison with that, the matter of earth-bound deities is called superior. Theirs too is inferior; in comparison with that, the matter of the deities of the Cātumahārājika realm is called superior. Theirs too is inferior; in comparison with that, the matter of the deities of the Tāvatiṃsa realm is called superior, etc. The matter of the Akaniṭṭha deities, however, having reached the summit, is called superior.

7. In the exposition of the far-dyad, the femininity-faculty and so forth have already been analysed above. In this dyad, however, subtle matter is called "far" in the sense of being difficult to comprehend, due to the difficulty of penetrating its characteristics. Gross matter is called "near" in the sense of being easy to comprehend, due to the ease of penetrating its characteristics. And at the conclusion of edible food, at the point of assignment, it was not assigned as "this is called matter that is far." Why? For "far" is of two kinds - by characteristic and by location. Therein, what is far by characteristic has not been stated; that should be stated as far by location. Therefore it was not stated as "far." In order to show that gross matter is far by location, without assigning it, he stated "or whatever other" and so forth. The same method applies in the exposition of the term "near." Therein, "not near" means not in proximity; "not approaching" means removed; "far" means at a distance; "not in the vicinity" means not close by. "This is called matter that is far" means this fifteen-fold subtle matter is far by characteristic, whilst the ten-fold gross matter is called far by location by means of the "or whatever" clause. The exposition of the term "near" is clear in meaning.

"This is called matter that is near" means this ten-fold gross matter is near by characteristic, whilst the fifteen-fold subtle matter is called near by location by means of the "or whatever" clause. But from what extent is matter called "near" by way of location? And from what extent is it called "far"? For those speaking in ordinary conversation, the range of hearing is twelve cubits. Within that range, matter is near; beyond it, far. Therein, subtle matter that is far is far both by characteristic and by location; but when it is near, it is near only by location, not by characteristic. Gross matter that is near is near both by characteristic and by location; when it is far, it is far only by location, not by characteristic.

Regarding "or else, with reference to each and every" - here the method stated above should not be applied. For below, he proceeded by dividing. Here, however, he does not divide what is far by characteristic, but divides only what is far by location. For here, far and near are shown with reference to each and every matter. For one's own matter is called "near"; even that of another who has entered the womb is far. That of one who has entered the womb is near; that of one standing outside is far. That of

one lying on the same bed is near; that of one standing outside the entrance is far. Matter within the dwelling is near; outside the dwelling is far. Matter within the monastery is near; outside the monastery is far. Matter within the boundary is near; outside the boundary is far. Matter within the village district is near; outside the village district is far. Matter within the country is near; outside the country is far. Matter within the kingdom's boundary is near; outside the kingdom's boundary is far. Matter within the ocean is near; matter outside the ocean is far. Matter within the world-sphere is near; outside the world-sphere is far.

This is the exposition of the aggregate of form.

2. Exposition of the Aggregate of Feeling

8. In the exposition of the aggregate of feeling and so forth, setting aside what is similar to what has been stated above, we shall explain only what is new. "Whatever feeling" encompasses feeling of the four planes. "Pleasant feeling" and so forth are stated in order to show by way of intrinsic nature the feeling that has been described in terms of past and so forth. Therein, pleasant feeling is partly bodily, partly mental. Likewise painful feeling. Neither-painful-nor-pleasant feeling, however, with reference to the sensitive body of the eye and so forth, is said figuratively to be "partly bodily, partly mental." Therein, all bodily feeling belongs to the sense-sphere. Likewise mental painful feeling. Mental pleasant feeling, however, belongs to three planes. Neither-painful-nor-pleasant feeling belongs to four planes. The state of being past and so forth of all varieties of that feeling should be understood by way of continuity and by way of momentariness and so forth.

Therein, by way of continuity, that which is included within a single cognitive process, a single series of javanas, or a single attainment, and that which occurs in conjunction with a single type of object, is present. What is before that is past; what is after is future. By way of momentariness and so forth, feeling that is included within the three moments, situated between the past end and the future end, and performing its own function, is present. What is before that is past; what is after is future. Therein, it should be understood that this exposition is made with reference to the state of being past and so forth by way of momentariness and so forth.

11. In the exposition of gross and subtle, "unwholesome feeling" and so forth are stated to show the gross and subtle nature by way of origin. "Unpleasant feeling is gross" and so forth are by way of intrinsic nature. "Feeling of one not attained" and so forth are by way of person. "With mental corruptions" and so forth are stated to show the gross and subtle nature by way of mundane and supramundane. Therein, first, the unwholesome is gross in the sense of being accompanied by agitation and in the sense of having unpleasant result. The wholesome is subtle in the sense of being free from agitation and in the sense of having pleasant result. The indeterminate is subtle in the sense of being without exertion and in the sense of being without result. The wholesome and unwholesome are gross in the sense of being with exertion and in the sense of having result. The indeterminate is subtle in the manner already stated.

The unpleasant is gross in the sense of being disagreeable and in the sense of being painful. The pleasant is subtle in the sense of being agreeable and in the sense of being happy. The neither-unpleasant-nor-pleasant is subtle in the sense of being

tranquil and in the sense of being superior. The pleasant and unpleasant are gross in the sense of agitating and in the sense of pervading. For pleasant feeling too agitates and pervades. Likewise unpleasant feeling too. For pleasure, when arising, arises agitating, stirring up, suffusing, pressing, and covering the entire body, as if being sprinkled with a pot of cool water. Pain, when arising, arises as if a heated ploughshare were entering inside, as if being burnt externally with a grass torch. But neither-unpleasant-nor-pleasant is subtle in the manner already stated. Feeling of one not attained is gross because of being scattered among various objects. Feeling of one attained is subtle because it moves only upon a single sign. That with mental corruptions is gross because of being a cause for the arising of mental corruptions. The course of mental corruptions is indeed exclusively gross. That without mental corruptions is subtle in the opposite manner to what has been stated.

Therein, one person is skilled neither in the wholesome triad nor in the feeling triad. He, thinking "I shall preserve the wholesome triad," breaks the feeling triad; thinking "I shall preserve the feeling triad," he breaks the wholesome triad. One, thinking "I shall preserve the triad," breaks the distinction of planes. One does not break. How? "Pleasant and unpleasant feeling is gross, neither-unpleasant-nor-pleasant feeling is subtle" - thus it is stated in the feeling triad. One rejects that - not all neither-unpleasant-nor-pleasant is subtle. For that is wholesome too, unwholesome too, and indeterminate too. Therein, the wholesome and unwholesome are gross, the indeterminate is subtle. Why? Because it has come thus in the text of the wholesome triad. Thus the wholesome triad is preserved, but the feeling triad is broken.

As for what is stated in the wholesome triad: "Wholesome-unwholesome feeling is gross, indeterminate feeling is subtle," one person rejects this - not all indeterminate feeling is subtle. For that is pleasant, unpleasant, and neither-unpleasant-nor-pleasant. Therein, pleasant-unpleasant is gross, neither-unpleasant-nor-pleasant is subtle. Why? Because it has come thus in the canonical text of the feeling triad. Thus the feeling triad is preserved, but the wholesome triad is broken. However, without looking at the feeling triad in the place where the wholesome triad has come, and without looking at the wholesome triad in the place where the feeling triad has come, one who speaks of the grossness and subtlety of the wholesome and so forth by the characteristic of the wholesome triad, and of the pleasant and so forth by the characteristic of the feeling triad, does not break them.

As for what is stated in the wholesome triad: "Wholesome-unwholesome feeling is gross, indeterminate feeling is subtle," therein one person says: "Even wholesome supramundane feeling is called gross, and resultant feeling, even that co-arisen with the two groups of five consciousnesses, is called subtle." He, making such peaceful and superior supramundane feeling called gross, and making rootless, inferior, dull feeling associated with the two groups of five consciousnesses called subtle, thinking "I shall preserve the triad," breaks the distinction between planes. However, one who speaks by connecting the wholesome in each and every plane with the resultant of that very same plane does not break it. Herein this is the method - sense-sphere wholesome is gross; sense-sphere resultant is subtle. Fine-material-sphere, immaterial-sphere, and supramundane wholesome is gross; fine-material-sphere, immaterial-sphere, and supramundane resultant is subtle. One who speaks by this method does not break it.

But the Elder Tipiṭaka Cūḷanāga said - "In the unwholesome, grossness and subtlety should not be extracted. For that is exclusively gross. In the supramundane too, grossness and subtlety should not be extracted. For that is exclusively subtle." Having brought this statement, they told it to the Elder Tipiṭaka Cūḷābhaya - "Thus has the Elder spoken." The Elder Tipiṭaka Cūḷābhaya said - "Having mastered the Abhidhamma of the Perfectly Enlightened One, there is no place where a method is fitting to be given for even one term or for two terms where the method has not been given, and there is no place where a method is fitting to be applied where the method has not been applied. But here a certain one, going about thinking 'I am a teacher,' has scruples when extracting grossness and subtlety in the unwholesome. However, grossness and subtlety has been extracted by the Perfectly Enlightened One even in the supramundane." And having spoken thus, he cited this sutta - "Therein, venerable sir, that practice which is painful with slow higher knowledge, this practice, venerable sir, is declared inferior in both respects - because of its painfulness and because of its slowness." For herein the four practices are spoken of as a mixture of mundane and supramundane.

Regarding "or else, with reference to each and every" - here the method stated above should not be applied. It should be explained only by way of "or else, with reference to each and every." For unwholesome is twofold - accompanied by greed and accompanied by aversion. Therein, that accompanied by aversion is gross, that accompanied by greed is subtle. That accompanied by aversion is also twofold - fixed and unfixed. Therein, the fixed is gross, the unfixed is subtle. Among the fixed, that which persists for an aeon is gross, that which does not persist for an aeon is subtle. Among those persisting for an aeon, the unprompted is gross, the prompted is subtle. That accompanied by greed is also twofold - associated with wrong view and dissociated from wrong view. Therein, that associated with wrong view is gross, that dissociated from wrong view is subtle. Among those associated with wrong view, the fixed is gross, the unfixed is subtle. That too, the unprompted is gross, the prompted is subtle.

In brief, regarding the unwholesome, that which gives much resultant is gross, that which gives little is subtle. Regarding the wholesome, however, that of little resultant is gross, that of much resultant is subtle. Among the fourfold wholesome, sense-sphere wholesome is gross, fine-material-sphere wholesome is subtle. That too is gross, immaterial-sphere wholesome is subtle. That too is gross, supramundane wholesome is subtle. This, for now, is the method without differentiation among the planes.

With differentiation, however, sense-sphere wholesome is threefold by way of that born of giving, that born of virtue, and that born of mental development. Therein, that born of giving is gross, that born of virtue is subtle. That too is gross, that born of mental development is subtle. That too is twofold: with two root-causes and with three root-causes. Therein, that with two root-causes is gross, that with three root-causes is subtle. That with three root-causes is also twofold by the distinction of prompted and unprompted. Therein, the prompted is gross, the unprompted is subtle. In the fine-material sphere, first meditative absorption wholesome feeling is gross, second meditative absorption wholesome feeling is subtle, etc. fourth meditative absorption wholesome feeling is subtle. That too is gross, base of boundless space

wholesome feeling is subtle. Base of boundless space wholesome feeling is gross, etc. Base of neither-perception-nor-non-perception wholesome feeling is subtle. That too is gross, that co-arisen with insight is subtle. That too is gross, that co-arisen with the path of stream-entry is subtle. That too is gross, etc. that co-arisen with the path of arahantship is subtle.

Among the fourfold resultant, sense-sphere resultant feeling is gross, fine-material-sphere resultant feeling is subtle. That too is gross, etc. supramundane resultant feeling is subtle. Thus far without differentiation.

With differentiation, however, sense-sphere resultant is either rootless or with roots. That with roots is either with two roots or with three roots. Therein, rootless is gross, with roots is subtle. That too, with two roots is gross, with three roots is subtle. Therein too, prompted is gross, unprompted is subtle. First meditative absorption resultant is gross, second meditative absorption resultant is subtle, etc. fourth meditative absorption resultant is subtle. That too is gross, base of boundless space resultant is subtle. That too is gross, etc. base of neither-perception-nor-non-perception resultant is subtle. That too is gross, stream-entry fruition feeling is subtle. That too is gross, once-returner, etc. arahantship fruition feeling is subtle.

Among the three functionals, sense-sphere functional feeling is gross, fine-material-sphere functional feeling is subtle. That too is gross, immaterial-sphere functional feeling is subtle. Thus far without differentiation. With differentiation, however, when sense-sphere functional is divided by way of rootless and so forth, rootless functional feeling is gross, with roots is subtle. That too, with two roots is gross, with three roots is subtle. Therein too, prompted is gross, unprompted is subtle. Functional feeling in the first meditative absorption is gross, in the second meditative absorption is subtle. That too is gross, in the third, etc. in the fourth is subtle. That too is gross, base of boundless space functional feeling is subtle. That too is gross, base of boundless consciousness, etc. base of neither-perception-nor-non-perception functional feeling is subtle. What is gross, that is inferior. What is subtle, that is superior.

13. In the exposition of the distant dyad, unwholesome feeling is distant from wholesome and indeterminate feelings in the sense of being dissimilar and in the sense of being unconnected. By this method, distance should be understood in all terms. For even if three persons possessing unwholesome feelings and so forth and three persons possessing unpleasant feelings and so forth are seated on one couch, their feelings too are indeed called distant in the sense of being dissimilar and in the sense of being unconnected. The same method applies also to those possessing feelings of one attained and so forth. But unwholesome is called near to wholesome in the sense of being similar and in the sense of being alike. By this method, nearness should be understood in all terms. For even if among three persons possessing unwholesome feelings and so forth, one is in the sensuous realm of existence, one in the fine-material realm of existence, and one in the immaterial realm of existence, their feelings too are indeed called near in the sense of being similar and in the sense of being alike. The same method applies also to those possessing wholesome feelings and so forth.

As for "or else, with reference to each and every," here it should be explained by way of "or else, with reference to each and every" itself, without looking at the method below. And when explaining, the near should not be derived from the distant, but the distant should be derived from the near. For unwholesome is twofold - accompanied by greed and accompanied by aversion. Therein, that accompanied by greed is called near to that accompanied by greed, and called distant from that accompanied by hatred. That accompanied by hatred is called near to that accompanied by hatred, and called distant from that accompanied by greed. That accompanied by hatred too, when fixed, is called near to the fixed. So too the unfixed. Following the distinctions of aeon-lasting, unprompted and prompted, and in those accompanied by greed and so forth the distinctions of associated with wrong view and so forth - all as elaborated in the exposition of the gross dyad - it should be understood that feeling of each particular category is near only to feeling of that same category, and the other is distant from the other.

This is the exposition of the aggregate of feeling.

3. Exposition of the Aggregate of Perception

14. In the exposition of the aggregate of perception, "whatever perception" encompasses perception of the four planes. "Perception born of eye-contact" and so forth are stated in order to show by way of intrinsic nature the perception indicated by way of past and so forth. Therein, that which is born from eye-contact or born in eye-contact is called "born of eye-contact." The same method applies to the remaining ones as well. And here, the first five have as their basis only the eye-sensitivity and so forth. That born of mind-contact may have the heart-base or may be without a base. All are perception of the four planes.

17. In the exposition of the gross dyad, "born of contact with impingement" means: contact that has arisen having made the eye-sensitivity and so forth, which possess impingement, as base, and in relation to visible form and so forth, which possess impingement, is called contact with impingement. That which is born from that or in that is called born of contact with impingement. Perception born of eye-contact, etc. perception born of body-contact - this too is a name for that very same perception derived from the base. Perception of visible form, etc. perception of tangible objects - this too is a name for that very same perception derived from the object. This, however, is a name derived from both base and object. For, depending on bases that possess impingement, and in relation to objects that possess impingement, this is called perception born of contact with impingement because of its arising thus. By way of method, the name "born of mind-contact" also applies to this very perception. For eye-consciousness is called mind. The contact co-arisen with that is called mind-contact. Born in that mind-contact, or born from that mind-contact - thus it is born of mind-contact. Likewise, ear-, nose-, tongue-, and body-consciousness are called mind. The contact co-arisen with that is called mind-contact. Born in that mind-contact, or born from that mind-contact - thus it is born of mind-contact.

By way of method, the name "perception born of contact with designation" also applies to this very perception. For the three immaterial aggregates, themselves being the supporting factors, give the name "perception born of contact with designation" to the perception co-arisen with them. In the absolute sense, however,

perception born of contact with impingement is five-door perception, and perception born of contact with designation is mind-door perception. Therein, five-door perception is gross because it can be known even by looking. For one who gazes with lust, they know by merely looking that 'he gazes with lust'; one who gazes with anger, they know that 'he gazes with anger'.

Herein is this story - It is said that two women were sitting and spinning thread. When two young monks were walking through the village, one walking in front looked at one of the women. The other woman asked her: 'Why did he look at you?' 'This monk did not look at me with a mind of desire, but he looked with the perception of a younger sister.' When those two, having walked through the village, were sitting in the sitting hall, the other monk asked that monk - 'Did you look at that woman?' 'Yes, I looked.' 'For what purpose?' 'Because of her resemblance to my sister, I looked at her,' he said. Thus it should be understood that five-door perception can be known even by looking. But this is based solely on the sensitivity as base. Some, however, explain it as occurring in the javana process. Mind-door perception, however, is subtle because even when sitting on the same bed or the same seat, one who is thinking and pondering about something else can only be known by asking 'What are you thinking? What are you pondering?' and then knowing through his words alone. The remainder is similar to the aggregate of feeling.

This is the exposition of the aggregate of perception.

4. Exposition of the Aggregate of Mental Activities

20. In the exposition of the aggregate of mental activities, "whatever activities" encompasses the mental activities of the four planes. "Volition born of eye-contact" and so forth are stated in order to show, by way of their intrinsic nature, the mental activities that have been indicated as past and so forth. "Born of eye-contact" and so forth have the same meaning as already explained. "Volition" is stated by way of the principal mental activity at the lowest level. For at the lowest level, at the very least, four mental activities arise together with eye-consciousness as found in the canonical text. Among these, volition is the principal one, being evident in the sense of accumulating. Therefore, this alone is taken. However, the mental activities associated with it are taken as taken when that is taken. Here too, the first five are based on the physical bases such as the eye-sensitivity and so forth. That born of mind-contact may have the heart-base or may be without a base. All are volitions of the four planes. The remainder is similar to the aggregate of feeling.

This is the exposition of the aggregate of mental activities.

5. Exposition of the Aggregate of Consciousness

26. In the exposition of the aggregate of consciousness, "whatever consciousness" encompasses consciousness of the four planes. "Eye-consciousness" and so forth are stated in order to show by way of intrinsic nature the consciousness indicated by way of past and so forth. Therein, the five types beginning with eye-consciousness have as their bases only the sensitive matter of the eye and so forth, while mind-consciousness has either the heart-base or is without a base. All is consciousness of the four planes. The remainder is similar to the aggregate of feeling.

Miscellaneous Discussion

Now, with regard to all five aggregates, miscellaneous matters should be understood by way of sixteen aspects: by way of arising together, by way of what is prior and posterior, by way of the delimitation of duration, by way of single arising and diverse cessation, by way of diverse arising and single cessation, by way of single arising and single cessation, by way of diverse arising and diverse cessation, by way of past, future and present, by way of internal and external, by way of gross and subtle, by way of inferior and superior, by way of far and near, by way of condition, by way of origination, by way of being fully accomplished, and by way of being conditioned.

Therein, arising together is twofold - arising together of womb-born beings and arising together of spontaneously-born beings. Therein, the arising together of womb-born beings should be understood thus - For womb-born beings, at the moment of relinking, the five aggregates manifest together, neither after nor before one another. At that moment, the continuity of matter that has manifested, reckoned as the embryonic stage, is minute. Having said "the amount that could be dropped by a single effort of a small fly," it was then said: "That is too much; the amount of a drop remaining at the tip of a fine needle after dipping it in oil and withdrawing it, having dripped off." Rejecting that too, it was said: "The amount of a drop remaining at the tip of a single hair after lifting it out of oil, having dripped off." Rejecting that too, it was said: "When a hair of the people in this country is split into eight parts, one portion of those is the measure of a hair of the people of Uttarakuru; the amount of a drop remaining at the tip of that hair after being drawn out of clarified sesame oil" was said. Rejecting that too: "That is too much; birth-down is indeed fine; the amount of a drop remaining at the tip of one fibre of that, after dipping it in clarified sesame oil and drawing it out, having dripped off" was said. And this is clear, limpid, unmuddled, pure, of the same colour as a drop of clarified sesame oil. And this too was said -

"Just as a drop of sesame oil, the cream of ghee, unmuddled;
Of comparable colour thus, it is called the embryonic stage."

Thus, in this minute continuity of matter, there are three heads of continuity - the base-decad, the body-decad, and the sex-decad by way of the femininity faculty for a woman and by way of the masculinity faculty for a man. Therein, the base-materiality, its supporting four great elements, colour, smell, taste, and nutritive essence dependent upon them, and life faculty - this is called the base-decad. Body-sensitivity, its supporting four great elements, colour, smell, taste, and nutritive essence dependent upon them, and life faculty - this is called the body-decad. For a woman, femininity; for a man, masculinity; its supporting four great elements, colour, smell, taste, and nutritive essence dependent upon them, and life faculty - this is called the sex-decad.

Thus, for womb-born beings, at the moment of relinking, by the highest reckoning, thirty kamma-born material phenomena constitute what is called the aggregate of matter. However, feeling co-arises with the relinking consciousness, which is the aggregate of feeling, perception is the aggregate of perception, mental activities are

the aggregate of mental activities, and the relinking consciousness is the aggregate of consciousness. Thus, for womb-born beings, at the moment of relinking, the five aggregates are complete. But if the relinking is that of a neuter being, the sex-decad is lacking. By virtue of the two decads, twenty kamma-born material phenomena constitute what is called the aggregate of matter. The aggregate of feeling and the rest are of the manner already stated. Thus too, for womb-born beings, at the moment of relinking, the five aggregates are complete.

At this point, the continuity of the three origins should be discussed. However, without discussing that, what is called the "spontaneous arising" is shown. For spontaneously-born beings with complete sense bases, at the moment of relinking, the three mentioned above and the eye-decad, ear-decad, nose-decad, and tongue-decad - thus seven heads of material continuity - come into being. Therein, the eye-decad and the rest are similar to the body-decad. But for a neuter being, there is no sex-decad. Thus, for spontaneously-born beings with complete sense bases, seventy and sixty kamma-born material phenomena respectively constitute what is called the aggregate of matter. The aggregate of feeling and the rest are of the manner already stated. Thus, for spontaneously-born beings, at the moment of relinking, the five aggregates are complete. This is called the "spontaneous arising." Thus, for now, the five aggregates should be understood "in terms of arising."

"In terms of before and after" - thus, when the five aggregates have arisen simultaneously for womb-born beings, does matter first originate matter, or does non-matter? Matter originates matter itself, not non-matter. Why? Because the relinking consciousness is not a producer of matter. For the relinking consciousness of all beings, the death consciousness of one whose taints are destroyed, the five pairs of sense-consciousness, and the four immaterial-sphere resultants - these sixteen types of consciousness do not originate matter. Therein, the relinking consciousness does not originate matter due to the weakness of the base, due to its being unestablished, due to the deficiency of conditions, and due to its being a newcomer. Therein, the co-arisen base is weak at the moment of arising - thus, due to the weakness of the base, it does not originate matter. Just as a man falling down a precipice cannot be a support for another, so too this, being hurled by the force of kamma, is as if falling down a precipice, unestablished. Thus, due to being hurled by the force of kamma and due to being unestablished, it does not originate matter.

And the relinking consciousness has arisen simultaneously with the base, neither after nor before. Its base cannot become a condition by being pre-arisen. If it could, it would originate matter. Even where the base can become a condition by being pre-arisen and the continuity is connected, there too consciousness originates matter only when not deficient in its factors. For if consciousness were to originate matter at the moment of presence or at the moment of dissolution, the relinking consciousness too would originate matter. But consciousness does not originate matter in those two moments. Just as a mushroom bud rising from the ground rises taking up particles of dust, so consciousness, depending on the pre-arisen base, rises at the moment of arising taking up eight material phenomena. And since at the moment of relinking the base cannot become a condition by being pre-arisen, due to the deficiency of conditions too, the relinking consciousness does not originate matter.

And just as a stranger who has gone to a place he has never visited before is unable

to say to others - 'Come, sirs, I shall show you food, drink, perfumes, garlands and so forth within the village' - owing to it being unfamiliar territory to him and to his insignificance, just so the relinking consciousness, being a stranger, does not produce matter owing to its own strangeness. Moreover, the relinking consciousness does not produce matter because the thirty or so kamma-born material phenomena have already occupied the place of consciousness-originated material phenomena.

However, the death consciousness of one whose taints are destroyed does not produce matter because the root of the round has been stilled. For in all existences, the root of the round has been stilled for him, is incapable of arising, and there is no continuity in renewed existence. But for a stream-enterer, the root of the round is stilled only in the eighth existence, setting aside seven existences. Therefore, his death consciousness produces matter in seven existences, that of a once-returner in two, and that of a non-returner in one. For one whose taints are destroyed, it does not produce matter at all, because the root of the round has been stilled in all existences.

In the case of the two sets of five-fold consciousness, there is no factor of meditative absorption, no path factor, and no root, thus the mental factor is weak; owing to the weakness of the mental factor, they do not produce matter. The four immaterial resultants do not produce matter because of the non-existence of matter in that existence. And not only those alone, but whatever other forty-two types of consciousness arise in that existence - namely, eight sense-sphere wholesome, ten unwholesome, nine functional, four immaterial wholesome, four immaterial functional, three path consciousnesses, and four fruition consciousnesses - they too do not produce matter there precisely because of the non-existence of matter. Thus the relinking consciousness does not produce matter.

Temperature, however, is the first to produce matter. What is this so-called temperature? It is the fire element internal to the thirty or so kamma-born material phenomena arisen at the moment of relinking. That, having reached the standing phase, produces eight material phenomena. Temperature is indeed of slow cessation; consciousness is of quick cessation. While that endures, sixteen consciousnesses arise and cease. Among those, immediately after the relinking, the first life-continuum consciousness produces eight material phenomena at the very moment of arising. When, however, the time for the arising of sound occurs, then temperature and consciousness will produce what is called the sound-nonad. Nutriment also, having reached the standing phase, produces eight material phenomena. But whence comes nutriment for it? From the mother. And this too was said -

"And whatever the mother eats, food and drink and nourishment;
By that he sustains himself there, the man gone into the mother's womb."

Thus the child gone into the womb is sustained by the nutriment-essence of the food and drink swallowed by the mother. That very nutriment-essence, having reached the standing phase, produces eight material phenomena. But is not that nutriment-essence coarse? And the base subtle? How does it become established there? At first it does not become established; it becomes established when one or two weeks have passed. Whether it becomes established before or after that, whenever the nutriment-essence of the food and drink swallowed by the mother becomes established in the child's body, then it produces eight material phenomena.

For a spontaneously arisen being too, when born in a place where naturally prepared foods and eatables exist, having taken those and swallowed them, the nutriment that has reached its station produces matter. One is born in a wilderness devoid of food and drink, and there is a great famine; he himself rolls saliva with his tongue and swallows it. Even there, the nutriment that has reached its station produces matter.

Thus, among the twenty-five categories, only two kinds of matter produce matter - the fire element and nutriment made into morsels. Among non-material phenomena too, only two things produce matter - consciousness and volitional action. Therein, matter is weak at the moment of arising and at the moment of dissolution, but strong at the moment of presence; therefore it produces matter at the moment of presence. Consciousness is weak at the moment of presence and at the moment of dissolution, but strong only at the moment of arising; therefore it produces matter only at the moment of arising. Volitional action serves as a condition only after it has ceased. For even action accumulated in the past, at the end of a hundred thousand crores of aeons, serves as a condition now. Action accumulated now serves as a condition even at the end of a hundred thousand crores of aeons in the future. Thus it should be understood 'in terms of what is prior and posterior'.

'In terms of the delimitation of duration': for how long a duration does matter persist? For how long does non-material phenomena persist? Matter has slow transformation and slow cessation. Non-material phenomena have swift transformation and swift cessation. While matter still persists, sixteen mind-moments arise and cease. But it ceases together with the seventeenth mind-moment. Just as if a man were to strike a branch of a tree with a club thinking 'I shall make the fruits fall', and both fruits and leaves would be released from their stalks at the very same moment. Therein, the fruits, due to their heaviness, fall to the ground first, and the leaves, due to their lightness, afterwards. In the same way, just as the fruits and leaves are released from their stalks at the same moment by the blow of the club, so is the manifestation of material and non-material phenomena at the same moment at the moment of relinking; just as the fruits fall to the ground first due to their heaviness, so while matter still persists, sixteen mind-moments arise and cease; just as the leaves fall to the ground afterwards due to their lightness, so matter ceases together with the seventeenth mind-moment.

Therein, although matter has slow cessation and slow transformation, and consciousness has swift cessation and swift transformation, neither can matter proceed leaving behind non-material phenomena, nor can non-material phenomena proceed leaving behind matter. The occurrence of both is of equal measure. Herein this is the simile - one man has short legs, and one has long legs. When they walk along a path together, while the long-legged one takes one step, the other, stepping foot after foot, goes with sixteen steps. The long-legged one, during the sixteen steps of the short-legged one, stretches and draws back his own foot, making only one step. Thus neither can surpass the other. The walking of both is of equal measure only. This should be seen as having the same accomplishment. Non-material phenomena are like the short-legged man; matter is like the long-legged man; just as during the time the long-legged one takes one step, the other takes sixteen steps, so while matter still persists, sixteen mind-moments among non-material phenomena arise and cease; just as during the sixteen steps of the short-legged man among the two

men, the other stretches and draws back his own foot making one step, so matter ceases together with the seventeenth mind-moment; just as the walking of the two men proceeds in equal measure without one leaving the other behind, so non-material phenomena proceed in equal measure without leaving behind matter, and matter without leaving behind non-material phenomena. Thus it should be understood 'in terms of the delimitation of duration'.

"With regard to simultaneous arising and diverse cessation" - this should be explained setting aside the last kamma-born matter. For the first is the rebirth-linking consciousness, the second is the life-continuum, the third is the life-continuum, etc. the sixteenth is the life-continuum. Among these, for each one there are three sub-moments by way of arising, presence, and dissolution. Therein, in each of the three sub-moments of each consciousness, thirty or more kamma-born material phenomena arise. Among these, the kamma-born matter that originated at the arising moment of the rebirth-linking consciousness ceases at the very arising moment of the seventeenth life-continuum consciousness; that originated at the presence moment ceases at the very presence moment; that originated at the dissolution moment ceases at the very dissolution moment. Thus, beginning with the second life-continuum consciousness, the method should be applied by connecting each with its own seventeenth consciousness. Thus sixteen triads make forty-eight. This is called the continuity of forty-eight kamma-born material phenomena. And this continuity proceeds uninterruptedly like a river current, whether by night or by day, whether one is eating snacks or meals, whether asleep or heedless. Thus "with regard to simultaneous arising and diverse cessation" should be understood.

"Diverse arising and simultaneous cessation" should be explained by means of the last kamma-born matter. Therein, at the end of the life-activities, when there is a turn of sixteen consciousnesses, the lower set of sixteen and the upper set of sixteen should be combined together. For the thirty or more kamma-born material phenomena that originated at the arising moment of the first consciousness in the lower set of sixteen cease at the very arising moment of the first consciousness in the upper set of sixteen; that originated at the presence moment ceases at the very presence moment of that, and that originated at the dissolution moment ceases at the very dissolution moment of that. But in the lower set of sixteen, from the second consciousness, etc. the thirty or more kamma-born material phenomena that originated at the arising moment of the sixteenth consciousness cease at the very arising moment of the death consciousness; that originated at the presence moment ceases at the very presence moment of the death consciousness; that originated at the dissolution moment ceases at the very dissolution moment of the death consciousness. From that point onwards, the continuity of kamma-born matter does not proceed. If it were to proceed, beings would be imperishable, undecaying, unageing, and immortal.

Here, however, what has been stated by the method beginning with "it ceases at the very arising moment of the seventeenth life-continuum consciousness" - that "matter arisen at the arising moment of one consciousness ceases at the arising moment of another consciousness" was stated because it is found thus in the commentary - does this conflict with the canonical text "For one whose bodily activity ceases, the mental activity ceases"? "Yes" - it conflicts with this canonical text. How? For the bodily

activity is the in-breath and out-breath wind, which is consciousness-originated. And consciousness-originated matter, having arisen at the arising moment of a consciousness, persists as long as another sixteen consciousnesses arise. It ceases together with the very last of those sixteen. Thus, starting from the consciousness together with which it arises, it ceases together with the seventeenth; it does not cease at the arising moment or the presence moment of any consciousness, nor does it arise at the presence moment or the dissolution moment. This is the natural law of consciousness-originated matter; because it ceases at the same moment as the mental activity by fixed determination, "Yes" was stated.

And this determination of moments stated for what is mind-originated applies equally to what is kamma-originated and so forth. Therefore, kamma-born materiality that arises together with the rebirth-linking consciousness ceases together with the seventeenth consciousness reckoned from that point. That which arises at the static moment of the rebirth-linking consciousness ceases at the arising moment of the eighteenth consciousness. That which arises at the dissolution moment of the rebirth-linking consciousness ceases at the static moment of the eighteenth consciousness - the connection here should be made according to this method. From that point onwards, however, only the continuity of temperature-originated materiality remains. It has to be said: "Take it out and cremate it." Thus should it be understood 'in terms of different arising and single cessation'.

'In terms of single arising and single cessation' - materiality has single arising and single cessation together with materiality. Immateriality has single arising and single cessation together with immateriality. Thus should it be understood 'in terms of single arising and single cessation'.

'Different arising and different cessation', however, should be explained by means of the four-continuity materiality. For in this body bounded by skin, from the soles of the feet upwards and from the top of the hair downwards, the four-continuity materiality occurs here and there in the form of a compact mass. Even though it occurs thus, its single arising and so forth should not be discerned. Just as a row of termites or a row of ants when looked at appears as if bound together as one, but is not actually bound together as one. For when one ant's head is nearby, another ant's head, belly, and feet are also there; when one ant's belly is nearby, another ant's head, belly, and feet are also there; when one ant's feet are nearby, another ant's head, belly, and feet are also there. Just so, among the four-continuity materialities too, at the arising moment of one, there is also arising, persistence, and dissolution of another; at the static moment of one, there is also arising, persistence, and dissolution of another; at the dissolution moment of one, there is also arising, persistence, and dissolution of another. Thus should 'different arising and different cessation' be understood here.

'The past and so forth', however, ending with the far-near pair, are just as they have come in the canonical text. 'Condition and origination' too have already been discussed below according to the method beginning with 'kamma-born, kamma-conditioned, kamma-conditioned and temperature-originated'. All five aggregates, however, are only fully produced, not unproduced; only conditioned, not unconditioned; moreover, they are indeed produced. For among realities, only nibbāna alone is unproduced and not produced. But what about the attainment of cessation and conceptual designation? The attainment of cessation cannot be called

either mundane or supramundane, or conditioned or unconditioned, or fully produced or not fully produced. However, it is produced, because it has to be attained by one who attains it. Likewise conceptual designation. For that too does not obtain the classification of mundane and so forth; however, it is produced, not unproduced; for one who takes up a name-designation does indeed take it up.

Discussion on the Determination of Kamma and Other Matters

Having thus understood the aggregates in miscellaneous aspects, again regarding these very same -

For the purpose of distinguishing knowledge regarding the aggregates, by sequence and by distinction,
By neither less nor more, and likewise by simile,

By what should be seen in two ways thus, and by the accomplishment of purpose for one who sees -
The method of determination should be rightly understood by the discerning one.

Therein, 'by sequence' means here there are many kinds of sequence: the sequence of arising, the sequence of abandoning, the sequence of practice, the sequence of planes, and the sequence of teaching.

Therein, "First there is the kalala, from the kalala there arises the abbuda" - such is the sequence of arising. "States to be abandoned through vision, states to be abandoned by meditative development" - such and so on is the order of abandoning. "Purification of virtue, purification of mind" - such is the sequence of practice. "Sense-sphere, form-sphere" - such is the sequence of planes. "The four foundations of mindfulness, the four right strivings" or "talk on giving, talk on virtue" - such is the sequence of teaching. Among these, here the sequence of arising firstly does not apply, because the aggregates cannot be determined as earlier and later in the way that the kalala and so on can; nor the sequence of abandoning, because wholesome and indeterminate states are not to be abandoned; nor the sequence of practice, because unwholesome states are not to be practised; nor the sequence of planes, because feeling and the rest are included in all four planes.

However, the sequence of teaching does apply. For the Blessed One, wishing to liberate from the grasping of self those beings to be guided who had fallen into the grasping of self regarding the five aggregates without distinction, by showing them the analysis of the mass-compactness, and desiring their welfare, for the sake of easy comprehension by those people, first taught the aggregate of matter, which is gross and is the object of the eye and other senses. Then feeling, which is experienced through agreeable and disagreeable forms; perception, which grasps the aspect of the object of feeling, in the sense that what one feels, that one perceives; mental activities, which fashion through the influence of perception; and consciousness, which is the support and the chief of those feeling and the rest - thus the method of determination should be understood 'by sequence.'

'By distinction' means by the distinction between the aggregates and the aggregates of clinging. But what is their distinction? The aggregates are stated without distinction, while the aggregates of clinging are distinguished by their nature of being with taints and subject to clinging. As he said -

"Monks, I shall teach the five aggregates and the five aggregates of clinging. Listen to that. And what, monks, are the five aggregates? Whatever materiality, monks, past, future, or present... etc. or near - this is called the aggregate of matter. Whatever feeling... etc. whatever perception... etc. whatever activities... etc. whatever consciousness, etc. or near - this is called the aggregate of consciousness. These are called, monks, the five aggregates. And what, monks, are the five aggregates of clinging? Whatever form, monks, etc. or near, with taints, subject to clinging - this is called the aggregate of material body of clinging. Whatever feeling... etc. whatever consciousness, etc. or near, with taints, subject to clinging - this is called, monks, the aggregate of consciousness of clinging. These are called, monks, the five aggregates of clinging."

And herein, just as feeling and the rest exist both as without taints and with taints, form is not so. But since its state as an aggregate is fitting in the sense of a heap, it is stated among the aggregates. Since its state as an aggregate of clinging is fitting both in the sense of a heap and in the sense of being with taints, it is stated among the aggregates of clinging. But feeling and the rest are stated among the aggregates only as without taints, and as with taints among the aggregates of clinging. And herein, regarding "aggregates of clinging," the meaning should be seen thus: aggregates that are the domain of clinging are aggregates of clinging. But here, all of these, having been collected together, are intended as aggregates.

"As to neither less nor more" - why then did the Blessed One state exactly five aggregates, neither less nor more? Because of the inclusion of all conditioned things into one by similarity, because the basis for the grasping of self and what belongs to self has this as its limit, and because of the inclusion of others therein. For when conditioned things of many varieties are being grouped by similarity, form becomes one aggregate by way of inclusion through similarity with form, feeling becomes one aggregate by way of inclusion through similarity with feeling. The same method applies to perception and the rest as well. Therefore, exactly five are stated because of the inclusion of all conditioned things by similarity. And this is the limit of the basis for the grasping of self and what belongs to self, namely, the five beginning with form. For this was said: "When there is form, monks, by clinging to form, by adhering to form, such a view arises - 'This is mine, this I am, this is my self.' In feeling, in perception, in activities, When there is consciousness, by clinging to consciousness, by adhering to consciousness, such a view arises - 'This is mine, this I am, this is my self.'" Therefore, exactly five are stated because the basis for the grasping of self and what belongs to self has this as its limit. And even the other five aggregates of the Dhamma beginning with virtue that are spoken of, they too, being included in the aggregate of mental activities, are subsumed right here. Therefore, exactly five are stated because of the inclusion of others therein. Thus the method of determination "as to neither less nor more" should be understood.

"As to simile" - herein, the aggregate of clinging to form is comparable to a sick-ward, because it is the dwelling place of the aggregate of clinging to consciousness, which

is comparable to a sick person, by way of base, door, and object; the aggregate of clinging to feeling is comparable to sickness, because of its afflicting nature; the aggregate of clinging to perception is comparable to the cause of sickness, because of the arising of feeling associated with lust and the like by way of sensual perception and so forth; the aggregate of clinging to mental activities is comparable to the partaking of unwholesome things, because it is the cause of the sickness of feeling. For it has been said: "They construct the conditioned for the sake of feeling as feeling." Likewise: "Due to the doing and accumulating of unwholesome kamma, resultant body-consciousness arises accompanied by pain." The aggregate of clinging to consciousness is comparable to a sick person, because of not being freed from the sickness of feeling. Furthermore, these are comparable to a spy, a charge, a doer, and a female offender, and also comparable to a vessel, food, condiment, a server, and an eater - thus the method of determination "as to simile" should be understood.

"As to how they should be seen in two ways" - in brief and in detail - thus the method of determination should be understood here as to how they should be seen in two ways. In brief, the five aggregates of clinging should be seen as an enemy with drawn sword, according to the method stated in the Simile of the Vipers, as a burden by way of the Burden Sutta, as devourers by way of the Devoured Discourse, and as impermanent, suffering, non-self, conditioned, and murderous by way of the Yamaka Sutta.

In detail, however, herein form should be seen as like a lump of foam, feeling as like a water bubble, perception as like a mirage, mental activities as like a plantain trunk, and consciousness as like an illusion. For this was said:

"Form is like a lump of foam, feeling is like a bubble;
Perception is like a mirage, activities are like a plantain trunk;
And consciousness is like an illusion, so taught the Kinsman of the Sun."

Therein, the similarity of form and the rest to a lump of foam and the rest should be understood thus: Just as a lump of foam is without substance, so too form, being devoid of the substance of permanence, the substance of stability, and the substance of self, is without substance. And just as that cannot be grasped thinking 'I shall make a bowl or a dish with this,' and even if grasped it does not serve that purpose but simply breaks apart; so too form cannot be grasped as 'permanent' or 'stable' or 'I' or 'mine,' and even if grasped it does not remain so, being only impermanent, suffering, not-self, and foul. Thus it is 'similar to a lump of foam.'

Or again, just as a lump of foam is full of holes and cavities, joined together at many junctures, and is the dwelling place of many creatures such as water serpents, so too form is full of holes and cavities, joined together at many junctures. And herein, eighty families of worms dwell in it according to their families. That very same body is for them a birthing house, a privy, a hospital, and a charnel ground. They do not go elsewhere to carry out childbirth and the like. In this way too it is similar to a lump of foam. And just as a lump of foam, being at first only the size of a ripe jujube fruit, gradually becomes even as large as a mountain peak, so too form, being at first only the size of a kalala, gradually becomes even a fathom in size, and in the case of cattle, buffaloes, elephants and the like, even as large as a mountain peak, and in the case of fish, turtles and the like, even many hundreds of leagues in extent. In this

way too it is similar to a lump of foam. And just as a lump of foam breaks apart as soon as it arises, or after going a short distance, but upon reaching the ocean it inevitably breaks apart; just so form too breaks apart even in the kalala state, or in the abbuda state and the like, but even if it does not break apart in between, for those whose lifespan is a hundred years, upon reaching a hundred years it inevitably breaks apart, and at the face of death it is utterly crushed. In this way too it is similar to a lump of foam.

Just as a bubble is without substance, so too is feeling. And just as it is weak, not fit to be grasped, and one cannot take it and make a plank or a seat from it, and even as it is being grasped it simply breaks apart; so too feeling is weak, not fit to be grasped, and cannot be grasped as 'permanent' or 'stable,' and even if grasped it does not remain so. Thus, by reason of being not fit to be grasped too, feeling is 'similar to a bubble.' And just as in each and every drop of water a bubble arises and ceases, and is not long-lasting; so too feeling arises and ceases, and is not long-lasting; in a single snap of the fingers, feelings numbering a hundred thousand koṭis arise and cease. And just as a bubble arises dependent on four causes - drawing together the surface of the water, a drop of water, and water-mud, forming a hollow, and the seizing wind; so too feeling arises dependent on four causes - the physical base, the object, the net of defilements, and the impact of contact. Thus too feeling is similar to a bubble.

Perception too, in the sense of being without substance, is 'similar to a mirage.' Likewise in the sense of not being fit to be grasped; for one cannot take it and drink from it, or bathe in it, or fill a vessel with it. Furthermore, just as a mirage shimmers and appears as though a surge of waves has arisen; so too perception, differentiated as blue-perception and the like, quivers and shimmers for the purpose of experiencing blue and the like. And just as a mirage deceives the multitude, making them say 'It appears like a full reservoir or a full river'; so too perception deceives, making one say 'This is blue, beautiful, pleasant, permanent.' The same method applies for yellow and so on as well. Thus, by way of deception too, it is similar to a mirage.

Mental activities too are "similar to a plantain trunk" in the sense of being without substance. Likewise in the sense of being ungraspable. For just as, having taken something from a plantain trunk, it cannot be put to use for rafters and the like, and even what is brought is not suitable for that purpose; so too mental activities cannot be grasped as permanent and so forth, and even when grasped they are not so. And just as a plantain trunk is a combination of many sheaths, so too the aggregate of mental activities is a combination of many states. And just as a plantain trunk has diverse characteristics - for the colour of the outer leaf-sheath is one thing, and that of the progressively inner ones is another; just so too the aggregate of mental activities has one characteristic for contact, and another for volition and so forth. But having combined them together, it is called simply the aggregate of mental activities. Thus too the aggregate of mental activities is similar to a plantain trunk.

Consciousness too is "similar to an illusion" in the sense of being without substance. Likewise in the sense of being ungraspable. And just as a magical illusion is brief and of quick manifestation, so is consciousness. For that is even more brief and of even quicker manifestation than that. For by that very mind a person appears as if coming, as if going, as if standing, as if sitting. But the mind at the time of coming is one

thing, and another at the time of going and so forth. Thus too consciousness is similar to a magical illusion. And an illusion deceives a multitude of people, making them grasp at whatever it may be, thinking "this is gold, silver, or pearls." Consciousness too deceives a multitude of people, making them grasp by that very mind as if one is coming, as if going, as if standing, as if sitting. And the consciousness at the time of coming is one, and another at the times of going and so on. Thus too consciousness is similar to a magical illusion. And in particular, internal form, even though it has a beautiful object and is gross, should be seen as unattractive. Feeling, being not free from the three kinds of suffering, should be seen as suffering; perception and mental activities, being uncontrollable, should be seen as not-self; consciousness, being subject to arising and passing away, should be seen as impermanent.

"From the accomplishment of purpose for one who sees thus" - the method of determination should also be understood from the accomplishment of purpose that comes to one who sees in these two ways, in brief and in detail, that is to say: In brief, one who sees the five aggregates of clinging as having the nature of an enemy with drawn sword and so forth is not afflicted by the aggregates. In detail, one who sees form and the rest as having the nature of being similar to a lump of foam and so forth does not see substance in what is without substance. And in particular, one who sees internal form as unattractive fully understands nutriment consisting of edible food, abandons the distortion of perceiving beauty in the unattractive, crosses over the flood of sensual desire, is released from the yoke of sensual desire, becomes free from the taint of sensual desire, breaks the bodily tie of covetousness, and does not cling to the clinging of sensual desire. One who sees feeling as suffering fully understands the nutriment of contact, abandons the distortion of perceiving pleasure in suffering, crosses over the flood of existence, is released from the yoke of existence, becomes free from the taint of existence, breaks the bodily tie of ill will, and does not cling to the clinging of rules and observances. One who sees perception and mental activities as not-self fully understands the nutriment of mental volition, abandons the distortion of perceiving self in what is not-self, crosses over the flood of views, is released from the yoke of views, becomes free from the taint of views, breaks the bodily tie of adherence to "this alone is the truth," and does not cling to the clinging of the doctrine of self. One who sees consciousness as impermanent fully understands the nutriment of consciousness, abandons the distortion of perceiving permanence in the impermanent, crosses over the flood of ignorance, is released from the yoke of ignorance, becomes free from the taint of ignorance, breaks the bodily tie of adherence to rules and observances, and does not cling to the clinging of views.

Since seeing in the manner of a murderer and so forth is of such great benefit; Therefore, the wise one should see the aggregates as murderers and so forth.

Commentary on the Suttanta Classification.

2. Commentary on the Abhidhamma Classification

32. Now there is the Abhidhamma classification. Therein, the exposition of the aggregate of matter should be understood in the same manner as elaborated above in the section on matter.

34. In the exposition of the aggregate of feeling, "in one way" means as one category. "Associated with contact" means associated with contact. All feeling of the four planes. In the with-root dyad, feeling with root is of the four planes; feeling without root is of the sensual sphere only. By this method, feeling stated by the terms "wholesome" and so forth should be understood. Furthermore, this aggregate of feeling is shown in one way by association with contact, in two ways by with-root and without-root, in three ways by kind, in four ways by plane, and in five ways by faculty. Therein, the faculty of pleasantness and the faculty of pain have the body-sensitivity as their base and are of the sensual sphere only. The pleasure faculty has the sixth base or is without base, and is of three planes. The faculty of displeasure has the sixth base and is of the sensual sphere. The equanimity faculty has the four sensitivities beginning with the eye as its base, the sixth base, and is without base, and is of four planes. In six ways, it is shown by base. Therein, the first five feelings have the five sensitivities as their base and are of the sensual sphere only; the sixth is either without base or with base and is of four planes.

In the sevenfold classification, therein feeling born of mind-contact is shown by division; in the eightfold, therein feeling born of body-contact is shown by division; in the ninefold, feeling born of mind-consciousness-element-contact in the sevenfold division is shown by division; in the tenfold, feeling born of mind-consciousness-element-contact in the eightfold division is shown by division. For among these, in the sevenfold division, feeling born of mind-contact is divided into two: born of mind-element-contact and born of mind-consciousness-element-contact. In the eightfold division, together with that, feeling born of body-contact is also divided into two: pleasant and unpleasant. In the ninefold division, feeling born of mind-consciousness-element-contact stated in the sevenfold is divided into three by way of wholesome and so forth. In the tenfold division, feeling born of mind-consciousness-element-contact stated in the eightfold is divided into three by way of wholesome and so forth.

And here the wholesome triad is stated merely for the purpose of completion. However, in the sevenfold, eightfold, and ninefold divisions, the method was given where it was appropriate to give the method. For having reached the Abhidhamma, there is no place where it was appropriate for the Truth-finder to give the method and the method was not given. This is one round in the dyad-based section for now.

For the Teacher, in analysing the aggregate of feeling in this Abhidhamma classification, took the triads and placed them in the dyads, took the dyads and placed them in the triads, and brought forth the triads and dyads by the method of increasing from both sides; in seven ways, in twenty-four ways, in thirty ways, and in many ways - thus in every way he showed the aggregate of feeling in many ways. Why? Because of the dispositions of individuals and the beauty of the teaching. For among the assembly of deities seated to hear the Dhamma, those sons of the devas who were able to penetrate what was being taught by taking the triads and placing them in the dyads, for their benefit he taught in that manner. Those who were able to penetrate what was being taught in other modes, for them he taught in those modes. This here is "the individual disposition of persons." But the Perfectly Enlightened One, by virtue of his own great mastery, is able to teach in whatever way he wishes -

whether by placing triads in the dyads, or dyads in the triads, or by increasing from both sides, or by the method of sevenfold and so forth. Therefore he also taught in these modes - this is his "elegance of teaching."

Therein, the round taught by taking triads and inserting them into dyads is called the dyad-based round. The round taught by taking dyads and inserting them into triads is called the triad-based round. The round taught by augmenting both triads and dyads is called the both-ways-augmented round. The round at the end beginning with "in seven ways" etc. is called the manifold round - these are the four great rounds.

Therein, in the dyad-based round, removing the feeling triad, the rapture triad, and the visible triad which are not obtainable in the triads together with each individual dyad obtainable among the dyads, and combining the remaining obtainable nineteen triads, there are nine hundred and fifty rounds beginning with the combination round of the second dyad and the first triad. All of those are stated in the canonical text in abbreviated form, showing what is appropriate to show in each case. However, they should be understood in detail by one who is not confused.

In the triad-based round too, removing the first dyad and other dyads which are not obtainable in the dyads together with each individual triad obtainable among the triads, and combining the remaining obtainable fifty dyads beginning with the with-root dyad, there are nine hundred and fifty rounds beginning with the combination round of the first triad and the second dyad. All of those too are stated in the canonical text in abbreviated form, showing what is appropriate to show in each case. However, they should be understood in detail by one who is not confused.

In the both-ways-augmented round, taking the second dyad as the beginning in the twofold classification and the first triad in the threefold classification, combining the obtainable nineteen triads with the nineteen obtainable dyads, nineteen rounds beginning with the combination round of the second dyad and the first triad are stated. This is called the both-ways-augmented round, the third great round, because it is augmented by means of both dyads and triads.

In the sevenfold exposition of the manifold round, combining the four planes with each of the nineteen triads obtainable from the beginning, nineteen sevenfold rounds are stated. In the twenty-fourfold exposition too, nineteen rounds are stated by means of those same triads. Likewise in the manifold round also. The thirtyfold round is just one - thus altogether there are fifty-eight rounds. This is the commentary on the canonical text by way of the determination of rounds.

Now comes the commentary on the meaning. Therein, the sevenfold exposition is of obvious meaning. In the twenty-fourfold exposition, "the aggregate of feeling conditioned by eye-contact is wholesome" should be understood by way of the eight sensual-sphere wholesome consciousnesses. "There is unwholesome" should be understood by way of the twelve unwholesome consciousnesses. "There is indeterminate" should be understood by way of twenty-four consciousnesses, namely: the three mind-elements, the three rootless mind-consciousness-elements, the eight great resultants, and the ten sensual-sphere functionals.

Therein, the eight wholesome and twelve unwholesome are obtained by way of javana. The functional mind-element is obtained by way of advertizing. The two resultant mind-elements are obtained by way of receiving, the three resultant mind-consciousness-elements by way of investigating and registration, the functional rootless mind-consciousness-element by way of determining, the eight great resultant consciousnesses by way of registration, and the nine functional consciousnesses by way of javana. The same method applies in the ear-door, nose-door, tongue-door, and body-door as well.

But at the mind-door, "there is wholesome" is stated by way of the four-plane wholesome, "there is unwholesome" by way of the twelve unwholesome. "There is indeterminate" is stated by way of thirty-four consciousness-arising, namely: the eleven sensual-sphere resultants, the ten functionals, the nine fine-material-sphere and immaterial-sphere functionals, and the four fruits of recluship. Therein, the four-plane wholesome and the unwholesome are obtained by way of javana. Among the functionals, the rootless mind-consciousness-element is obtained by way of advertizing, the eleven resultant consciousnesses by way of registration, and the three-plane functionals as well as the fruits of recluship are obtained by way of javana itself. Those are suitable to be stated standing in any one of the sevenfold and other classifications. But when elucidated standing in the thirtyfold, they are easy to elucidate, therefore they elucidated them standing in the thirtyfold itself.

For all these states of consciousness are obtainable at the eye-door in three ways: by way of the decisive-support extreme, by way of transcending, and by way of development. Likewise at the ear-door and the mind-door. But at the nose-door, tongue-door, and body-door, they should be understood as obtainable in only two ways: by way of transcending and by way of development. How? Here a monk, while walking on a tour of monasteries, having seen a kasiṇa disc, asks "What is this called?" and when told "A kasiṇa disc," he asks again "What do they do with this?" Then they explain to him - "Having developed thus and produced the meditative absorptions, having cultivated insight with attainment as its proximate cause, they attain arahantship." A clansman endowed with disposition, not regarding it as burdensome, thinking "It is fitting for me too to produce this quality, but it is not possible to produce it by lying down and sleeping; it is fitting to make effort from the very beginning and to purify virtue," purifies his virtue. Then, having established himself in virtue, having cut off the ten impediments, contented with contentment limited to the three robes, having fulfilled the duties and counter-duties towards teachers and preceptors, having learnt the meditation subject, having done the preliminary work on the kasiṇa, having produced the attainments, having cultivated insight with attainment as its proximate cause, he attains arahantship. Therein, all the preliminary-work feeling is sensual-sphere, the eight-attainment feeling is fine-material-sphere and immaterial-sphere, the path-and-fruit feeling is supramundane - thus eye-consciousness is a powerful condition for the production of four-sphere feeling, and so four-sphere feeling is called born conditioned by eye-contact. Thus they are obtainable "by way of decisive support."

But when a visible form comes into range at the eye-door, a clansman standing in investigation, having known the arising of his own defilements - "Lust has arisen in me regarding a desirable object, aversion regarding an undesirable one, delusion

through lack of equanimous regard, conceit has arisen in me through attachment, wrong view through clinging, restlessness through distraction, doubt through lack of certainty, underlying tendency has arisen through reaching a firm state" - thinking "These defilements of mine, if they increase, will lead to misfortune and calamity; come, let me restrain them," and thinking "But it is not possible to restrain defilements by lying down and sleeping; it is fitting to make effort from the very beginning and to purify virtue," practising in the very same way as stated above, he attains arahantship. Therein, all the preliminary-work feeling is sensual-sphere, the eight-attainment feeling is fine-material-sphere and immaterial-sphere, the path-and-fruit feeling is supramundane - thus, having transcended the defilement arisen regarding the visible-form object, four-sphere feeling is called born conditioned by eye-contact. Thus they are obtainable "by way of transcending."

But when a visible form comes into range at the eye-door, one sets up investigation thus - "What is this visible form dependent on?" Then, having known it to be "dependent on the great elements," he discerns the four great elements and derived materiality as materiality, and discerns the mental states that take that as object as mentality. Then, having discerned mentality-materiality together with its conditions, having applied the three characteristics, having contemplated activities through the sequence of insight, he attains arahantship. Therein, all the preliminary-work feeling is sensual-sphere, the eight-attainment feeling is fine-material-sphere and immaterial-sphere, the path-and-fruit feeling is supramundane - thus, having contemplated the visible-form object, this feeling that was produced is called born conditioned by eye-contact. Thus they are obtainable "by way of development."

Another monk hears - "Having done the preliminary work on the kasiṇa, it seems, having produced the attainments, having cultivated insight with attainment as its proximate cause, they attain arahantship." A clansman endowed with disposition, not regarding it as burdensome, thinking "It is fitting for me too to produce this quality," practising in the very same way as before, attains arahantship. Therein, all the preliminary-work feeling is sensual-sphere, the eight-attainment feeling is fine-material-sphere and immaterial-sphere, the path-and-fruit feeling is supramundane - thus ear-consciousness is a powerful condition for the production of four-sphere feeling, and so four-sphere feeling is called born conditioned by ear-contact. Thus they are obtainable "by way of decisive support."

But when sounds come into range at the ear-door - all should be understood in the very same way as stated for the eye-door. Thus, having transcended the defilement arisen regarding the sound object, four-sphere feeling is called born conditioned by ear-contact. Thus they are obtainable "by way of transcending."

But when sounds come into range at the ear-door, one sets up investigation thus - "What is this sound dependent on?" - all should be understood in the very same way as stated for the eye-door. Thus, having contemplated the sound object, this feeling that was produced is called born conditioned by ear-contact. Thus they are obtainable "by way of development."

However, at the nose-door, tongue-door and body-door, when odour-objects and so forth have come into range, "Lust has arisen in me regarding a desirable object" - all should be understood in the same manner as stated for the eye-door. Thus, having

transcended the defilement arisen regarding odour-objects and so forth, the four-plane feeling is called born conditioned by nose-contact, tongue-contact and body-contact. Thus at the three doors they are obtained "by way of transcending."

However, at the nose-door and so forth, when odours and so forth have come into range, one establishes an examination thus - "Upon what is this odour, this taste, this tangible dependent?" All should be understood in the same manner as stated for the eye-door. Thus, having contemplated odour-objects and so forth, this feeling that has been produced is called born conditioned by nose-contact, tongue-contact and body-contact. Thus they are obtainable "by way of development."

However, at the mind-door they are obtained in all three ways. For a certain person sees birth as fearful, sees ageing, disease and death as fearful, and having seen them as fearful, reflects: "It is fitting to be freed from birth, ageing, disease and death; however, it is not possible to be freed from birth and so forth by lying down and sleeping; it is fitting to make effort from the very beginning and to purify one's virtue." Having reflected thus, he practises in the same manner as stated for the eye-door and attains arahantship. Therein, all preparatory feeling is sensual-sphere, the feeling of the eight attainments is fine-material-sphere and immaterial-sphere, path and fruit feeling is supramundane - thus birth, ageing, disease and death become a powerful condition for the production of four-plane feeling, and so four-plane feeling is called born conditioned by mind-contact. Thus they are obtainable "by way of decisive support."

However, at the mind-door, when a mind-object has come into range - all should be understood in the same manner as stated for the eye-door. Thus, having transcended the defilement arisen regarding the mind-object, four-plane feeling is called born conditioned by mind-contact. Thus they are obtainable "by way of transcending."

However, at the mind-door, when a mind-object has come into range, one establishes an examination thus - "Upon what is this mind-object dependent?" "It is dependent on a base." "Upon what is the base dependent?" "It is dependent on the great elements." He discerns the four great elements and derived materiality as materiality, and discerns the mental states that have that as object as mentality. Then, having discerned mentality-materiality with its conditions, having applied the three characteristics, and having contemplated activities through the sequence of insight, he attains arahantship. Therein, all preparatory feeling is sensual-sphere, the feeling of the eight attainments is fine-material-sphere and immaterial-sphere, path and fruit feeling is supramundane - thus, having contemplated the mind-object, this feeling that has been produced is called born conditioned by mind-contact. Thus they are obtainable "by way of development." However, those feelings stated as six groups each at the conclusions of all the rounds of the twenty-four-fold classification and so forth - feeling born of eye-contact etc. feeling born of mind-contact - those are stated by way of the condition of association.

This is the exposition of the aggregate of feeling.

The aggregate of perception and the rest should also be understood by this method. However, in the exposition of the aggregate of perception, among the triads the feeling-triad and the joy-triad are also obtained, and among the dyads the

accompanied-by-pleasure dyad and so forth are also obtained. In the exposition of the aggregate of mental activities, since contact too is included in the aggregate of mental activities, instead of saying "associated with contact," it is said "associated with consciousness." And here among the dyads, the root-dyad and so forth are also obtained. The triads are just the same as for the aggregate of perception. In the exposition of the aggregate of consciousness, instead of stating the nature of being born of eye-contact and so forth, it is said "eye-consciousness" and so forth. For it is not possible to describe consciousness as born of mind-contact. The remainder here is just the same as stated for the aggregate of perception. However, in the exposition of these three aggregates themselves, additional triads and dyads beyond those in the exposition of the aggregate of feeling are obtained. The differentiation of rounds should be understood by means of those.

Commentary on the Abhidhamma Classification.

3. Commentary on the Questions Section

150. Now comes the questioning section. Therein, in the questioning, regarding the five aggregates, by the method beginning with "How many are wholesome? How many are unwholesome? How many are indeterminate?" - having asked about all that is obtainable and that which is not obtainable, it should be understood that in the answering, by the method beginning with "The aggregate of matter is indeterminate," only that which is obtainable has been extracted. And wherever, without making a delimitation as 'one aggregate' or 'two aggregates,' the text is set down by the method beginning with "they may be arisen, they may be unarisen," therein the inclusion of all five aggregates should be understood. The remaining classification of those respective aggregates into wholesome and so forth has already been stated below in the Dhammasaṅgaha commentary.

In the object triads, however, the four aggregates have a limited object when one is lustful, aversive, deluded, restrained, comprehending, or reviewing with reference to the fifty-five sense-sphere phenomena; they have a sublime object when one is lustful, aversive, deluded, restrained, or establishing comprehension with reference to the twenty-seven fine-material and immaterial phenomena; they have an immeasurable object when one is reviewing the path, fruition, and nibbāna; and at the time of reviewing concepts, they are of the not-to-be-said category regarding object.

Those same, for trainees and non-trainees, at the time of reviewing the path, have the path as object; at the time of the path, they have the path as root-condition by way of conascent root-condition; at the time of reviewing, having given weight to the path, they have the path as predominance by way of object-predominance; for one developing the path with energy as chief or investigation as chief, they have the path as predominance by way of conascent predominance; but for one developing with desire as chief or consciousness as chief, they are of the not-to-be-said category regarding object.

However, when one is lustful, aversive, deluded, restrained, or establishing comprehension with reference to past aggregates, elements, and sense bases, they have a past object; with reference to future ones, they have a future object; with

reference to present ones, they have a present object; when reviewing concepts or nibbāna, they are of the not-to-be-said category regarding object.

Likewise, when one is lustful, aversive, deluded, restrained, or establishing comprehension with reference to one's own aggregates, elements, and sense bases, they have an internal object; when one thus operates with reference to others' aggregates, elements, and sense bases, they have an external object; even at the time of reviewing concepts and nibbāna, they have an external object only; when one thus operates regarding phenomena that are sometimes internal and sometimes external, they have an internal-and-external object; at the time of the base of nothingness, they should be understood as of the not-to-be-said category regarding object.

Thus the Blessed One, having drawn out this analysis of aggregates in three rounds by way of the Suttanta classification and so forth, showed it by analysing. For in all three rounds there is but one and the same delimitation. For the aggregate of matter is everywhere of the sense-sphere only. The four aggregates have been spoken of as belonging to the four planes, being a mixture of mundane and supramundane.

*In the Sammohavinodanī, the Commentary on the Vibhaṅga,
the Commentary on the Analysis of Aggregates is finished.*



ABOUT THIS TRANSLATION

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