

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

02. The Book of Analysis (02. Vibhaṅgapāḷi)

2. Analysis of Sense Bases (2. Āyatanaṅvibhaṅgo)

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PaliVerse

02. The Book of Analysis

2. Analysis of Sense Bases

1. The Suttanta Classification

154. The twelve sense bases - the eye sense base, the visible form sense base, the ear sense base, the sound sense base, the nose sense base, the odour sense base, the tongue sense base, the flavour sense base, the body sense base, the touch sense base, the mind sense base, the mind-object sense base.

The eye is impermanent, suffering, non-self, subject to change. Visible forms are impermanent, suffering, non-self, subject to change. The ear is impermanent, suffering, non-self, subject to change. Sounds are impermanent, suffering, non-self, subject to change. The nose is impermanent, suffering, non-self, subject to change. Odours are impermanent, suffering, non-self, subject to change. The tongue is impermanent, suffering, non-self, subject to change. Flavours are impermanent, suffering, non-self, subject to change. The body is impermanent, suffering, non-self, subject to change. Tangible objects are impermanent, suffering, non-self, subject to change. The mind is impermanent, suffering, non-self, subject to change. Mental phenomena are impermanent, suffering, non-self, subject to change.

The Discourse Analysis.

2. The Abhidhamma Classification

155. The twelve sense bases - the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base, the visible form sense base, the sound sense base, the odour sense base, the flavour sense base, the touch sense base, the mind-object sense base.

156. Therein, what is the eye sense base? Whatever eye is sensitive matter derived from the four primary elements, included in individual existence, non-manifest, impinging, by which eye that is non-manifest and impinging one saw or sees or will see or might see matter that is manifest and impinging, that is the eye, that is the eye sense base, that is the eye-element, that is the eye-faculty, that is the world, that is the door, that is the ocean, that is the pure, that is the field, that is the site, that is the guide, that is the organ of sight, that is the near shore, that is the empty village. This is called "the eye sense base".

157. Therein, what is the ear sense base? Whatever ear is sensitive matter derived from the four primary elements, included in individual existence, non-manifest, impinging, by which ear that is non-manifest and impinging one heard or hears or will hear or might hear sound that is non-manifest and impinging, that is the ear, that is the ear sense base, that is the ear-element, that is the ear-faculty, that is the world, that is the door, that is the ocean, that is the pure, that is the field, that is the site, that is the near shore, that is the empty village. This is called "the ear sense base".

158. Therein, what is the nose sense base? Whatever nose is sensitive matter derived from the four primary elements, included in individual existence, non-manifest, impinging, by which nose that is non-manifest and impinging one smelled or smells or will smell or might smell odour that is non-manifest and impinging, that is the nose, that is the nose sense base, that is the nose element, that is the nose-faculty, that is the world, that is the door, that is the ocean, that is the pure, that is the field, that is the site, that is the near shore, that is the empty village. This is called "the nose sense base".

159. Therein, what is the tongue sense base? Whatever tongue is sensitive matter derived from the four primary elements, included in individual existence, non-manifest, impinging, by which tongue that is non-manifest and impinging one tasted or tastes or will taste or might taste flavour that is non-manifest and impinging, that is the tongue, that is the tongue sense base, that is the tongue-element, that is the tongue-faculty, that is the world, that is the door, that is the ocean, that is the pure, that is the field, that is the site, that is the near shore, that is the empty village. This is called "the tongue sense base".

160. Therein, what is the body sense base? Whatever body is sensitive matter derived from the four primary elements, included in individual existence, non-manifest, impinging, by which body that is non-manifest and impinging one touched or touches or will touch or might touch a tangible object that is non-manifest and impinging, that is the body, that is the body sense base, that is the body element, that is the body faculty, that is the world, that is the door, that is the ocean, that is the pure, that is the field, that is the site, that is the near shore, that is the empty village. This is called "the body sense base".

161. Therein, what is the mind sense base? The mind sense base in one way - associated with contact.

The mind sense base in two ways -there is with root, there is without roots.

The mind sense base in three ways -there is wholesome, there is unwholesome, there is indeterminate.

The mind sense base in four ways -there is sensual-sphere of existence, there is fine-material-sphere, there is immaterial-sphere of existence, there is not included.

The mind sense base in five ways -there is associated with the faculty of pleasantness, there is associated with the faculty of pain, there is associated with the pleasure faculty, there is associated with the faculty of displeasure, there is associated with the equanimity faculty.

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

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

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

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

The mind sense base in ten ways -eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness there is accompanied by pleasure, there is accompanied by pain, mind-element, mind-consciousness element there is wholesome, there is unwholesome, there is indeterminate. Thus the mind sense base is tenfold.

The mind sense base in one way -associated with contact.

The mind sense base in two ways -there is with root, there is without roots.

The mind sense base in three ways -there is associated with pleasant feeling, there is associated with unpleasant feeling, there is associated with neither-unpleasant-nor-pleasant feeling, etc. Thus the mind sense base in many ways. This is called "mind sense base".

162. Therein, what is the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging - blue, yellow, red, white, black, crimson, green, green-coloured, mango-sprout-coloured, long, short, subtle, gross, round, circular, four-sided, six-sided, eight-sided, sixteen-sided, sloping, elevated, shade, sunshine, light, darkness, cloud, frost, smoke, dust, the radiance of colour of the disc of the moon, the radiance of colour of the disc of the sun, the radiance of colour of the stars, the radiance of colour of the disc of a mirror, the radiance of colour of gems, conch shells, pearls and lapis lazuli, the radiance of colour of gold and silver, or whatever other matter there is derived from the four primary elements, radiance of colour, manifest, impinging, whatever matter is manifest and impinging that one saw or sees or will see or might see with the eye that is non-manifest and impinging, that is matter, that is the visible form sense base, that is the material element. This is called "the visible form sense base".

163. Therein, what is the sound sense base? Whatever sound is derived from the four primary elements, non-manifest, impinging - the sound of a drum, the sound of a small drum, the sound of a conch, the sound of a small drum, the sound of singing, the sound of music, the sound of a cymbal, the sound of hands, the shouting sound of beings, the sound of the collision of elements, the sound of wind, the sound of water, the sound of human beings, the sound of non-human beings - or whatever other sound there is derived from the four primary elements, non-manifest, impinging, whatever sound that is non-manifest and impinging one heard or hears or will hear or might hear by the ear that is non-manifest and impinging, that is sound, that is the sound sense base, that is the sound element. This is called "the sound sense base".

164. Therein, what is the odour sense base? Whatever odour is derived from the four primary elements, non-manifest, impinging - the odour of roots, the odour of heartwood, the odour of bark, the odour of leaves, the odour of flowers, the odour of fruits, the odour of raw things, the odour of raw flesh, pleasant odour, unpleasant odour - or whatever other odour there is derived from the four primary elements, non-manifest, impinging, whatever odour that is non-manifest and impinging one smelled or smells or will smell or might smell by the nose that is non-manifest and impinging, that is odour, that is the odour sense base, that is the odour element. This is called "the odour sense base".

165. Therein, what is the flavour sense base? Whatever flavour is derived from the four primary elements, non-manifest, impinging - root flavour, trunk flavour, bark flavour, leaf flavour, flower flavour, fruit flavour, sour, sweet, bitter, pungent, salty, alkaline, acidic, astringent, pleasant, unpleasant - or whatever other flavour there is derived from the four primary elements, non-manifest, impinging, whatever flavour that is non-manifest and impinging one tasted or tastes or will taste or might taste by the tongue that is non-manifest and impinging, that is flavour, that is the flavour sense base, that is the flavour element. This is called "the flavour sense base".

166. Therein, what is the touch sense base? The solid element, the heat element, the air element, hard, soft, smooth, rough, pleasant contact, unpleasant contact, heavy, light, whatever tangible object is non-manifest and impinging, by which body that is non-manifest and impinging one touched or touches or will touch or might touch, that is a tangible object, that is the touch sense base, that is the touch element. This is called "the touch sense base".

167. Therein, what is the mind-object sense base? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities, and whatever matter is non-manifest and non-impinging included in the mind-object sense base, and the unconditioned element.

Therein, what is the aggregate of feeling? The aggregate of feeling in one way - associated with contact. The aggregate of feeling in two ways - there is with root, there is without root. The aggregate of feeling in three ways - there is wholesome, there is unwholesome, there is indeterminate, etc. thus the aggregate of feeling is tenfold, etc. thus the aggregate of feeling in many ways. This is called "the aggregate of feeling".

Therein, what is the aggregate of perception? The aggregate of perception in one way - associated with contact. The aggregate of perception in two ways - there is with root, there is without root. The aggregate of perception in three ways - there is wholesome, there is unwholesome, there is indeterminate, etc. thus the aggregate of perception is tenfold, etc. thus the aggregate of perception in many ways. This is called the aggregate of perception.

Therein, what is the aggregate of mental activities? The aggregate of mental activities in one way - associated with consciousness. The aggregate of mental activities in two ways - there is root, there is non-root. The aggregate of mental activities in three ways - there is wholesome, there is unwholesome, there is indeterminate, etc. thus the aggregate of mental activities is tenfold, etc. thus the aggregate of mental activities in many ways. This is called the aggregate of mental

activities.

Therein, what is matter that is non-manifest and non-impinging included in the mind-object sense base? The femininity faculty, the masculinity faculty, etc. edible food. This is called matter "non-manifest and non-impinging included in the mind-object sense base".

Therein, what is the unconditioned element? The elimination of lust, the elimination of hate, the elimination of delusion - this is called "the unconditioned element".

This is called the mind-object sense base.

The Higher Teaching Analysis.

3. The Question Section

168. The twelve sense bases - the eye sense base, the visible form sense base, the ear sense base, the sound sense base, the nose sense base, the odour sense base, the tongue sense base, the flavour sense base, the body sense base, the touch sense base, the mind sense base, the mind-object sense base.

169. Of the twelve sense bases, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

170. Ten sense bases are indeterminate. Two sense bases may be wholesome, may be unwholesome, may be indeterminate. Ten sense bases are not to be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling". The mind sense base may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling. The mind-object sense base may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling, may not be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling". Ten sense bases are states that are neither resultant nor have resultant quality. Two sense bases may be resultant, may be states that have resultant quality, may be states that are neither resultant nor have resultant quality.

Five sense bases are clung-to and subject to clinging. The sound sense base is not clung-to but subject to clinging. Four sense bases may be clung-to and subject to clinging, may be not clung-to but subject to clinging, may be not subject to clinging. Two sense bases may be clung-to and subject to clinging, may be not clung-to but subject to clinging, may be neither clung-to nor subject to clinging. Ten sense bases are undefiled but subject to defilement. Two sense bases may be defiled and subject to defilement, may be undefiled but subject to defilement, may be undefiled and not subject to defilement. Ten sense bases are without applied and sustained thought. The mind sense base may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought. The mind-object sense base may be with applied and sustained thought, may be

without applied but sustained thought only, may be without applied and sustained thought, may not be said - "with applied and sustained thought", nor "without applied but sustained thought only", nor "without applied and sustained thought". Ten sense bases are not to be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity". Two sense bases may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity, may not be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity".

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

Ten sense bases are without object. Two sense bases may have the path as object, may be connected with the path as root, may have path predominance, may not be said to be - "having the path as object", nor "connected with the path as root", nor "having path predominance". Five sense bases may be arisen, may be subject to arise, are not to be said - "unarisen". The sound sense base may be arisen, may be unarisen, is not to be said - "subject to arise". Five sense bases may be arisen, may be unarisen, may be subject to arise. The mind-object sense base may be arisen, may be unarisen, may be subject to arise, may not be said - "arisen", nor "unarisen", nor "subject to arise". Eleven sense bases may be past, may be future, may be present. The mind-object sense base may be past, may be future, may be present, may not be said - "past", nor "future", nor "present". Ten sense bases are without object. Two sense bases may have a past object, may have a future object, may have a present object, may not be said to be - "having a past object", nor "having a future object", nor "having a present object"; may be internal, may be external, may be internal-external. Ten sense bases are without object. Two sense bases may have an internal object, may have an external object, may have an internal-external object, may not be said to be - "having an internal object", nor "having an external object", nor

"having an internal-external object". The visible form sense base is manifest and impinging. Nine sense bases are non-manifest but impinging. Two sense bases are non-manifest and non-impinging.

2. The twos

171. Eleven sense bases are not roots. The mind-object sense base may be a root, may not be a root. Ten sense bases are rootless. Two sense bases may be with root, may be rootless. Ten sense bases are dissociated from root. Two sense bases may be associated with root, may be dissociated from root. Ten sense bases are not to be said - "both roots and with root", nor "with root and not roots". The mind sense base is not to be said - "both a root and with root", may be with root and not a root, may not be said - "with root and not a root". The mind-object sense base may be both a root and with root, may be with root and not a root, may not be said - "both a root and with root", nor "with root and not a root". Ten sense bases are not to be said - "both roots and associated with root", nor "associated with root and not roots". The mind sense base is not to be said - "both a root and associated with root", may be associated with root and not a root, may not be said - "associated with root and not a root". The mind-object sense base may be both a root and associated with root, may be associated with root and not a root, may not be said - "both a root and associated with root", nor "associated with root and not a root". Ten sense bases are non-root and rootless. The mind sense base may be non-root and with root, may be non-root and rootless. The mind-object sense base may be non-root and with root, may be non-root and rootless, may not be said - "non-root and with root", nor "non-root and rootless".

Eleven sense bases are with condition. The mind-object sense base may be with condition, may be without condition. Eleven sense bases are conditioned. The mind-object sense base may be conditioned, may be unconditioned. The visible form sense base is manifest. Eleven sense bases are non-manifest. Ten sense bases are impinging. Two sense bases are non-impinging. Ten sense bases are matter. The mind sense base is immaterial. The mind-object sense base may be matter, may be immaterial. Ten sense bases are mundane. Two sense bases may be mundane, may be supramundane; cognisable in some way, not cognisable in some way.

Eleven sense bases are non-mental corruptions. The mind-object sense base may be a mental corruption, may be a non-mental corruption. Ten sense bases are with mental corruptions. Two sense bases may be with mental corruptions, may be without mental corruptions. Ten sense bases are dissociated from mental corruptions. Two sense bases may be associated with mental corruptions, may be dissociated from mental corruptions. Ten sense bases are not to be said - "both mental corruptions and with mental corruptions", "with mental corruptions and not mental corruptions". The mind sense base is not to be said - "both a mental corruption and with mental corruptions", it may be with mental corruptions and not a mental corruption, it may not be said - "with mental corruptions and not a mental corruption". The mind-object sense base may be both a mental corruption and with mental corruptions, may be with mental corruptions and not a mental corruption, may not be said - "both a mental corruption and with mental corruptions", nor "with mental corruptions and not a mental corruption". Ten sense bases are not to be said - "both mental corruptions and associated with mental corruptions", nor "associated

with mental corruptions and not mental corruptions". The mind sense base is not to be said - "both a mental corruption and associated with mental corruptions", it may be associated with mental corruptions and not a mental corruption, it may not be said - "associated with mental corruptions and not a mental corruption". The mind-object sense base may be both a mental corruption and associated with mental corruptions, may be associated with mental corruptions and not a mental corruption, may not be said - "both a mental corruption and associated with mental corruptions", nor "associated with mental corruptions and not a mental corruption". Ten sense bases are dissociated from mental corruptions but with mental corruptions. Two sense bases may be dissociated from mental corruptions but with mental corruptions, may be dissociated from mental corruptions and without mental corruptions, may not be said - "dissociated from mental corruptions but with mental corruptions", nor "dissociated from mental corruptions and without mental corruptions".

Eleven sense bases are non-mental fetters. The mind-object sense base may be a mental fetter, may be a non-mental fetter. Ten sense bases are subject to mental fetters. Two sense bases may be subject to mental fetters, may be not subject to mental fetters. Ten sense bases are dissociated from mental fetters. Two sense bases may be associated with mental fetters, may be dissociated from mental fetters. Ten sense bases are not to be said - "both mental fetters and subject to mental fetters", subject to mental fetters and not mental fetters. The mind sense base is not to be said - "both a mental fetter and subject to mental fetters", it may be subject to mental fetters and not a mental fetter, it may not be said - "subject to mental fetters and not a mental fetter". The mind-object sense base may be both a mental fetter and subject to mental fetters, may be subject to mental fetters and not a mental fetter, may not be said - "both a mental fetter and subject to mental fetters", nor "subject to mental fetters and not a mental fetter". Ten sense bases are not to be said - "both mental fetters and associated with mental fetters", nor "associated with mental fetters and not mental fetters". The mind sense base is not to be said - "both a mental fetter and associated with mental fetters", it may be associated with mental fetters and not a mental fetter, it may not be said - "associated with mental fetters and not a mental fetter". The mind-object sense base may be both a mental fetter and associated with mental fetters, may be associated with mental fetters and not a mental fetter, may not be said - "both a mental fetter and associated with mental fetters", nor "associated with mental fetters and not a mental fetter". Ten sense bases are dissociated from mental fetters but subject to mental fetters. Two sense bases may be dissociated from mental fetters but subject to mental fetters, may be dissociated from mental fetters and not subject to mental fetters, may not be said - "dissociated from mental fetters but subject to mental fetters", nor "dissociated from mental fetters and not subject to mental fetters".

Eleven sense bases are non-mental knots. The mind-object sense base may be a mental knot, may be a non-mental knot. Ten sense bases are subject to mental knots. Two sense bases may be subject to mental knots, may be not subject to mental knots. Ten sense bases are dissociated from mental knots. Two sense bases may be associated with mental knots, may be dissociated from mental knots. Ten sense bases are not to be said - "both mental knots and subject to mental knots", they are subject to mental knots and not mental knots. The mind sense base is not to be said - "both a mental knot and subject to mental knots", it may be subject to mental knots

and not a mental knot, it may not be said - "subject to mental knots and not a mental knot". The mind-object sense base may be both a mental knot and subject to mental knots, may be subject to mental knots and not a mental knot, may not be said - "both a mental knot and subject to mental knots", nor "subject to mental knots and not a mental knot". Ten sense bases are not to be said - "both mental knots and associated with mental knots", nor "associated with mental knots and not mental knots". The mind sense base is not to be said - "both a mental knot and associated with mental knots", it may be associated with mental knots and not a mental knot, it may not be said - "associated with mental knots and not a mental knot". The mind-object sense base may be both a mental knot and associated with mental knots, may be associated with mental knots and not a mental knot, may not be said - "both a mental knot and associated with mental knots", nor "associated with mental knots and not a mental knot". Ten sense bases are dissociated from mental knots but subject to mental knots. Two sense bases may be dissociated from mental knots but subject to mental knots, may be dissociated from mental knots and not subject to mental knots, may not be said - "dissociated from mental knots but subject to mental knots", nor "dissociated from mental knots and not subject to mental knots".

Eleven sense bases are non-mental floods, etc. non-mental bonds, etc. non-mental hindrances. The mind-object sense base may be a mental hindrance, may be a non-mental hindrance. Ten sense bases are subject to mental hindrances. Two sense bases may be subject to mental hindrances, may be not subject to mental hindrances. Ten sense bases are dissociated from mental hindrances. Two sense bases may be associated with mental hindrances, may be dissociated from mental hindrances. Ten sense bases are not to be said - "both mental hindrances and subject to mental hindrances", they are subject to mental hindrances and not mental hindrances. The mind sense base is not to be said - "both a mental hindrance and subject to mental hindrances", it may be subject to mental hindrances and not a mental hindrance, it may not be said - "subject to mental hindrances and not a mental hindrance". The mind-object sense base may be both a mental hindrance and subject to mental hindrances, may be subject to mental hindrances and not a mental hindrance, may not be said - "both a mental hindrance and subject to mental hindrances", nor "subject to mental hindrances and not a mental hindrance". Ten sense bases are not to be said - "both mental hindrances and associated with mental hindrances", nor "associated with mental hindrances and not mental hindrances". The mind sense base is not to be said - "both a mental hindrance and associated with mental hindrances", it may be associated with mental hindrances and not a mental hindrance, it may not be said - "associated with mental hindrances and not a mental hindrance". The mind-object sense base may be both a mental hindrance and associated with mental hindrances, may be associated with mental hindrances and not a mental hindrance, may not be said - "both a mental hindrance and associated with mental hindrances", nor "associated with mental hindrances and not a mental hindrance". Ten sense bases are dissociated from mental hindrances but subject to mental hindrances. Two sense bases may be dissociated from mental hindrances but subject to mental hindrances, may be dissociated from mental hindrances and not subject to mental hindrances, may not be said - "dissociated from mental hindrances but subject to mental hindrances", nor "dissociated from mental hindrances and not subject to mental hindrances".

Eleven sense bases are non-adherence. The mind-object sense base may be adherence, may be non-adherence. Ten sense bases are adhered to. Two sense bases may be adhered to, may be not adhered to. Ten sense bases are dissociated from adherence. The mind sense base may be associated with adherence, may be dissociated from adherence. The mind-object sense base may be associated with adherence, may be dissociated from adherence, may not be said - "associated with adherence", nor "dissociated from adherence". Ten sense bases are not to be said - "both adherence and adhered to", nor "adhered to but not adherence". The mind sense base is not to be said - "both adherence and adhered to", may be adhered to but not adherence, may not be said - "adhered to but not adherence". The mind-object sense base may be both adherence and adhered to, may be adhered to but not adherence, may not be said - "both adherence and adhered to", nor "adhered to but not adherence". Ten sense bases are dissociated from adherence but adhered to. Two sense bases may be dissociated from adherence but adhered to, may be dissociated from adherence and not adhered to, may not be said - "dissociated from adherence but adhered to", nor "dissociated from adherence and not adhered to".

Ten sense bases are without object. The mind sense base is with object. The mind-object sense base may be with object, may be without object. The mind sense base is consciousness. Eleven sense bases are not consciousness. Eleven sense bases are not mental factors. The mind-object sense base may be a mental factor, may be not a mental factor. Ten sense bases are dissociated from consciousness. The mind-object sense base may be associated with consciousness, may be dissociated from consciousness. The mind sense base is not to be said - "associated with consciousness", nor "dissociated from consciousness". Ten sense bases are disjoined from consciousness. The mind-object sense base may be conjoined with consciousness, may be disjoined from consciousness. The mind sense base is not to be said - "conjoined with consciousness", nor "disjoined from consciousness". Six sense bases are not consciousness-originated. Six sense bases may be consciousness-originated, may be not consciousness-originated. Eleven sense bases are not concomitant with consciousness. The mind-object sense base may be concomitant with consciousness, may be not concomitant with consciousness. Eleven sense bases are not consecutive to consciousness. The mind-object sense base may be consecutive to consciousness, may be not consecutive to consciousness. Eleven sense bases do not originate conjoined with consciousness. The mind-object sense base may originate conjoined with consciousness, may not originate conjoined with consciousness. Eleven sense bases do not originate conjoined with consciousness and arise together with it. The mind-object sense base may originate conjoined with consciousness and arise together with it, may not originate conjoined with consciousness and arise together with it. Eleven sense bases do not originate conjoined with consciousness and follow it. The mind-object sense base may originate conjoined with consciousness and follow it, may not originate conjoined with consciousness and follow it.

Six sense bases are internal. Six sense bases are external. Nine sense bases are derived. Two sense bases are non-derived. The mind-object sense base may be derived, may be non-derived. Five sense bases are clung-to. The sound sense base is not clung-to. Six sense bases may be clung-to, may be not clung-to. Eleven sense bases are not clinging. The mind-object sense base may be clinging, may be not

clinging. Ten sense bases are subject to clinging. Two sense bases may be subject to clinging, may be not subject to clinging. Ten sense bases are dissociated from clinging. Two sense bases may be associated with clinging, may be dissociated from clinging. Ten sense bases are not to be said - "both clinging and subject to clinging", they are subject to clinging but not clinging. The mind sense base is not to be said - "both clinging and subject to clinging", it may be subject to clinging but not clinging, it may not be said - "subject to clinging but not clinging". The mind-object sense base may be both clinging and subject to clinging, may be subject to clinging but not clinging, may not be said - "both clinging and subject to clinging", nor "subject to clinging but not clinging". Ten sense bases are not to be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". The mind sense base is not to be said - "both subject to clinging and associated with clinging", it may be associated with clinging but not clinging, it may not be said - "associated with clinging but not clinging". The mind-object sense base may be both clinging and associated with clinging, may be associated with clinging but not clinging, may not be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". Ten sense bases are dissociated from clinging but subject to clinging. Two sense bases may be associated with clinging and subject to clinging, may be dissociated from clinging and not subject to clinging, may not be said - "dissociated from clinging but subject to clinging", nor "dissociated from clinging and not subject to clinging".

Eleven sense bases are not mental defilements. The mind-object sense base may be mental defilement, may be not mental defilement. Ten sense bases are subject to defilement. Two sense bases may be subject to defilement, may be not subject to defilement. Ten sense bases are undefiled. Two sense bases may be defiled, may be undefiled. Ten sense bases are dissociated from mental defilements. Two sense bases may be associated with mental defilements, may be dissociated from mental defilements. Ten sense bases are not to be said - "both mental defilements and subject to defilement", "subject to defilement but not mental defilements". The mind sense base is not to be said - "both mental defilement and subject to defilement", may be subject to defilement but not mental defilement, may not be said - "subject to defilement but not mental defilement". The mind-object sense base may be both mental defilement and subject to defilement, may be subject to defilement but not mental defilement, may not be said - "both mental defilement and subject to defilement", nor "subject to defilement but not mental defilement". Ten sense bases are not to be said - "both mental defilements and defiled", nor "defiled but not mental defilements". The mind sense base is not to be said - "both mental defilement and defiled", may be defiled but not mental defilement, may not be said - "defiled but not mental defilement". The mind-object sense base may be both mental defilement and defiled, may be defiled but not mental defilement, may not be said - "both mental defilement and defiled", nor "defiled but not mental defilement".

Ten sense bases are not to be said - "both mental defilements and associated with mental defilements", nor "associated with mental defilements but not mental defilements". The mind sense base is not to be said - "both mental defilement and associated with mental defilements", may be associated with mental defilements but not mental defilement, may not be said - "associated with mental defilements but not mental defilement". The mind-object sense base may be both mental defilement and

associated with mental defilements, may be associated with mental defilements but not mental defilement, may not be said - "both mental defilement and associated with mental defilements", nor "associated with mental defilements but not mental defilement". Ten sense bases are dissociated from mental defilements but subject to defilement. Two sense bases may be dissociated from mental defilements but subject to defilement, may be dissociated from mental defilements and not subject to defilement, may not be said - "dissociated from mental defilements but subject to defilement", nor "dissociated from mental defilements and not subject to defilement".

Ten sense bases are not to be abandoned through vision. Two sense bases may be to be abandoned through vision, may be not to be abandoned through vision. Ten sense bases are not to be abandoned by meditative development. Two sense bases may be to be abandoned by meditative development, may be not to be abandoned by meditative development. Ten sense bases are not connected with a root to be abandoned through vision. Two sense bases may be connected with a root to be abandoned through vision, may not be connected with a root to be abandoned through vision. Ten sense bases are not connected with a root to be abandoned by meditative development. Two sense bases may be connected with a root to be abandoned by meditative development, may not be connected with a root to be abandoned by meditative development. Ten sense bases are without applied thought. Two sense bases may be with applied thought, may be without applied thought. Ten sense bases are without sustained thought. Two sense bases may be with sustained thought, may be without sustained thought. Ten sense bases are without rapture. Two sense bases may be with rapture, may be without rapture. Ten sense bases are not accompanied by rapture. Two sense bases may be accompanied by rapture, may be not accompanied by rapture. Ten sense bases are not accompanied by pleasure. Two sense bases may be accompanied by pleasure, may be not accompanied by pleasure. Ten sense bases are not accompanied by equanimity. Two sense bases may be accompanied by equanimity, may be not accompanied by equanimity.

Ten sense bases are sensual-sphere. Two sense bases may be sensual-sphere, may be non-sensual-sphere. Ten sense bases are non-fine-material-sphere. Two sense bases may be fine-material-sphere, may be non-fine-material-sphere. Ten sense bases are not immaterial-sphere. Two sense bases may be immaterial-sphere, may be not immaterial-sphere. Ten sense bases are included. Two sense bases may be included, may be not included. Ten sense bases are not leading to liberation. Two sense bases may be leading to liberation, may be not leading to liberation. Ten sense bases are undetermined. Two sense bases may be fixed in destination, may be undetermined. Ten sense bases are surpassed. Two sense bases may be surpassed, may be unsurpassed. Ten sense bases are without conflict. Two sense bases may be with conflict, may be without conflict.

The question section.

The Analysis of Sense Bases is concluded.



ABOUT THIS TRANSLATION

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