

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
1. Commentary on the Compendium of Mental States
(1. Dhammasaṅgaṇī-aṭṭhakathā)
2. The Section on Matter (2. Rūpakaṇḍo)



PaliVerse

1. Commentary on the Compendium of Mental States

2. The Section on the Aggregate of Material Body

Description of the Enumeration

Now, in order to analyse and show the materiality section, the passage beginning with "What mental states are indeterminate?" has been commenced again. Therein, although above in the section on states of consciousness, resultant-indeterminate and functional-indeterminate were analysed exhaustively, materiality-indeterminate and nibbāna-indeterminate were not discussed; in order to discuss them, combining all four kinds of indeterminate and showing them, he said the passage beginning with "the results of wholesome and unwholesome mental states." Therein, "of wholesome and unwholesome" means of the wholesome pertaining to the four planes and of the unwholesome. Thus, first, resultant-indeterminate has been shown by exhausting it through two terms, namely, result of wholesome and result of unwholesome. But since all of that is either sense-sphere, or one among the fine-material-sphere and so on, therefore that same resultant-indeterminate has been shown by exhausting it according to the distinction of planes, by the method beginning with "sense-sphere." But since that is also the aggregate of feeling, etc. also the aggregate of consciousness, therefore it has been shown again by exhausting it according to the four associated aggregates.

Having thus shown resultant-indeterminate by exhausting it through three methods - according to wholesome and unwholesome, according to the distinction of planes, and according to the associated aggregates - showing functional-indeterminate again, he said the passage beginning with "and whatever mental states are functional." Therein, it could be said "sense-sphere, fine-material-sphere, immaterial-sphere, aggregate of feeling, etc. aggregate of consciousness." But since it was already taken up above, having indicated the method, it was set aside. Now, showing what has not been analysed, he said "and all materiality and the unconditioned element." Therein, by the term "and all materiality," it should be understood that the twenty-five kinds of materiality and the ninety-six material sections are taken without remainder. By the term "and the unconditioned element," nibbāna is taken without remainder. With this much, the term "indeterminate mental states" is concluded.

584. "Therein, what is all matter?" - why was this taken up? Below, matter-indeterminate was stated in brief. Now, to show that in detail by analysing it by way of ones, twos, threes, fours, etc. up to elevens, this was taken up. Its meaning is - What was stated as "all matter and the unconditioned element," in that pair of terms, "what exactly is all matter?" Now, showing that, he said beginning with "the four primary elements." Therein, "four" is a numerical delimitation. By that, he prevents their being fewer or more. The word "and" has the sense of combining. By that, he combines "derived matter," indicating that not only "the four primary elements alone" are matter, but there is also other matter.

As to "primary elements" - here, the state of being primary elements should be understood through reasons such as great manifestation. For these are called "primary elements" for these reasons: because of great manifestation, because of resemblance to great beings, because of requiring great maintenance, because of great transformation, and because of being great existents. Therein, "because of great manifestation" means that these have manifested greatly in both the non-clung-to continuity and the clung-to continuity. Their great manifestation in the non-clung-to continuity should be understood thus - For one world-system is, in length and breadth, twelve hundred thousand, three thousand, four hundred and fifty leagues. In circumference -

All in all, thirty-six hundred thousand in circumference;
And ten thousand and three hundred and fifty.

Therein -

Two hundred thousand and four myriads;
This much in thickness is this earth reckoned.

The support of that very same -

Four hundred thousand and eight myriads;
This much in thickness is the water established upon wind.

The support of that too -

Nine hundred thousand, the wind risen into the sky;
And sixty thousand - this is the structure of the world.

And in what is thus structured, in yojanas -

Eighty-four thousand leagues, submerged in the great ocean;
Risen up just as much, Sineru, the highest mountain.

From that, by successive halves, in measure, in succession;
Plunged and risen, divine, variegated with various jewels.

Yugandhara, Īsadhara, Karavīka, Sudassana;
Nemindhara, Vinataka, Assakaṇṇa - lofty mountains.

These seven great rocks, all around Sineru;
The abodes of the Great Kings, frequented by devas and yakkhas.

Five hundred yojanas high, the Himalaya mountain;
Three thousand leagues in length and breadth;
Adorned with eighty-four thousand peaks.

With a trunk circumference of fifteen leagues, the trees called naga;
With branches extending fifty leagues in length on all sides.

A hundred yojanas wide and risen up just as much;
The rose-apple tree, by whose power Jambudīpa is made known.

Whatever is the measure of this Jambu tree, that same is the measure of the Cittapāṭalī tree of the asuras, the Simbalī tree of the garuḷas, the Kadamba tree in Aparagoyāna, the Kappa tree in Uttarakuru, the Sirīsa tree in Pubbavidehā, and the Pāricchattaka tree in Tāvatiṃsa. Therefore the ancients said:

The Pāṭalī, the Simbalī, the Jambū, the Pāricchattaka of the devas;
The Kadamba, the Kappa tree, and with the Sirīsa there are seven.

Eighty-two thousand leagues, submerged in the great ocean;
Risen up just as much, the world-circle rock wall;
Having encircled all that, stands composed of the world-element.

In the clung-to continuity too, they have manifested as great in the form of the bodies of fish, turtles, devas, asuras and so forth. For this was said by the Blessed One - "There are, monks, in the great ocean, individual existences even of a hundred leagues" etc.

"By resemblance to great beings" means: just as a magician shows mere water, which is not a gem, as a gem, shows a mere clod of earth, which is not gold, as gold, and just as he, being himself neither a yakkha nor a bird, shows the appearance of a yakkha and the appearance of a bird, even so these, being themselves not blue, show blue derived materiality; being not yellow... not red... being themselves not white, show white derived materiality - thus they are great elements by resemblance to the great being that is the magician. Just as when great beings such as yakkhas seize something, neither their interior nor exterior location in relation to it can be found, yet they do not fail to depend on it, even so these too are neither found standing inside nor outside of one another, yet they do not fail to depend on one another. By virtue of being in the realm of the inconceivable, they are great elements also by resemblance to great beings such as yakkhas.

Just as the great elements reckoned as female demons deceive beings by concealing their frightful nature through pleasing appearance, form, and gestures, even so these too, in the bodies of women, men, and so forth, by means of pleasing skin colour, pleasing shape of limbs and minor limbs, and pleasing movements of hands, feet, fingers, eyebrows, and mouth, conceal their own essential characteristic distinguished as hardness and so forth, and deceive foolish people, not allowing them to see their own true nature. Thus, in the sense of being deceptive, they are great elements by resemblance to the great elements that are female demons.

"Because of requiring great maintenance" means because they must be maintained with great requisites. For these, because they must be sustained day after day, are elements that have come into being through great provisions of food, clothing, and so forth - thus they are great elements. Or, they are elements that have great maintenance requirements - thus they are great elements.

"Because of great transformation" means because of the great transformation of the elements. For these, whether clung-to or not clung-to, undergo great transformations. Therein, for the not clung-to, the greatness of transformation is evident at the arising of a world-cycle; for the clung-to, at the time of disturbance of the elements. For thus

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Rising from the ground, the flame spreads as far as the Brahmā world;
The flame of fire, in the world being consumed by heat.

A hundred thousand crores of world-systems as one dissolve;
When the world is destroyed by agitated water.

A hundred thousand crores of world-systems as one are scattered;
When the world is destroyed by the disturbance of the wind element.

The body becomes rigid, as if bitten by a wooden-mouth serpent;
Through the disturbance of the earth element, it becomes as if struck by a
wooden-mouth serpent.

The body becomes putrid, as if bitten by a putrid-mouth serpent;
Through the disturbance of the water element, it becomes as if struck by a
putrid-mouth serpent.

The body becomes scorched, as if bitten by a fire-mouth serpent;
Through the disturbance of the fire element, it becomes as if struck by a fire-
mouth serpent.

The body becomes severed, as if bitten by a blade-mouth serpent;
Through the disturbance of the wind element, it becomes as if struck by a
blade-mouth serpent.

Thus, they are elements that have great transformations - hence they are great
elements.

"And because of being great existents" means these are great because they must be
comprehended with great effort, and they are existents because they are actually
present - thus, because of being great existents, they are great elements. Thus, they
are great elements for reasons such as great manifestation and so forth.

"The materiality derived from the four great elements" - the genitive case is used in
the sense of the objective relation. The meaning is: materiality that occurs depending
on, relying on, and not being released from the four great elements. "This is called all
matter" means these four great elements and the twenty-three kinds of derived
materiality indicated in the order of the terms - thus all matter is of twenty-seven
divisions by name.

Classification of Matter as One Kind

Now, in order to show that in detail, setting up the matrix by means of eleven
classifications beginning with the onefold, he said "all matter is non-root" and so
forth.

Therein, the term "all matter" should be connected with all the terms thus: "all matter
is non-root," "all matter is rootless." All these forty-three terms beginning with "non-
root" have been set forth. Among them, forty terms have been taken from the matrix

and placed in sequence, while three at the end are independent of the matrix. Thus, in the first classification, this should be understood as merely the establishment of the canonical text. Likewise in the second classification and so on.

Classification of Matter as Two Kinds

Herein this is the method - In the second classification, to begin with, there are one hundred and four dyads. Therein, the fourteen dyads at the beginning, starting with "there is matter that is derived, there is matter that is non-derived," are called miscellaneous dyads because they have no mutual connection. Then, the twenty-five dyads beginning with "there is matter that is the sense-base for eye-contact" are called sense-base dyads because they proceed by way of examining what is a sense-base and what is not a sense-base. Then, the twenty-five dyads beginning with "there is matter that is an object of eye-contact" are called object dyads because they proceed by way of examining what is an object and what is not an object. Then, the ten dyads beginning with "there is matter that is the eye sense base" are called base dyads because they proceed by way of examining what is a base and what is not a base. Then, the ten dyads beginning with "there is matter that is the eye-element" are called element dyads because they proceed by way of examining what is an element and what is not an element. Then, the eight dyads beginning with "there is matter that is eye-faculty" are called faculty dyads because they proceed by way of examining what is a faculty and what is not a faculty. Then, the twelve dyads beginning with "there is matter that is bodily intimation" are called subtle matter dyads because they proceed by way of examining subtle and non-subtle matter. This is the establishment of the canonical text in the second classification.

Classification of Matter as Three Kinds

585. In the third classification there are one hundred and three triads. Therein, among the fourteen miscellaneous dyads stated in the second classification, one internal dyad is combined with the remaining thirteen, as: "That matter which is internal, that is derived; that matter which is external, that there is derived, there is non-derived" - by this method, thirteen miscellaneous triads are established. Then that same dyad is combined with the remaining dyads, as: "That matter which is external, that is not the sense-base for eye-contact; that matter which is internal, that there is the sense-base for eye-contact, there is not the sense-base for eye-contact" - by this method the remaining triads are established. Their names and enumeration should be understood by means of those very sense-base dyads and so forth. This is the determination of the canonical text in the third classification.

Classifications of Matter Beginning with Four Kinds

586. In the fourfold classification there are twenty-two tetrads. Therein, the very last one, "there is matter that is derived, there is matter that is non-derived," was set down without touching upon the matrix stated here. The others, however, were set down having touched upon it. How? First, the three dyads that are at the beginning among the miscellaneous ones in the twofold classification here - taking each one of those and combining it with five dyads each according to the method "that matter which is derived, that there is clung-to, there is not clung-to" etc., fifteen tetrads based on the triad of dyads were set down at the beginning.

Now, as for the tetrad that is the manifest dyad, since it does not admit of combination with the subsequent dyads according to the method "that matter which is manifest, that there is impinging, there is non-impinging" etc., or with the preceding dyads according to the method "there is derived, there is non-derived" etc., due to the absence of meaning, the absence of sequence, and the absence of distinction. For there is nothing called 'manifest yet non-impinging' or 'manifest yet non-derived,' thus it does not admit of combination due to the absence of meaning. However, there is both clung-to and not clung-to; that does not admit of combination due to the absence of sequence. For all dyads have been combined only with the successively following ones. This is the sequence here. But with the preceding ones there is absence of sequence. "The absence of sequence when there is meaning is not a valid reason. Therefore it should be combined with the terms 'clung-to' etc." - if one should say thus, no, because of the absence of distinction; for the terms 'clung-to' etc. have already been combined with this. Therein, when it is stated 'clung-to and manifest' or 'manifest and clung-to,' there is no distinction; thus it does not admit of combination also due to the absence of distinction. Therefore, leaving aside that fourth dyad, combining two dyads at a time with the three dyads beginning with "there is matter that is impinging" etc. that follow it, according to the method "that matter which is impinging, that there is faculty, there is non-faculty; that matter which is non-impinging, that there is faculty, there is non-faculty" etc., where combination is possible, six tetrads were set down.

And just as this fourth dyad does not admit of combination, so too the first dyad does not admit of combination with it. Why? Because non-derived matter is exclusively non-manifest. For that - "that matter which is non-derived, that there is manifest, there is non-manifest" - thus when being combined with the fourth dyad, it does not admit of combination. Therefore, passing over that, it was combined with the fifth. Thus it should be understood which admits of combination with which, and which does not. This is the determination of the text in the fourfold classification. Hereafter, however, the seven classifications beginning with the fivefold classification are entirely unmixed. Thus should the determination of the text for the entire matrix be understood.

Explanation of the Description of Ones in the Analysis of Matter

594. Now, in order to analyse and show the meaning of that, the passage beginning with "all matter is only non-root" etc. has been commenced. But why was the question "which is that all matter that is non-root?" not asked here? Because of the absence of distinction. For just as in the dyads and so forth there is both "derived matter" and "non-derived matter," so here there is no division either as "root and non-root" or as "with root and without root"; therefore it was analysed without making a question. Therein, "all" means complete, without remainder. "Matter" - this is the description of the general characteristic, indicating its nature of being afflicted by cold and so forth. "Only non-root" - this is the description by way of rejecting the common root.

Therein, root is fourfold: root-root, condition-root, supreme root, and common root. Among these, "three wholesome roots, three unwholesome roots, three indeterminate roots" - this is called "root-root." "The four great elements, monk, are the root, the four great elements are the condition for the designation of the

aggregate of matter" - this is called "condition-root." "Wholesome and unwholesome in the place of their own resultant, a supreme desirable sense-object in the place of wholesome resultant, a supreme undesirable sense-object in the place of unwholesome resultant" - this is called "supreme root." As he said - "He understands as it really is the resultant of past, future, and present undertakings of action according to ground and root"; "this alone is the root, this is the condition for volitional activities, namely ignorance" - ignorance, having become the common root of volitional activities, pervades the function of condition - this is called "common root." For just as the taste of earth and the taste of water are conditions for both sweet and non-sweet, so ignorance is a common condition for both wholesome volitional activities and unwholesome volitional activities. In this meaning, however, "root-root" is intended. Thus, having determined and rejected the root-nature of matter that came in the matrix as "root states, non-root states," he said "only non-root." By this method, the description by way of rejection and the description by way of non-rejection in all terms should be understood. The verbal meaning of all terms, however, has already been stated in the commentary on the matrix.

Regarding "only with condition" - here, however, the meaning should be understood by way of the four conditions of matter already stated, thus: that originated by kamma has only kamma as its condition, those originated by nutriment and so forth have only nutriment and so forth as their conditions. "Only matter" - this rejects the immaterial nature stated in the matrix as "material states, immaterial states." "Arisen, cognisable by six consciousnesses" - only present matter is to be known by the six, beginning with eye-consciousness. The determination, however, was taken with reference to eye-consciousness and so forth. For those do not cognise the past and future. Mind-consciousness, however, cognises both the past and the future. That, having fallen into this stream of five consciousnesses, has gone as having fallen into the stream. In the sense of non-existence after having been, it is only impermanent. Because it is of the nature of being overcome by ageing, it is only overcome by ageing. Or because ageing is manifest in the material body, therefore too it is said "only overcome by ageing."

Regarding "thus the collection of matter by one method" - here the word "method" is seen in the senses of conceit, configuration, and category. In such passages as "conceit is the method 'I am superior,' conceit is the method 'I am equal'" and so forth, conceit is called method. In such passages as "of what method do they call one virtuous, of what method do they call one wise" and so forth, it means configuration. For the meaning of the term "of what method" is "of what configuration." In such passages as "the basis of knowledge by one method, the bases of knowledge by two methods" and so forth, method is called category. Here too, only category is intended.

The word "inclusion" (saṅgha) is also fourfold by way of same kind, same birthplace, activity, and enumeration. Therein, "let all the warriors come, let all the brahmins, all the merchants, all the labourers come," "Friend Visākha, right speech, right action, and right livelihood - these states are included in the aggregate of virtue" - this is called "inclusion by same kind." For here, just as in a place where it is said "let those of one kind come," all have gone into one inclusion by kind. "Let all the Kosalans come, let all the Magadhans, let all the Bhārukacchans come," "Friend Visākha, right

effort, right mindfulness, and right concentration - these states are included in the aggregate of concentration" - this is called "inclusion by same birthplace." For here, just as in a place where it is said "let those born and grown up in one place come," all have gone into one inclusion by birthplace, by the locality where they dwelt. "Let all the elephant riders come, let all the horsemen, let all the charioteers come," "Friend Visākha, right view and right intention - these states are included in the aggregate of wisdom" - this is called "inclusion by activity." For all of these have gone into one inclusion by the performance of their own activity. "Under which aggregate-enumeration does the eye base fall? The eye sense base goes to the reckoning of the aggregate of matter. If the eye sense base goes to the reckoning of the aggregate of matter, then indeed sir, it should be said - the eye base is included in the matter aggregate" - this is called "inclusion by enumeration." This is what is intended here. The meaning here is: the enumeration of matter by one category. This same method applies everywhere.

Explanation of the Description of Twos

Discussion of the Derived Analysis

595. Now, showing the word-analysis preceded by a question, since the distinction exists thus: "there is matter which is derived, there is matter which is not derived" among the twofold groupings and so on, he said beginning with "What is that matter which is derived?" Therein, "it is derived" means "derived" (upādā); the meaning is: having taken up the great elements, not releasing them, it occurs depending on them. Now, showing that in its varieties, he said beginning with "the eye sense base."

596. Having thus indicated in brief the twenty-three kinds of derived matter, again describing that same in detail, he stated beginning with "What is that matter which is the eye sense base?" Therein, the eye is twofold - the physical eye and the eye of wisdom. Among these, the wisdom eye is fivefold: "the Buddha-eye, the all-around eye, the knowledge-eye, the divine eye, and the Dhamma-eye." Therein, "I saw, monks, surveying the world with the Buddha-eye, beings with little dust in their eyes etc. difficult to make understand" - this is called the Buddha-eye. "The all-seeing eye is called the knowledge of omniscience" - this is called the all-seeing eye. "Vision arose, knowledge arose" - this is called the eye of knowledge. "I saw, monks, with the divine eye, which is pure" - this is called the divine eye. "On that very seat, the dustless, stainless Dhamma-eye arose" - this knowledge reckoned as the lower three paths is called the Dhamma-eye.

The fleshly eye too is twofold: the sensitive eye and the eye with its constituent parts. Therein, that lump of flesh situated in the eye-socket, bounded below by the bone of the eye-socket, above by the eyebrow bone, on both sides by the corners of the eyes, internally by the brain, and externally by the eyelashes. In brief, it has fourteen constituent parts: "the four elements, colour, odour, flavour, nutritive essence, production, shape, life, sex, body-sensitivity, and eye-sensitivity." In detail, "the four elements, and the colour, odour, flavour, nutritive essence, shape, and production dependent on them" - these ten, because of being produced by four causes, become forty. Life, sex, body-sensitivity, and eye-sensitivity - these four are exclusively produced by kamma alone; thus by virtue of these forty-four kinds of matter, it has forty-four constituent parts. That which the world, perceiving as "eye" the white,

broad, spread out, extended eye, does not perceive as the eye, but perceives the physical base as the eye - that lump of flesh situated in the eye-socket, bound to the brain by sinew-threads, wherein there is white, black, and red, earth, water, fire, and wind; which is white due to the predominance of phlegm, black due to the predominance of bile, red due to the predominance of blood; which is spread out due to the predominance of earth, flows due to the predominance of water, burns due to the predominance of fire, and moves about due to the predominance of wind - this is called the eye with its constituent parts.

But that which is attached here, bound here, the sensitivity derived from the four great elements - this is called the sensitive eye. That very sensitive eye, in the middle of the black circle surrounded by the white circle of that eye with its constituent parts, in the circle of vision which is the place where the reflection of the bodily form of those standing in front arises, pervading the seven eye-membranes like cotton layers soaked with oil among seven cotton layers, assisted by the four elements whose functions are supporting, binding, maturing, and moving - just as a royal prince is served by four nurses whose duties are holding, bathing, adorning, and nursing - being sustained by temperature, consciousness, and nutriment, being guarded by the life-faculty, surrounded by colour, odour, flavour, and the like, in size merely the extent of a louse's head, it stands fulfilling as appropriate the function of base and door for eye-consciousness and the like. And this too was said by the General of the Teaching -

"By which eye-sensitivity one sees forms,
That is small and subtle, comparable to a louse's head."

It is the eye and it is a sense base - thus it is the eye sense base. In "whatever eye is sensitivity derived from the four great elements," here too the genitive case is used in the sense of the objective relation; the meaning is: sensitivity that occurs having taken up the four great elements. By this, it takes only the sensitive eye and excludes the remaining kinds of eye. However, what is stated in the Indriyagocara Sutta as "sensitivity derived from one great element, the earth element, included in the three great elements - the water element, the fire element, and the wind element," and in the Catuparivatta Sutta as "sensitivity derived from two great elements, the earth element and the water element, included in the two great elements - the fire element and the wind element" - that is stated by way of a method. For this discourse-style exposition is indeed a teaching by method. That which is sensitivity derived from the four great elements is sensitivity even when attributed to one or two of them - by this method the teaching there has come about. But the Abhidhamma is indeed a teaching without method. Therefore here it is stated "sensitivity derived from the four great elements."

Because it is grasped by foolish people as "this is my self," the term "individual existence" refers to both the body and the five aggregates. "Included in individual existence" means included therein and dependent upon it. "Non-manifest" means it cannot be seen by eye-consciousness. "Impinging" means that the impact of striking arises therein.

In the passage beginning with "by which," this is the concise meaning - by which eye, serving as the instrument, this being saw this aforesaid kind of matter in the past, or sees it in the present, or will see it in the future, or if his eye were unimpaired, then he might see matter that has come within range - past matter was seen by the past eye, present matter is seen by the present eye, future matter will be seen by the future eye, if that matter were to come within the range of the eye, one would see that matter with the eye - this here is a suppositional statement. In the sense of being the leader of seeing, that is the eye; in the sense of being the birthplace and meeting-point, that is the eye sense base; in the sense of being empty, devoid of a living being, that is the eye-element. "That is the eye-faculty" because it exercises the function of a lord with respect to the characteristic of seeing. "That is the world" in the sense of disintegrating and falling apart. "That is the door" in the sense of being a channel. "That is the ocean" in the sense of being unfillable. "That is the pure" in the sense of being clear. "That is the field" in the sense of being the place where contact and so forth are produced. "That is the site" in the sense of being the support for those very same. "That is the guide" because, showing what is favourable and unfavourable, it leads individual existence. "That is the organ of sight" in that very same sense. "That is the near shore" in the sense of being included in the existing body. "That is the empty village" in the sense of being common to many and in the sense of being ownerless.

Thus it should be understood that by combining the four terms beginning with "saw" with the fourteen names beginning with "that is the eye," four methods of determination of the eye sense base have been stated. How? Here, by which eye that is non-manifest and impinging one saw matter that is manifest and impinging, that is the eye, etc. that is the empty village - this is that matter which is the eye sense base - this is one method. The rest should be understood in the same way.

597. Now, since at times such as the flashing of lightning, matter strikes the eye-sensitivity even of one who does not wish to look, the second round of exposition has been commenced to show that mode. Therein, "in which eye" means in which eye that is the basis. "Matter" - this is in the accusative case. Therein, "was struck against" has a past meaning. "Is struck against" has a present meaning. "Will be struck against" has a future meaning. "Might be struck against" has an alternative meaning. For past matter was struck against in the past eye. Present matter is struck against in the present eye. Future matter will be struck against in the future eye. If that matter were to come into the range of the eye, it would be struck against in the eye - this is the supposition here regarding that matter. But in meaning, matter that is actually striking the sensitivity is called "is struck against." Here too, the four methods of determination should be understood in the same way as before.

598. Now, since when one who wishes to look at forms according to one's own desire directs the eye towards forms, the eye is struck against form, therefore the third round of exposition has been commenced to show that mode. That is clear in meaning itself. Here, however, the eye is said to be struck against form only when it is receiving the object. Here too, the four methods of determination should be understood in the same way as before.

599. Hereafter, ten sections are shown: five by way of showing the arising of those having contact as the fifth, and five by way of showing the arising of those very same

as bound to the object. Therein, "in dependence on which eye" means depending on the eye, making it a condition. "Referring to matter" means approaching, intending, depending on a visible object. By this, the conditionality of matter is shown through the pre-nascence condition for contact and so forth that have the eye-sensitivity as their basis, and through the object-predominance and object-decisive-support conditions for those included in the eye-door javana cognitive process. In the other five sections, the conditionality is shown merely through the object condition thus: "visual object" means "matter is its object, thus it has a visual object." Just as in the former three, so too in these ten sections, four methods of determination in each should be understood. Thus, in order to show in various ways that the eye taken up by the question "What is that matter which is the eye sense base?" is "this is that," thirteen exposition sections are shown: the former three and these ten. And it should be understood that here, since four methods of determination apply in each one, they are shown as adorned by fifty-two methods.

600. In the descriptions of the ear sense base and so forth that follow hereafter, the same method applies. However, only the distinctive points herein should be understood thus - It hears, thus it is the ear. That, situated in the area shaped like a finger-ring within the ear-hole together with its constituent parts, covered with fine reddish hairs, being assisted by the elements in the manner already stated, being sustained by temperature, consciousness and nutriment, being maintained by the life-faculty, being surrounded by colour and so forth, stands accomplishing as appropriate the function of base and door for ear-consciousness and so forth.

"It smells" (ghāyati) - thus it is the nose (ghāṇa). That, situated in the area shaped like a goat's hoof within the nose-hole together with its constituent parts, having assistance, sustenance, maintenance and accompaniment in the manner already stated, stands accomplishing as appropriate the function of base and door for nose-consciousness and so forth.

The tongue is so called in the sense of tasting. That, situated in the area shaped like the tip of a blue lotus petal on the upper surface of the middle of the tongue together with its constituent parts, having assistance, sustenance, maintenance and accompaniment in the manner already stated, stands accomplishing as appropriate the function of base and door for tongue-consciousness and so forth.

However, wherever in this body there is kamma-born matter, everywhere there is the body sense base, like oil in a cotton cloth, having assistance, sustenance, maintenance and accompaniment in the manner already stated, it stands accomplishing as appropriate the function of base and door for body-consciousness and so forth. This here is the distinction. The remainder, both the textual classification and the meaning, should be understood in the same manner as stated in the description of the eye. For here, in place of the term "eye" the terms "ear" and so forth have come, in place of the term "visible form" the terms "sound" and so forth, and in place of "sees" and so forth the terms "hears" and so forth have come. And due to the absence of the pair of terms "that is the sight, that is the vision," there are twelve names in each case. The remainder is exactly the same as what has been said everywhere.

Therein one might ask - if wherever in this body there is kamma-born matter, everywhere there is the body sense base, like oil in a cotton cloth, "this being so, a mixing of characteristics would result." "It does not result." "Why?" "Because one does not exist in the location of another." "If so, is the body sense base not everywhere?" "Not everywhere in the ultimate sense. But since it is not possible to separate it and designate its distinctness, therefore it is stated thus. For just as visible form, taste and so forth are said to be mutually pervading because they cannot be separated, like grains of sand, yet in the ultimate sense taste does not exist in visible form. If it did, the apprehension of taste would follow from the apprehension of visible form alone. So too, the body sense base in the ultimate sense neither exists everywhere nor does not exist everywhere, because it cannot be separated." Thus it should be understood that herein no mixing of characteristics results.

Furthermore, their non-mixing should be understood from the determination of their characteristics and so forth - for among these, the eye has the characteristic of sensitive matter of the primary elements capable of being impinged upon by visible form, or the characteristic of sensitive matter of the primary elements originated by kamma rooted in the desire to see; its function is attracting towards visible forms; its manifestation is the state of being the support for eye-consciousness; its proximate cause is primary elements born of kamma rooted in the desire to see.

The ear has the characteristic of sensitive matter of the primary elements capable of being struck by sounds, or the characteristic of sensitive matter of the primary elements originated by kamma having as its source the desire to hear; its function is attracting in respect of sounds; its manifestation is the state of being a support for ear-consciousness; its proximate cause is primary matter born of kamma having as its source the desire to hear.

The nose has the characteristic of sensitive matter of the primary elements capable of being struck by odours, or the characteristic of sensitive matter of the primary elements originated by kamma having as its source the desire to smell; its function is attracting in respect of odours; its manifestation is the state of being a support for nose-consciousness; its proximate cause is primary matter born of kamma having as its source the desire to smell.

The tongue has the characteristic of sensitive matter of the primary elements capable of being struck by flavours, or the characteristic of sensitive matter of the primary elements originated by kamma having as its source the desire to taste; its function is attracting in respect of flavours; its manifestation is the state of being a support for tongue-consciousness; its proximate cause is primary matter born of kamma having as its source the desire to taste.

The body has the characteristic of sensitive matter of the primary elements capable of being struck by tangibles, or the characteristic of sensitive matter of the primary elements originated by kamma having as its source the desire to touch; its function is attracting in respect of tangibles; its manifestation is the state of being a support for body-consciousness; its proximate cause is primary matter born of kamma having as its source the desire to touch.

Some, however, say: 'The eye is the sensitivity of primary elements in which the fire

element predominates; the ear, nose and tongue are the sensitivities of primary elements in which the air, earth and water elements respectively predominate; the body is the sensitivity of all.' Others say: 'The eye is the sensitivity of those in which the fire element predominates; the ear, nose, tongue and body are the sensitivities of those in which space, air, water and earth elements respectively predominate.' They should be told - 'Bring a sutta as authority.' Surely they will not find any sutta at all. Some here, however, state as a reason: 'Because visible form and so on are not supported by the qualities of fire and so on.' They too should be told: 'But who says thus: visible form and so on are qualities of fire and so on?' For in the case of inseparable material phenomena, it is not possible to say 'this is a quality of this one, this is a quality of that one.' If they were to say further: 'Just as you accept that the functions of supporting and so on belong to earth and so on by virtue of the predominance of this or that primary element in this or that constituent, so too, since visible form and so on are seen to be predominant in constituents where fire and so on predominate, it should be accepted that visible form and so on are their qualities.' They should be told - We would accept that, if the odour in cotton, where the earth element predominates, were stronger than the odour of a ferment, where the water element predominates, and if the colour of cold water were inferior to the colour of hot water, where the fire element predominates. But since neither of these two is the case, therefore this imagining of distinctions among these supporting elements should be abandoned. Just as, even without any distinction, the visible form, flavour and so on of the primary elements within a single material group are mutually dissimilar, so too the eye-sensitivity and so on should be understood thus, even though no other distinguishing cause exists.

But what is it that is not shared in common with one another? Kamma alone is the cause of their distinction. Therefore the distinction among these is due to the distinction of kamma, not due to the distinction of primary elements. For if there were a distinction of primary elements, sensitivity itself would not arise. For the ancients said: sensitivity belongs to those that are equal, not to those that are unequal. And among these, which are thus differentiated by the distinction of kamma, the eye and ear apprehend objects that have not arrived, because they are causes of consciousness regarding objects that do not adhere to their own support. The nose, tongue and body apprehend objects that have arrived, because they are causes of consciousness regarding objects that adhere to their own support both by way of support and by themselves.

In the Commentary, however, it is said: "An object is called 'arrived' merely by having come into range. For the colour of the disc of the moon and the disc of the sun, standing at a height of forty-two thousand leagues, strikes the eye-sensitivity. That, even though perceived while standing far away, is indeed called 'arrived.' Because of having that as its range, the eye is indeed called 'having an arrived range.' Even of those cutting a tree far away, and of washermen washing cloth, the bodily movement is perceived from afar. Sound, however, having come through a succession of material elements and having struck the ear, goes to determination slowly."

Therein, although it is said that an object is "arrived" because it has come into range, the colour of the moon's disc and so forth is perceived as standing at a distance, not having arrived at the eye. If sound too were to come gradually, a sound arisen far

away would be heard only after a long time, and coming by successive striking, striking the ear, it would not be discerned as being "in such and such a direction." Therefore, those have objects that have not arrived.

And these are similar to snakes and so forth. Just as a snake does not delight in a place that has been sprinkled and swept clean, but having entered refuse heaps, grass, leaves, dense thickets, and anthills, it delights when lying down and attains one-pointedness, even so the eye too, having an inclination for the uneven, does not delight in smooth surfaces such as golden walls and so forth, and does not even wish to look at them, but delights only in surfaces painted with figures, flowers, creepers, and the like. For in such places, when the eye is not sufficient, people even open their mouths wide, wishing to look.

A crocodile too, having gone outside, does not see what is to be caught, and moves about with its eyes closed. But when it has plunged into water about a hundred fathoms deep and entered a hole and lies down, then its mind becomes one-pointed and it sleeps happily. Even so the ear too, having an inclination for holes, being dependent on space, makes its abode only in the cavity of the ear-hole. The space within the ear-hole itself is the condition for its hearing of sounds. Open space too is proper indeed. For when recitation is being done inside a cave, the sound does not come out by breaking through the cave's roof, but having come out through the openings of the door and windows, it goes striking by successive contact of elements and strikes the ear-sensitivity. Then at that time, those sitting behind the cave know that "so-and-so is reciting."

This being so, there is the state of having an object that has arrived. "But is this one that has an object that has arrived?" "Yes, it has an object that has arrived." "If so, when drums and the like are being played far away, the knowing that 'the sound is far away' would not occur?" "No, it does occur. For when the ear-sensitivity is struck, the manner of knowing occurs variously as 'the sound is far away,' 'the sound is near,' 'on the far shore,' 'on the near shore.' This is a natural law." "What is the use of this natural law? From wherever there is an opening, from there hearing occurs, just like the seeing of the moon, sun, and so forth - therefore this is indeed one that has an object that has not arrived."

A bird too does not delight either in a tree or on the ground. But when it has passed beyond one or two stone-throws and has soared into the open sky, then it attains one-pointedness of mind. Even so the nose too has an inclination for space and has odour as its object dependent on wind. For thus, when it has freshly rained, cows, having sniffed and sniffed at the ground, turn facing the sky and draw in the wind. And even having taken a lump of scent with the fingers, at the time of sniffing, one who does not draw in the wind indeed does not know its odour.

A dog too, wandering outside, does not find a safe place and is troubled by blows from clods and the like. But having entered the interior of the village and heaped up ashes at the fireplace and lain down, it is comfortable. Even so the tongue too has an inclination for the interior and has taste as its object dependent on water. For thus, even after practising the ascetic's duty for the three watches of the night, one must take bowl and robe and enter the village early in the morning. And it is not possible to know the flavour of dry solid food not moistened with spittle.

A jackal too, wandering outside, finds no pleasure, but having eaten human flesh in a fresh charnel ground and lain down, it is comfortable. Even so the body too has an inclination for what is clung to and has tangible objects dependent on earth as its object. For indeed, beings not obtaining another grasped thing lie down placing their head on the palm of their own hand. And internal and external earth is a condition for its apprehension of the object. For even of a well-spread bed, or of fruits placed in the hand, one cannot know the hardness or softness without sitting down or pressing. Internal and external earth are conditions for this body-sensitivity's knowing of tangible objects. Thus the non-mixing of these should be understood through the determination of characteristics and so forth. For the characteristics, function, manifestation, proximate cause, object-range, inclination, and support of eye-sensitivity are one thing, and those of ear-sensitivity and so forth are another - thus the eye sense base and so forth are indeed unmixed.

Furthermore, this simile too should be understood for their unmixedness -just as, when banners of five colours are hoisted, although the shadow appears as if bound together as one, yet the shadow of each one is unmixed with the others; and just as, when a wick is made of cotton of five colours and a lamp is lit, although the flame appears as if bound together as one, yet the flame of each strand is separate and unmixed; even so, although these five sense bases have come together in one individual existence, they are nevertheless unmixed with one another. And not only these five, but the remaining material phenomena too are unmixed. For in this body there are three sections: the lower body, the middle body, and the upper body. Therein, from the navel downwards is called the lower body. In that there are the body-decad, the sex-decad, eight nutriment-originated, eight temperature-originated, and eight consciousness-originated - thus forty-four material phenomena. From the navel upwards as far as the throat is called the middle body. Therein there are the body-decad, the sex-decad, the base-decad, and three octads beginning with nutriment-originated - thus fifty-four material phenomena. From the throat upwards is called the upper body. Therein there are the eye-decad, the ear-decad, the nose-decad, the tongue-decad, the body-decad, the sex-decad, and three octads beginning with nutriment-originated - thus eighty-four material phenomena.

Therein, the conditions for eye-sensitivity are the four great elements, colour, odour, flavour, nutritive essence, life-faculty, and eye-sensitivity - this is called the eye-decad by way of ten produced material phenomena that are invariably inseparable. The remaining decads too should be understood by this method. Among these, the material phenomena in the lower body are unmixed with the material phenomena of the middle body and the upper body. The material phenomena in the remaining two bodies too are unmixed with the others. Just as in the evening the shadow of a mountain and the shadow of a tree, although they appear as if bound together as one, are nevertheless unmixed with each other, even so in these bodies too, the forty-four, fifty-four, and eighty-four material phenomena, although they appear as if bound together as one, are nevertheless unmixed with one another.

616. In the description of the visible form sense base, colour itself is the radiance of colour; or, "it shines" (nibhāti), thus it is "radiance" (nibhā). The meaning is: it is evident to eye-consciousness. Colour itself is radiance, thus "radiance of colour" (vaṇṇanibhā). "Manifest" (sanidassanaṃ) means together with manifestation; the

meaning is: it is to be seen by eye-consciousness. "Impinging" (sappaṭighaṃ) means together with impingement; the meaning is: it produces striking and friction. Among blue and so forth, blue is that which resembles the umā flower, yellow is that which resembles the kaṇikāra flower, red is that which resembles the bandhujīvaka flower, white is that which resembles the morning star. Black is that which resembles a charred ember, crimson is a mild red resembling the bud of the sinduvāra or karavīra plant. In the passage "harittaca, hema, vaṇṇa, kāmaṃsu, mukha, pakkama," although "hari" is stated as gold, since it is already included later by the inclusion of gold (jātarūpa), here "hari" stands on its own as green. These seven are shown by their own nature without reference to any object.

"Green-coloured" (harivaṇṇa) means the colour of green grass. "Mango-sprout-coloured" (ambaṅkuravaṇṇa) means having the same colour as a mango sprout. These two are shown with reference to an object. The twelve beginning with long are shown by conventional usage. And that conventional usage of theirs is established by comparison and established by configuration. For long and so forth are established by mutual comparison, whilst round and so forth are established by distinction of configuration. Therein, by comparing with the short, that which is taller than it is long; by comparing with that, what is shorter than it is short. By comparing with the gross, that which is smaller than it is subtle; by comparing with that, what is larger than it is gross. That which has the shape of a wheel is round; that which has the shape of a hen's egg is circular. That which is endowed with four sides is four-sided. The same method applies to six-sided and so forth. "Sloping" (ninna) means low-lying; "elevated" (thala) means raised.

Therein, since long and so forth can be known by touching, but blue and so forth cannot be known thus, therefore long is not literally the visible form sense base; likewise for short and so forth. But it should be understood that depending on this or that, what stands in this or that way as long or short is spoken of here as the visible form sense base itself by this or that conventional usage. "Shade" and "sunshine" - these are mutually delimited; likewise light and darkness. The four beginning with cloud and frost are shown simply as objects. Therein, "cloud" (abbhā) means a rain cloud. "Frost" (mahikā) means ice. By these four, the colours of clouds and so forth are shown. By the passages beginning with "the radiance of colour of the disc of the moon," the lustre-colours of those respective things are shown.

Therein, the distinction of the objects such as the disc of the moon, etc., should be understood thus - The mansion of the moon deity, made of gems, covered with silver, forty-nine leagues in length and breadth, is called the disc of the moon. The mansion of the sun deity, made of gold, covered with crystal, fifty leagues in length and breadth, is called the disc of the sun. The mansions of those various deities, made of the seven precious substances, seven, eighteen, and twelve leagues in length and breadth, are called the forms of the stars.

Therein, the moon is below, the sun is above, and the interval between the two is one league. From the lower edge of the moon to the upper edge of the sun is one hundred leagues. On both sides the constellation-stars go. Among these three, the moon is slow-moving, the sun is fast-moving, and the constellations and stars are the fastest-moving of all. At times they are in front of the moon and sun, at times behind.

"The disc of a mirror" means made of bronze. "Gems" means, apart from lapis lazuli, the rest are of many kinds such as luminous gems, etc. "Conch shell" means an oceanic one; pearls are both oceanic and others as well. "Lapis lazuli" means a gem of bamboo colour. "Gold" is said to be of the colour of the Teacher. For the Teacher is of golden colour, and gold too is of the Teacher's colour. "Silver" is said to be a coin - a copper coin, a wooden coin, a lac coin - whatever is said to "pass in trade," all of that is included here.

By "or whatever other," apart from what has come in the canonical text, the remaining matter classified as the colour of plates, cloths, ear ornaments, etc., is included. For all of that falls within the residual categories.

Thus, although this matter is divided by the classification of blue, etc., all of it is undivided with respect to characteristic, etc. For all this matter has the characteristic of striking the eye, its function is being the object of eye-consciousness, its manifestation is being the domain of that same consciousness, and its proximate cause is the four primary elements. And as this is so, so too are all derived material phenomena. But where there is a distinction, we shall explain it there. The remainder here should be understood in the same manner as stated in the description of the eye sense base. For there the description is preceded by the eye, here it is preceded by visible form. There the fourteen names beginning with "that is the eye," etc., here the three beginning with "that is matter," etc. The remainder is exactly the same. For just as thirteen occasions were stated for determining the eye, adorned with four methods each, here too they are stated in the same way.

620. In the description of the sound sense base, "the sound of a drum" means the sound of large drums and beaten drums. "The sound of a small drum, a conch, and a small drum" are also sounds produced by small drums and so forth. The sound designated as singing is "the sound of singing." The sound of stringed instruments such as lutes and so forth, not already mentioned, is "the sound of music." "The sound of a cymbal" means the sound of bronze cymbals and wooden clappers. "The sound of hands" means the sound of clapping. "The shouting sound of beings" means the shouting sound of many assembled beings whose individual words and syllables cannot be discerned. "The sound of the collision of elements" means the sound of trees rubbing against one another, the striking of bells, and so forth. The sound of wind blowing is "the sound of wind." The sound of water flowing or striking against something is "the sound of water." The sound of conversation and so forth of human beings is "the sound of human beings." Setting that aside, all the rest is "the sound of non-human beings." By this pair of terms, all sound is included. Even so, it should be understood that sounds occurring in the splitting of bamboo, the tearing of cloth, and so forth, which are not mentioned in the canonical text, have entered into the "or whatever other" category.

Thus, although this sound is divided by the classification into the sound of a drum and so forth, it is undivided in terms of its characteristic and so forth. For all sound has the characteristic of impinging on the ear, its function is being the object of ear-consciousness, and its manifestation is being the domain of that same consciousness. The remainder should be understood in the same manner as stated in the description of the eye sense base. For here too, thirteen sections adorned with four methods each have been stated. Their meaning is not elaborated upon, as it can be understood in

the same manner as already stated.

624. In the exposition of the odour sense base, "the odour of roots" means whatever odour arises dependent on any root. The same method applies to the odour of heartwood and so on. "The odour of raw things" is the odour of uncooked or badly cooked vegetables and the like. "The odour of raw flesh" is the odour of fish scales, putrid meat, rancid butter and the like. "Pleasant odour" means agreeable odour. "Unpleasant odour" means disagreeable odour. By this pair of terms, all odour is included. Even so, it should be understood that all odours not mentioned in the canonical text, such as the odour of earrings, the odour of cloth and so on, have entered the category of the "whatever other" clause.

Thus, although this odour is divided by the classification into the odour of roots and so on, it is undivided with respect to its characteristic and so forth. For all odour has the characteristic of impinging on the nose, its function is being the object of nose-consciousness, and its manifestation is being the domain of that same nose-consciousness. The remainder should be understood in the same manner as stated in the description of the eye sense base. For here too, in the same way, thirteen sections adorned with fifty-two methods have been stated. They are clear in meaning.

628. In the description of the flavour sense base, "root flavour" means the flavour produced dependent on whatever root. In the case of trunk flavour and so on too, the same method applies. "Sour" means buttermilk sourness and so on. "Sweet" means exclusively cow's ghee and so on. However, honey, being combined with astringency, when kept for a long time becomes astringent. Treacle, being combined with alkalinity, when kept for a long time becomes alkaline. But ghee, even when kept for a long time, though it gives up colour and odour, does not give up flavour - thus that itself is exclusively sweet. "Bitter" means margosa leaves and so on. "Pungent" means ginger, pepper, and so on. "Salty" means sea salt and so on. "Alkaline" means brinjal, palm shoots, and so on. "Acidic" means jujube, emblic myrobalan, wood-apple, sal fruit and so on. "Astringent" means yellow myrobalan and so on. All these flavours are stated in terms of their physical basis. However, it should be understood that herein it is the flavour itself from those respective material bases that is stated by the names sour and so on. "Pleasant" means a desirable flavour; "unpleasant" means an undesirable flavour. By this pair of terms, all flavour is also included. Even so, it should be understood that all flavours not mentioned in the canonical text, such as the flavour of a clod of earth, the flavour of a wall, the flavour of a rag, and so on, have entered into the "or whatever other" category.

Thus, although this flavour is divided by the classification into root flavour and so on, it is undivided with respect to its characteristic and so on. For all flavour has the characteristic of impinging on the tongue, has the function of being the object of tongue-consciousness, and is manifested as the domain of that same consciousness. The remainder should be understood in the same manner as stated in the description of the eye sense base. For here too, in the same way, thirteen sections adorned with fifty-two methods have been stated.

632. In the description of the femininity faculty, "ya" is an instrumental expression. The meaning here is: by reason of which a woman has female characteristics and so forth. Therein, "characteristic" means bodily form. For the bodily form of a woman's

hands, feet, neck, chest and so forth is not like that of a man. For in women the lower body is prominent, the upper body is not prominent. The hands and feet are small, the face is small. "Sign" means a distinguishing mark. For in women the chest flesh is not smooth, the face is without moustache and fangs. The binding of hair and wearing of garments too is not like that of men. "Behaviour" means action. For women in their youth play with small winnowing fans and pestles, play with decorated dolls, and spin thread with a clay spindle. "Deportment" means the manner of walking and so forth. For women when walking walk gracefully, when standing, lying down, sitting, chewing, and eating, they eat gracefully. They say that even seeing a man who is graceful, one says he walks, stands, lies down, sits, chews, and eats like a woman.

"Femininity" and "womanhood" - both have the same meaning; the meaning is the intrinsic nature of a woman. This is kamma-born, arisen at rebirth-linking. But the female characteristics and so forth arise in the course of occurrence dependent on the femininity faculty. Just as when there is a seed, dependent on the seed, by the condition of the seed, a tree grows and, having become endowed with branches and boughs, stands filling the sky, even so when there is the femininity faculty, designated as womanhood, the female characteristics and so forth come to be. For the femininity faculty is like a seed; just as a tree that has grown dependent on a seed stands filling the sky, so the female characteristics and so forth arise in the course of occurrence dependent on the femininity faculty. Therein, the femininity faculty is not cognisable by eye-consciousness, but only by mind-consciousness. The female characteristics and so forth are cognisable both by eye-consciousness and by mind-consciousness.

"This is that matter which is the femininity faculty" - this is that matter; just as the eye faculty and so forth exist in a man too, it is not so; but by determination, it is a faculty only of a woman - "the femininity faculty."

633. The same method applies to the masculinity faculty as well. However, the masculine sign and so forth should be understood as the opposite of the feminine sign and so forth. For the form of a man's hands, feet, neck, chest and so forth is not like that of a woman. For men, the upper body is well-defined and the lower body is not well-defined, the hands and feet are large, the face is large, the chest flesh is well-defined, and a beard and moustache grow. The manner of binding the hair and wearing clothes is not like that of women. In childhood, they play with toy chariots, ploughs and so forth, they make sand embankments and dig what they call reservoirs, and their gait and so forth are well-defined. Even when seeing a woman whose gait and so forth are well-defined, they say "she walks like a man" and so forth. The remainder is just as stated regarding the femininity faculty.

Therein, the femininity faculty has the characteristic of the state of femininity, its function is to make known "she is a woman," and it is manifested as being the cause of the feminine sign, characteristic, behaviour and deportment. The masculinity faculty has the characteristic of the state of masculinity, its function is to make known "he is a man," and it is manifested as being the cause of the masculine sign, characteristic, behaviour and deportment. Both of these originated during the occurrence period of the first beings of the aeon. In the subsequent period, at rebirth-linking. Even that which originated at rebirth-linking shifts and changes during the occurrence period.

As he said -

"Now on that occasion, a feminine sign appeared in a certain monk. Now on that occasion, a masculine sign appeared in a certain nun."

Of these two, however, the masculine sign is superior and the feminine sign is inferior. Therefore, the masculine sign disappears through powerful unwholesome kamma, and the feminine sign becomes established through weak wholesome kamma. But when the feminine sign disappears, it disappears through weak unwholesome kamma, and the masculine sign becomes established through powerful wholesome kamma. Thus it should be understood that both disappear through unwholesome kamma and become established through wholesome kamma.

But does a person with dual sexual characteristics have one faculty or two? One. And that is the femininity faculty for a female person with dual sexual characteristics, and the masculinity faculty for a male person with dual sexual characteristics. "If that is so, the non-existence of the second sexual characteristic would follow. For the faculty has been stated to be the cause of the sexual characteristic. And that does not exist for such a person?" "The faculty is not the cause of that sexual characteristic for such a person." "Why?" "Because of its perpetual non-existence. For in the case of a female person with dual sexual characteristics, whenever a mind of lust towards a woman arises, at that very moment the masculine characteristic becomes manifest, and the feminine characteristic becomes concealed and hidden. Likewise, in the case of the other, the other.

And if their faculty were the cause of the second sexual characteristic, the pair of sexual characteristics would persist at all times. But it does not persist. Therefore, it should be understood that it is not the cause of that sexual characteristic. Rather, the lustful consciousness accompanied by kamma is the cause herein. Since such a one has only one faculty, therefore a female hermaphrodite both conceives a child herself and causes another to conceive. A male hermaphrodite causes another to conceive a child, but does not conceive himself.

634. In the exposition of the life faculty, what should be said has already been stated below in the immaterial life faculty. The only difference is that there it was said "whatever of those immaterial states," whereas here, since it is the material life faculty, it is "whatever of those material states." Its characteristics and so forth should be understood thus - The life faculty has the characteristic of protecting co-arisen matter, its function is to make them occur, its manifestation is the maintaining of them, and its proximate cause is the great elements that are to be sustained.

635. In the description of bodily intimation, regarding "bodily intimation" - here, firstly, for those persons who make known their intention through the body, even to animals, or by persons even to animals, by this which is apprehended in accordance with the apprehension of the body, a state is made known - thus it is "intimation." It is also called "intimation" because it itself is known in accordance with the apprehension of the body. The body itself, reckoned as movement, which occurs in such passages as "Restraint by body is good," is intimation - thus "bodily intimation." Because it is the cause of making known one's intention through bodily movement, and because it itself is thus knowable, it intimates through the body - thus too it is "bodily intimation."

In the passage beginning with "of one with wholesome consciousness, or" - "of one with wholesome consciousness, or" refers to nine wholesome consciousnesses, namely eight sense-sphere wholesome consciousnesses and the supernormal-knowledge consciousness; "of one with unwholesome consciousness, or" refers to all twelve unwholesome consciousnesses; "of one with indeterminate consciousness, or" refers to eleven functional consciousnesses, namely eight great functional consciousnesses, two rootless functional consciousnesses, and one fine-material-sphere functional consciousness attained through supernormal knowledge. For consciousnesses other than these do not produce intimation. However, for trainees, those beyond training, and worldlings, intimation occurs through just this many consciousnesses - thus it is shown "by way of cause" through three terms according to wholesome and so forth.

Now, to show "by way of result" through six terms, the passage beginning with "of one going forward, or" is stated. For going forward and so forth, since they occur by means of intimation, are called the result of intimation. Therein, "of one going forward" means of one moving the body forwards. "Of one stepping back" means of one drawing back the body backwards. "Of one looking straight ahead" means of one looking directly ahead. "Of one looking around" means of one looking here and there. "Of one bending" means of one contracting the joints. "Of one stretching" means of one extending the joints.

Now, to show "by way of intrinsic nature" through six terms, the passage beginning with "stiffening of the body" is stated. Therein, "of the body" means of the physical body. "Stiffening" means making the body stiff and rigid. By augmenting that same term with a prefix, it is called "making stiff." Or, a stronger form of stiffening is "making stiff." "The state of being stiffened" means the condition of having been made stiff. "Intimation" is in the sense of making known. "Intimating" means the mode of making known. "The state of having intimated" is the condition of having been made known. The remainder that should be said here has already been stated below in the discussion on doors. Likewise regarding vocal intimation.

636. However, the meaning of the term "vacīviññatti" and of the terms of its exposition was not stated there; it should be understood thus - For those persons who make known their intention through speech, even by animals to humans, or by humans even to animals, by this which is grasped in accordance with the taking of speech, a state is made known - thus it is "intimation" (viññatti). And because it itself is made known in accordance with the taking of speech, it is also "intimation" (viññatti). The speech itself, reckoned as expression, occurring in such passages as "Good is restraint by speech" etc., is intimation - thus "verbal intimation" (vacīviññatti). Because of being the cause of making known one's intention through vocal sound, and because it itself is thus to be known, it is intimation by speech - thus also "verbal intimation" (vacīviññatti). It is called in such passages as "speech, utterance" etc. - thus "speech" (vācā). It is uttered - thus "utterance" (girā). "Verbal path" (byappatho) means a division of sentences. It is a sentence and it is a path for those who wish to know the meaning and for those who wish to make known - thus also "verbal path" (byappatho). It is expressed - thus "expression" (udīraṇaṃ). It is sounded - thus "sound" (ghoṣo). It is done - thus "act" (kammaṃ). Sound itself as an

act is "act of sounding" (ghosakammaṃ). The meaning is: sound made in various ways. An expression of speech is "verbal expression" (vacībhedo). However, to indicate that "it is not destruction, but rather speech that has gone to differentiation," it is said "speech is verbal expression" (vācā vacībhedo). By all these terms, "speech as sound alone" is shown. Now, in order to show its intrinsic nature in three ways by means of the terms "intimation" etc. whose meanings were stated below, connecting them with that speech, it is said "whatever intimation by that speech" etc. That is of clear meaning since the method has been stated below.

Now, for the purpose of avoiding confusion regarding the types of consciousness that give rise to intimation, this miscellaneous matter should be understood - thirty-two, twenty-six, nineteen, sixteen, the last ones. For thirty-two types of consciousness originate matter, support the bodily postures, and produce both kinds of intimation. Twenty-six do not produce intimation, but perform the other two. Nineteen only originate matter, and do not perform the other two. Sixteen do not perform even one of these three.

Therein, "thirty-two" means those already stated below: eight wholesome of the sense sphere, twelve unwholesome, ten functional types of consciousness, the direct-knowledge consciousness of trainees and ordinary persons, and the direct-knowledge consciousness of those with taints destroyed. "Twenty-six" means five wholesome of the fine-material sphere, five functional, four wholesome of the immaterial sphere, four functional, four path consciousnesses, and four fruition consciousnesses. "Nineteen" means eleven of sense-sphere wholesome resultant, two of unwholesome resultant, the functional mind-element of the functional, and five resultant consciousnesses of the fine-material sphere. "Sixteen" means the two sets of fivefold sense-consciousness, the rebirth-linking consciousness of all beings, the death consciousness of those with taints destroyed, and four resultant consciousnesses in the immaterial realm. These sixteen do not perform even one among matter, bodily posture, and intimation. Many others too, having arisen in the immaterial realm, do not originate matter because of not having reached a place for it. Not only those, but also bodily and verbal intimation.

637. In the exposition of the space element: it is not scratched, it is not scraped away; space is that which cannot be ploughed, cut, or broken. "Having the nature of space" means space itself, like "having the nature of saliva" and so forth. Or "having the nature of space" means "understood as space." "Open" means that which is not struck; the meaning is that which cannot be impinged upon. "Having the nature of openness" is openness itself. "Hollow" is in the sense of an aperture. "Having the nature of hollowness" is hollowness itself. "Not touched by the four primary elements" means what is spoken of as untouched by these is like bare space itself. However, in terms of characteristic and so forth, the space element has the characteristic of delimiting matter, the function of manifesting the boundaries of matter, the manifestation as the limits of matter - or the manifestation as the state of being untouched and the state of being an aperture and hollow - and the proximate cause as the matter that is delimited, by which in delimited material phenomena there is "this is above, below, and across from that."

638. Hereafter, the expositions of lightness of materiality and so on should be understood in the same manner as stated for lightness of mind and so on. However,

here, beginning with the characteristic: lightness of materiality has the characteristic of non-sluggishness, the function of dispelling heaviness of material phenomena, the manifestation as quick transformation, and the proximate cause as light materiality. Malleability of materiality has the characteristic of non-rigidity, the function of dispelling stiffness of material phenomena, the manifestation as non-opposition to all activities, and the proximate cause as soft materiality. Wioldiness of materiality has the characteristic of the state of wioldiness suitable for bodily activities, the function of dispelling unwioldiness, the manifestation as the state of non-weakness, and the proximate cause as wioldy materiality.

However, these three do not abandon one another. Even so, whatever lightness of material phenomena, like that of a healthy person, having the mode of non-sluggishness and quick transformation, arisen from conditions that counteract the disturbance of elements that causes sluggishness of materiality - that alteration of materiality is 'lightness of materiality'. Whatever softness of material phenomena, like that of well-worked leather, having the nature of smooth operation in all varieties of activities, having the mode of pliancy through being amenable to control, arisen from conditions that counteract the disturbance of elements that causes rigidity of materiality - that alteration of materiality is 'malleability of materiality'. Whatever wioldiness of material phenomena, like that of well-refined gold, having the mode of suitability for bodily activities, arisen from conditions that counteract the disturbance of elements that causes unsuitability for bodily activities - that alteration of materiality is 'wioldiness of materiality'. Thus the distinction among these should be understood.

However, these three too cannot produce kamma; only nutriment and so on produce them. For thus meditators say: "Today we have obtained suitable food; our body is light, soft, and wioldy." They say: "Today suitable weather has been obtained; today our mind is one-pointed; our body is light, soft, and wioldy."

641. In the expositions of production and continuity, "sense bases" means the ten-and-a-half material sense bases. "Accumulation" means arising. "That is production of materiality" means whatever is the accumulation of sense bases that are arising again and again, that itself is called the production of materiality; the meaning is growth. "Whatever is production of materiality, that is continuity of materiality" means whatever is the growth of materialities thus produced, beyond that, at the time of occurrence, that is called the continuity of materiality; the meaning is occurrence. For in a well dug on a riverbank, the time of water rising up is like accumulation, that is, arising; the time of being full is like production, that is, growth; the time of overflowing and flowing is like continuity, that is, occurrence - thus it should be understood.

What then is stated by this? By the sense base, accumulation is stated; by accumulation, the sense base is stated. Only accumulation is stated, only the sense base is stated. And what further is stated by this? The accumulation, production, arising and growth of the four-continuity materialities are stated. For in meaning, both of these are merely designations for birth-materiality itself. However, having made the summary teaching of production and continuity by way of the diversity of aspects and according to those to be guided, since here there is no difference in meaning, therefore in the exposition it is said: "Whatever is the accumulation of

sense bases, that is production of materiality; whatever is production of materiality, that is continuity of materiality."

And since both of these are merely designations for birth-materiality itself, therefore here production of materiality has the characteristic of accumulation, the function of causing materialities to emerge from the past, the manifestation of handing over or the manifestation of the state of fullness, and the proximate cause of produced materiality. Continuity of materiality has the characteristic of occurrence, the function of continuance, the manifestation of non-interruption, and the proximate cause of continuing materiality - thus it should be understood.

643. In the description of decay, ageing is by way of growing old; this here is the description of intrinsic nature. The mode of growing old is decaying. The three beginning with "broken teeth" are descriptions of function in the passing of time. The last two are descriptions of the natural condition. For this [ageing] is shown by its intrinsic nature through the term "ageing"; therefore this is its description of intrinsic nature. Through the term "decaying," it is shown by its mode; therefore this is its description of mode. By this term "broken teeth," it is shown by the function of producing the state of brokenness in teeth and nails when time has passed. By this term "grey hair," by the function of producing the state of greyness in head hair and body hair. By this term "wrinkled skin," it is shown by the function of producing the state of wrinkling in the skin after the flesh has withered. Therefore these three beginning with "broken teeth" are descriptions of function in the passing of time. By these, the obvious ageing that has become manifest by way of showing these alterations has been shown. Just as the path traversed by water or fire is evident through the scattering and breaking of grass, trees and so on, or through their being burnt, yet that traversed path is not itself the water and so on, even so the path traversed by ageing in teeth and so on by way of broken teeth and so on is evident and can be apprehended even by opening the eyes, yet broken teeth and so on are not themselves ageing. For ageing is not cognisable by the eye.

However, through the terms "deterioration of life span" and "maturing of the faculties," the natural result designated as the decline of life span and the maturing of faculties such as the eye, which becomes manifest precisely with the passing of time, is shown. Therefore these last two should be understood as descriptions of the natural condition. Therein, since the life span of one who has reached old age diminishes, ageing is called "deterioration of life span" by a figure of speech referring to its result. And since the faculties such as the eye, which in youth are very clear and capable of easily apprehending even a subtle object of their own domain, become, when one has reached old age, overripe, disturbed and unclear, incapable of apprehending even a gross object of their own domain, therefore it is called "maturing of the faculties" also by a figure of speech referring to its result.

Now this ageing thus described is altogether of two kinds: obvious and concealed. Therein, ageing in material phenomena is called obvious ageing, because of the seeing of the state of brokenness and so on in teeth and so on. But in immaterial phenomena, ageing is called concealed ageing, because of the non-seeing of such alteration. Again, it is also of two kinds: without interval and with interval. Therein, as in the case of gems, gold, silver, coral, the moon, the sun and so on, and as in the case of living beings in the first decade and so on, and as in the case of non-living

things such as flowers, fruits, sprouts and so on, ageing is called ageing without interval because of the difficulty of discerning the differences in appearance and so on from one moment to the next; the meaning is uninterrupted ageing. But in other cases as aforesaid, because of the easy cognisability of the distinctions of colour and so on at intervals, ageing should be understood as called ageing with interval.

Also in terms of characteristic and so on, it should be understood that decay of materiality has the characteristic of the maturing of matter, the function of leading towards death, the manifestation as the disappearance of newness even while the intrinsic nature has not departed, and the proximate cause is the matter that is maturing, like the staleness of rice.

644. In the exposition of impermanence, "elimination" is by way of going to destruction, "fall" is by way of going to decay, and "breaking up" is by way of breaking apart. Alternatively, since materiality, having reached that, is eliminated, falls away, and breaks apart, therefore "elimination" means "it is eliminated by means of this," "fall" means "it falls away by means of this," and "breaking up" means "it breaks apart by means of this." "Disintegration" is just "breaking up" with the word extended by means of a prefix. "Impermanent" means "not permanent" in the sense of non-existence after having been. The state of that is "impermanence." "Disappearance" means "it disappears herein." For having reached death, materiality disappears, goes out of sight. And not only materiality alone, but all five aggregates as well. Therefore it should be understood that this alone is the characteristic of impermanence of all five aggregates. Beginning with its characteristic, however, it should be understood that impermanence of materiality has the characteristic of disintegration, the function of sinking, the manifestation of destruction and decay, and the proximate cause of materiality that is breaking apart.

Below, birth was taken up and ageing was taken up; in this place, death is taken up. These three states are like enemies with raised swords to these beings. Just as three enemies of a man might wander about seeking an opportunity. Among them, one might say thus: "Let the task of leading him out and taking him into the forest be my burden." The second: "Let the task of striking him down and felling him to the ground when he has gone to the forest be my burden." The third: "Let the task of cutting off his head with a sword from the time he has fallen to the ground be my burden." Such are these states beginning with birth. Birth is like the enemy who leads one out and takes one into the forest, because it causes beings to arise in this and that place. Ageing is like the enemy who strikes down the one gone to the forest and fells him to the ground, because it renders the arisen aggregates weak, dependent on others, and destined for the bed. Death is like the enemy who cuts off the head with a sword of the one fallen to the ground, because it brings about the destruction of the life of the aggregates that have reached ageing.

645. In the exposition of edible food, "it is made into morsels" - thus it is "edible" (kabaḷīkāro). "It is brought" - thus it is "food" (āhāro). The meaning is: "it is swallowed after being made into morsels." Or "it brings matter" - thus too it is "food." Having thus extracted the name by way of its basis, in order to show this again by way of its basis in terms of classification, "cooked rice, food made with flour" and so forth was stated. For the twelve items beginning with cooked rice and ending with molasses are the bases of the food intended here. Roots, fruits and so forth not mentioned in the

canonical text are included under the term "whatever other."

Now, in order to show those roots, fruits and so forth according to their nature, "in whatever country" and so forth was stated. Therein, "to be eaten by mouth" means what is to be consumed, to be eaten with the mouth. "To be chewed by teeth" means what is to be chewed with the teeth. "To be swallowed by throat" means what is to be swallowed down the throat. Now, in order to show that by way of its function, "filling the belly" was stated. For those roots, fruits and so forth, or cooked rice, food made with flour and so forth, when swallowed, fill the belly. This is its function. "By which nutritive essence beings sustain themselves" - having shown above by all the terms the food together with its basis, this was stated now in order to show only the resultant nutritive essence.

But what here is the function of the basis? What is the function of the nutritive essence? Removing danger and sustaining. The basis removes danger but cannot sustain; the nutritive essence sustains but cannot remove danger. Both together are able both to sustain and to remove danger. But what is this danger? The kamma-born fire element. For when there is no basis such as cooked rice and so forth inside the belly, the kamma-born fire element, having arisen, seizes the stomach lining and causes one to say "I am hungry, give me food." At the time of eating, it releases the stomach lining and seizes the basis. Then the being becomes single-pointed.

Just as a shadow-demon, having seized one who has entered a shadow, having bound him with a divine chain and rejoicing in his own abode, comes at the time of hunger and bites him on the head. He, being bitten, cries out. Hearing that cry, thinking "there is one who has come to suffering here," people come from here and there. He seizes those who come, devours them, and rejoices in his abode. This should be understood as comparable in this way. For the kamma-born fire element is like the shadow-demon; the stomach lining is like the being bound and placed with a divine chain; the basis such as cooked rice and so forth is like the people who come again; the seizing of the stomach lining by the kamma-born fire element released from the basis is like descending and biting on the head; the time of saying "give me food" is like the time of crying out of the one bitten; the single-pointedness of mind when the kamma-born fire element releases the stomach lining and seizes the basis is like the time of rejoicing in the abode after seizing and devouring those who come by that signal.

Therein, when the material basis is coarse, the nutritive essence is weak. When it is subtle, it is strong. For having eaten millet-rice and the like, one becomes hungry in just a moment. For one who has drunk ghee and the like, even for a whole day food is not desired. And here, the coarseness and subtlety should be understood by comparison with one another. For with reference to the food of crocodiles, the food of peacocks is subtle. Crocodiles, it is said, swallow stones. And those, having reached their bellies, dissolve. Peacocks eat living beings such as snakes, scorpions, and so on. But with reference to the food of peacocks, the food of hyenas is subtle. They, it is said, eat horns and bones that have been discarded for three years. And those, merely moistened by their saliva, become soft like tuber roots. Compared with the food of hyenas too, the food of elephants is subtle. For they eat various tree branches and so on. Compared to the food of elephants, the food of gayals, elks, deer, and so

on is subtle. They, it is said, eat sapless leaves and so on of various trees. Compared to their food too, the food of cattle is subtle. They eat fresh and dry grass. Compared with their food too, the food of hares is subtle. Compared to the food of hares, the food of birds is subtle. Compared to the food of birds, the food of borderland dwellers is subtle. Compared to the food of borderland dwellers, the food of village headmen is subtle. Compared to the food of village headmen, the food of kings, royal ministers, and chief ministers is subtle. Compared to their food too, the food of a universal monarch is subtle. Compared to the food of a universal monarch, the food of terrestrial gods is subtle. Compared to the food of terrestrial gods, the food of the gods ruled by the four great kings is subtle. Thus it should be elaborated up to the food of the Paranimmitavasavattī deities. But their food has reached the conclusion that it is just subtle.

Also in terms of characteristic and so forth, edible food should be understood as having nutritive essence as its characteristic, bringing of matter as its function, sustaining as its manifestation, and the material basis that is to be brought as a morsel as its proximate cause.

646. In the exposition of non-derived matter: just as derived matter is itself derived, and is not derived by another, so this is not itself derived - thus it is non-derived.

647. "To be touched" means tangible object. The meaning is: to be known by touching. "Tangible object" and "that" and "sense base" - thus "touch sense base." "Water" and "that" and "element" in the sense of being devoid of a being and empty by intrinsic nature - thus "water element." Now, since three kinds of matter are to be known by touching, in order to analyse and show them, he said "What is that matter which is the touch sense base?" Beginning with "the solid element" etc. Therein, the solid element has the characteristic of hardness, the function of supporting, and the manifestation of receiving. The heat element has the characteristic of hotness, the function of maturing, and the manifestation of producing softness. The air element has the characteristic of distension, the function of causing movement, and the manifestation of conveying. But the former, the "water element," has the characteristic of trickling, the function of intensifying, and the manifestation of holding together. And herein, each one should be understood as having the remaining three as its proximate cause.

"Hard" means stiff. "Soft" means not stiff. "Smooth" means polished. "Rough" means coarse. "Pleasant contact" means a desirable tangible object that is a condition for pleasant feeling. "Unpleasant contact" means an undesirable tangible object that is a condition for painful feeling. "Heavy" means weighty. "Light" means not weighty; the meaning is buoyant. And here, by the terms "hard, soft, smooth, rough, heavy, light," only the solid element is analysed. Even in the suttas, the statement "When this body is accompanied by life, accompanied by heat, and accompanied by consciousness, then it is lighter, softer, and more workable" is said with reference to the solid element that has become light and soft.

But by the pair of terms "pleasant contact" and "unpleasant contact," all three great elements are analysed. For the solid element can be of pleasant contact and also of unpleasant contact. Likewise the heat element and the air element. Therein, the solid element of pleasant contact, when a young person with soft and tender hands

massages the feet, enjoying it again and again, causes one to say "Massage, dear one, massage, dear one." The heat element of pleasant contact, when in cold weather a pan of embers is brought and warms the body, enjoying it again and again, causes one to say "Warm me, dear one, warm me, dear one." The air element of pleasant contact, when in hot weather a young person endowed with skill fans with a fan, enjoying it again and again, causes one to say "Fan, dear one, fan, dear one." But when a young person with stiff hands massages the feet, it is as if the bones are being broken. That one too reaches the point of being told "Go away." When in hot weather a pan of embers is brought, one has to say "Take it away." When in cold weather one fans with a fan, one has to say "Go away, do not fan." Thus should be understood the pleasant contact nature and unpleasant contact nature of these.

However, the thirteen sections stated by the method beginning with "whatever tangible object is non-manifest and impinging," adorned with four methods each, should be understood in the same way as stated above regarding the form sense base and so forth.

But do these three great elements come into range all at once or not? They do come. Having thus come, do they impinge upon the body-sensitivity or not? They do impinge. Does body-consciousness arise by making all of them an object at one stroke or not? It does not arise. For the making of an object occurs either by way of advertizing or by way of predominance.

Therein, firstly by way of advertizing: when a bowl filled with rice is brought and one takes a single grain of rice and examines whether it is hard or soft, although there is also the heat element and the air element therein, one adverts only to the earth element. When one lowers one's hand into hot water and examines, although there is also the earth element and the air element therein, one adverts only to the heat element. When in the hot season one opens a window and stands letting the wind strike the body, when a gentle breeze strikes, although there is also the earth element and the heat element therein, one adverts only to the air element. Thus it is called making an object by way of advertizing.

But one who stumbles, or strikes a tree with one's head, or bites on gravel while eating, although there is also the heat element and the air element therein, by way of predominance makes only the earth element an object. Even when stepping on fire, although there is also the earth element and the air element therein, by way of predominance one makes only the heat element an object. When a strong wind strikes the ear-drum and causes deafness, although there is also the earth element and the heat element therein, by way of predominance one makes only the air element an object.

Even when making any element an object, body-consciousness does not arise at one stroke. When one is pierced by a bundle of needles, the body is impinged upon at one stroke. But wherever the body-sensitivity is concentrated, there body-consciousness arises. Wherever the friction of impingement is strong, there it arises first. When a wound is being cleaned with a cock's feather, fibre by fibre it impinges upon the body-sensitivity. But wherever the sensitivity is concentrated, there indeed body-consciousness arises. Thus it makes an object by way of predominance. And body-consciousness arises precisely by way of predominance.

But how does the transition of consciousness from one object occur? It occurs in two ways - either by inclination or by the intensity of the sense object. For in the worship of monasteries and so forth, one who has gone with the inclination "I shall pay homage to those various shrines and images, and I shall look at the plaster-work and paintings," having paid homage to or seen one, directing the mind to paying homage to or seeing another, goes indeed to pay homage and to see; thus it is called transitioning by inclination.

But even while standing looking at a great shrine comparable to the peak of Mount Kelāsa, when subsequently all musical instruments are played, one relinquishes the visible object and transitions to the sound object. When pleasant-smelling flowers or fragrances are brought, one relinquishes the sound object and transitions to the odour object. Thus it is called transitioning by the intensity of the sense object.

651. In the exposition of the liquid element, "liquid" is a description of its own nature. "Having the nature of liquid" is just liquid itself. "Cohesion" is by way of cohesiveness; "having the nature of cohesion" is just cohesion itself. "The binding quality of matter" means the state of binding of material form consisting of the earth element and so on. For the liquid element binds together and makes bound such things as lumps of iron and so on. Because they are bound by it, they are called bound. The same method applies also to rocks, mountains, palm trunks, elephant tusks, cow horns, and so on. For all of these are bound together and made bound by the liquid element alone. They are bound precisely because they are bound by the liquid element.

But does the earth element serve as a support for the remaining elements or not? If it does, does it do so by touching or without touching? Or does the liquid element, when binding the remaining elements, bind them by touching or without touching? Firstly, the earth element serves as a support for the liquid element without touching, but for the fire element and the air element by touching. The liquid element, however, binds the earth element as well as the fire and air elements without touching. If it were to bind by touching, it would be the tangible sense base.

The same method applies to the fire element and the air element in performing their respective functions with regard to the remaining elements. For the fire element matures the earth element by touching it. But it does not become hot when maturing. If it were to become hot when maturing, it would have the characteristic of heat. However, it heats the liquid element without touching it. Even when heating, it does not become hot and heat. If it were to become hot and heat, it would have the characteristic of heat. But it heats the air element by touching it. Even when heating, it does not become hot and heat. If it were to become hot and heat, it would have the characteristic of heat. The air element supports the earth element by touching it, and likewise the fire element; but it supports the liquid element without touching it.

When sugarcane juice is boiled and lumps of jaggery are being made, does the liquid element become hard or not? It is not. For it has the characteristic of trickling. The earth element has the characteristic of hardness. But the liquid, being diminished, has come to have a predominance of the earth element. For it abandons its state of remaining in the form of liquid, but does not abandon its characteristic. Even when a lump of jaggery dissolves, the earth element does not dissolve. For the earth element has the characteristic of hardness, and the liquid element has the characteristic of

trickling. But the earth element, being diminished, comes to have a predominance of the liquid element. It abandons its state of remaining in the form of a lump, but does not abandon its characteristic. For there is only change of state of the four great elements, there is no change of characteristic. The absence of that is illustrated by the Sutta on the Impossible Supposition. For this was said:

"There could be, Ānanda, an alteration of the four great elements, of the earth element... etc. of the wind element; but there would never be an alteration of a noble disciple endowed with unwavering confidence in the Buddha."

For the meaning here is this: Ānanda, the earth element, characterised by hardness, could transform and become the liquid element, characterised by flowing, but for a noble disciple there is no such alteration. Thus here the supposition of an impossibility has been introduced.

652. In the expositions of clung-to matter and so forth that follow hereafter, the meaning of the terms "clung-to" and so forth should be understood in the same manner as stated in the Mātikā discussion. The eye sense base and so forth have already been explained in detail above. However, we shall state only what is distinctive in each case.

In the exposition of clung-to matter, to begin with, the eye sense base and so forth are mentioned because they are exclusively clung-to. But since the visible form sense base and so forth are sometimes clung-to and sometimes not clung-to, they are first shown in brief by the phrase "or whatever other," and then explained in detail by the method beginning with "due to action having been done - the visible form sense base." The meaning in all the remaining sections should be understood by this method.

But why are ageing and impermanence not included in both the expositions of "due to action having been done" and "not due to action having been done," but included only in the expositions of not-clung-to and so forth? Here, in the phrase "not due to action having been done," what is included is that which arises from conditions other than kamma. In the phrase "due to action having been done," only that which arises from kamma is included. And these two kinds of matter arise neither from kamma nor from any other condition that generates matter; therefore they are not included. And their non-arising will become clear later on. However, in the sections on not-clung-to and so forth, by the mere inclusion under not-clung-to and so forth, origination from kamma and so forth is rejected, but origination from other conditions is not thereby permitted. Therefore, they should be understood as included therein.

666. In the description of consciousness-originated matter, "bodily intimation, verbal intimation" - this pair is stated because they are discerned in dependence upon primary elements that are exclusively consciousness-originated. In the ultimate sense, however, the primary elements that serve as their support are themselves consciousness-originated, because they are dependent upon them. Just as the ageing and death of impermanent matter is called impermanent, so too this has come to be called consciousness-originated.

668. In the exposition of that which is concomitant with consciousness too, the same method applies. Only this pair is stated because only these are discernible as long as consciousness is present. However, this does not arise together with consciousness as the great elements do, or as volition and the like do.

670. The same method applies also regarding being consecutive to consciousness. Because these two are discernible only as long as consciousness is present, they are said to be "consecutive to consciousness."

674. "Gross" means coarse because of being the basis and object, and because it is to be apprehended by way of impingement. "Subtle" should be understood by the reverse of what has been stated.

676. "Far" means that because it cannot be apprehended by way of impingement, due to its nature of being difficult to know, even what is situated nearby is far. The other, however, because it can be apprehended by way of impingement, due to its nature of being easy to know, even what is situated far away is near. The expositions of the eye-base and so forth should be understood in detail in the same manner as stated above. This, for now, is merely the distinction in the twofold classification of matter. The threefold classification is of obvious meaning.

Explanation of the Description of Fours

966. At the conclusion of the fourfold classification, since there is no subdivision of the last term among seen and so on, without making a question from the beginning, it was stated "the visible form sense base is seen, the sound sense base is heard" and so on. Therein, the visible form sense base came to be called 'seen' because it can be seen by looking with the eye. The sound sense base came to be called 'heard' because it can be known by hearing with the ear. The triad beginning with the odour sense base came to be called 'sensed' in the sense of being knowable by cognising, since it is to be apprehended by reaching it through the nose, tongue, and body. It is also said to be called 'sensed' because it is the cause for the arising of consciousness upon contact. However, since all matter is to be known by mind-consciousness, it came to be called 'cognised by the mind.'

Explanation of the Description of Fives

967. In the exposition of the fivefold collection, "hard" means rigid. "Rough" is just rough-natured; the meaning is coarse. The other two are also descriptions of their own nature. "Internal" means one's own internal. "External" means exterior. "Clung-to" does not mean only kamma-originated. However, this is a designation for the body-octad without distinction. For whether the body-octad is clung-to or not clung-to, all of it is indeed called clung-to by virtue of being taken up, grasped, and clung to.

969. "Having the nature of heat" means the characteristic of hotness found in all forms of heat, or heat itself having reached the state of heat is "having the nature of heat." "Warmth" means the condition of warmth. "Having the nature of warmth" means having reached the state of warmth. This is indeed the name for the condition of warmth. "Hotness" means intense warmth. Hotness itself having reached the state of hotness is "having the nature of hotness."

970. It is air by way of blowing. "Having the nature of air" means having gone to the state of air, being just air. "The state of obstinacy" means the state of being stiffened of matter, as in the case of blue lotus stalks and bark and so forth that are filled with wind.

Explanation of the Description of Sixes and So Forth

972-973. Since there is no difference in the concluding term among the three groups beginning with the sixfold classification, the exposition was made without questioning from the very beginning. Therein, "cognisable by eye" means that which can be known by eye-consciousness, etc. "Cognisable by mind" means that which can be known by mind-consciousness. "Cognisable by mind-element" means that which can be known by the threefold mind-element. Here, regarding "all matter," since there is not even a single form that cannot be known by the mind-consciousness-element, therefore "all matter" is stated. For the Perfectly Enlightened One, having attained the Abhidhamma, there is no instance where a method was not applied in a place where it was fitting to apply a method. And this is indeed a fitting place to apply a method, since there is no single form that cannot be known by the mind-consciousness-element; therefore, applying the method, he said "all matter."

974. "Of pleasant contact" means a condition for the obtaining of pleasant feeling. "Of unpleasant contact" means a condition for the obtaining of unpleasant feeling. Here too, this method is given because of the existence of pleasure and pain with a tangible object as its object.

Explanation of the Description of Nines and So Forth

975. In the set of nine, however, the method was given by way of the existence of faculty-matter. In the set of ten, the method was given by way of that same matter being with-impact and without-impact. In the set of eleven, ten and a half sense bases were analysed. Their exposition sections should be understood in detail according to the method stated below. The remainder is of manifest meaning everywhere.

Miscellaneous Discussion

For the purpose of non-confusion regarding these types of matter, the consolidation, origination, the perfected and the conditioned - this should be understood as the 'miscellaneous section'.

Therein, 'consolidation' means that all this matter, by way of consolidation, the eye base, etc. nutriment consisting of edible food, the tangible-object base, and the water element - amounts to a count of twenty-five. That, together with heart-base matter, should be understood as a count of twenty-six. Apart from these, there is no other matter. Some, however, say that there exists a sloth-matter. They should be refuted by citing such passages as "Surely you are a sage, a Fully Enlightened One, there are no hindrances in you" and stating that there is no such thing as sloth-matter. Others say that together with strength-matter there are twenty-seven, together with cohesion-matter twenty-eight, together with birth-matter twenty-nine, and together with disease-matter thirty types of matter. They too should be rejected by showing the separate non-existence of those. For when the wind element has been included,

strength-matter is already included; there is no other strength-matter. By the water element, cohesion-matter is included; by integration and continuity, birth-matter is included; when decay and impermanence have been included, disease-matter is already included. There is no other disease-matter. Whatever affliction such as ear-disease and so forth, that is merely an element arisen from unsuitable conditions. There is no other disease therein - thus by consolidation there are only twenty-six types of matter.

'Origination' means: how many types of matter have how many originations? Ten have one origination, one has two originations, three have three originations, nine have four originations, and two do not originate from anything.

Therein, eye-sensitivity, etc. life-faculty - these eight exclusively originate from kamma alone. The pair of bodily intimation and verbal intimation exclusively originate from mind - thus ten are called 'of one origination'. Sound originates from temperature and from mind - thus one is called 'of two originations'. Therein, non-sentient sound originates from temperature, and sentient sound from mind. The triad of lightness and so forth, however, originates from temperature, mind and nutriment - thus three are called 'of three originations'. The remaining nine types of matter originate from those three and also from kamma, thus from four - thus nine are called 'of four originations'. Decay and impermanence, however, do not originate from even one of these - thus two 'do not originate from anything'. Why? Because they are not born. For these are not born. Why? Because they are the maturing and breaking up of what is born. For arisen matter decays and breaks up - this indeed must be accepted. For neither arisen matter nor arisen mind is seen to be imperishable. As long as it does not break up, that is its maturing - this is established. 'Because they are the maturing and breaking up of what is born' means: if they were to be born, they too would have maturing and breaking up. But maturing does not itself mature, nor does breaking up itself break up - therefore, because they are the maturing and breaking up of what is born, this pair is not born.

Therein one might ask - just as in the expositions beginning with "because of the doing of kamma," by the statement "the growth of matter, the continuity of matter," it is accepted that "birth" is born, so too let "maturation" mature and let "dissolution" dissolve. "It is not accepted therein that 'birth is born.' But for those states that are produced by kamma and so forth, because of their being the coming-into-existence, the conventional usage of being conditioned by that is allowed for birth. But in the ultimate sense, birth is not born. For birth is merely the coming-into-existence of that which is being born."

Therein one might ask - "Just as birth, being the coming-into-existence of those states, obtains the conventional usage of being conditioned by that and the conventional usage of coming-into-existence, so too let maturation and dissolution, being the maturation and dissolution of those states, obtain the conventional usage of being conditioned by that and the conventional usage of coming-into-existence. Thus it should be said that this pair too is originated by kamma and so forth."

"Maturation and dissolution do not obtain that conventional usage. Why? Because of their non-existence at the moment of the efficacy of the generative conditions. For the efficacy of the generative conditions is only at the moment of arising of the state to be produced, and not beyond that. And birth, being discernible at the moment of

the state produced by those conditions, obtains the conventional usage of being conditioned by that and the conventional usage of coming-into-existence, because of its existence at that moment; but not the other two, because of their non-existence at that moment" - thus it should be said that "this is not born." If it be said that because of the statement "Ageing-and-death, monks, is impermanent, conditioned, dependently arisen," this pair too is born - no, because it is taught in a figurative sense. For therein, because ageing-and-death belongs to dependently arisen states, it is said to be figuratively "dependently arisen."

"If so, then since this is unborn, it does not exist, like a hare's horn; or it is permanent, like nibbāna" - if it be said thus - no, because its occurrence is dependent on a support; for when the supports such as earth and so forth exist, the triad of birth and so forth is discerned, therefore it does not not exist. And when those are absent, it is not discerned, therefore it is not permanent. And it was said precisely to counter this attachment - "Ageing-and-death, monks, is impermanent, conditioned, dependently arisen." By such methods and others, it should be understood that those two kinds of matter are not originated by anything.

Furthermore, regarding "origination," there is also this other meaning. Its schedule is as follows - "kamma-born, kamma-conditioned, originated by the temperature conditioned by kamma; nutriment-originated, nutriment-conditioned, originated by the temperature conditioned by nutriment; temperature-originated, temperature-conditioned, originated by the temperature conditioned by temperature; consciousness-originated, consciousness-conditioned, originated by the temperature conditioned by consciousness."

Therein, the eightfold matter beginning with eye-sensitivity together with the heart-base is called "kamma-born." Such things as head-hair, body-hair, elephant tusks, horse-tail hair, yak-tail hair and so forth are called "kamma-conditioned." Such things as the wheel-treasure, the parks and mansions of deities and so forth are called "originated by the temperature conditioned by kamma."

The pure octad originated from nutriment is called "nutriment-originated." Physical nutriment is a condition for both continuities of matter - for that which is nutriment-originated and for that which is kamma-born. It is a condition by being a producer for the nutriment-originated, and a condition by being a sustainer for the kamma-born - this kamma-born matter sustained by nutriment is called "nutriment-conditioned." For one who has consumed unsuitable food and goes out into the sun, moles, dark spots, leprosy and the like arise - this is called "nutriment-conditioned-temperature-originated."

The pure octad originated from temperature is called "temperature-originated." The temperature in that produces another octad - this is called "temperature-conditioned." The temperature in that too produces another octad - this is called "temperature-conditioned-temperature-originated." Thus it can produce only three continuities. Not beyond that. It is fitting to illustrate this meaning even with what is not clung to. A rain cloud is temperature-originated. Streams of rain are temperature-conditioned. When it has rained, seeds sprout, the earth releases fragrance, the mountains appear blue, the ocean swells - this is called temperature-conditioned-temperature-originated.

The pure octad originated from consciousness is called "consciousness-originated."
"Subsequently arisen mental and mental-concomitant states are a condition for this
previously arisen body by way of post-nascence condition" - this is called
"consciousness-conditioned." In the sky, in mid-air, one displays an elephant, displays
a horse, displays a chariot, and displays various military formations - this is called
"consciousness-conditioned-temperature-originated."

"Completed": fifteen kinds of matter are called completed, ten are called
uncompleted. "If they were uncompleted, they would be unconditioned." "The bodily
alteration of those very kinds of matter is called 'bodily intimation,' the vocal
alteration is called 'vocal intimation,' an opening, a gap, is called 'the space element,'
the state of lightness is called 'lightness,' the state of softness is called 'malleability,'
the state of wieldiness is called 'wieldiness,' production is called 'material growth,'
occurrence is called 'continuity,' the mode of decay is called 'ageing,' the mode of
ceasing to exist after having been is called 'impermanence.' All that is completed is
indeed conditioned."

Of the Atthasālinī, the Commentary on the Dhammasaṅgaṇī

the commentary on the section on form is finished.



ABOUT THIS TRANSLATION

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