

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

02. The Book of Analysis (02. Vibhaṅgapāḷi)

3. Analysis of Elements (3. Dhātuvibhaṅgo)

[Vb 3, PTS 82-98]



PaliVerse

02. The Book of Analysis

3. Analysis of Elements

1. The Suttanta Classification

172. Six elements - the solid element, the liquid element, the heat element, the air element, the space element, the consciousness element.

173. Therein, what is the solid element? The solid element is twofold - there is internal, there is external. Therein, what is the internal solid element? Whatever internally, individually, is hard, solidified, hardness, the state of being hard, internally grasped, as follows - head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, or whatever else there is internally, individually, that is hard, solidified, hardness, the state of being hard, internally grasped - this is called 'the internal solid element'.

Therein, what is the external solid element? Whatever externally is hard, solidified, hardness, the state of being hard, externally not clung-to, as follows - iron, copper, tin, lead, silver, pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, cat's eye gems, grass, wood, gravel, potsherds, ground, rocks, mountains, or whatever else there is externally that is hard, solidified, hardness, the state of being hard, externally not clung-to - this is called 'the external solid element'. Both the internal solid element and the external solid element, having collected that together, having summarised it - this is called 'the solid element'.

174. Therein, what is the liquid element? The liquid element is twofold - there is internal, there is external. Therein, what is the internal liquid element? Whatever internally, individually, is liquid, having the nature of liquid, cohesion, having the nature of cohesion, the binding quality of matter, internally grasped, as follows - bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine, or whatever else there is internally, individually, that is liquid, having the nature of liquid, cohesion, having the nature of cohesion, the binding quality of matter, internally grasped - this is called 'the internal liquid element'.

Therein, what is the external liquid element? Whatever externally is liquid, having the nature of liquid, cohesion, having the nature of cohesion, the binding quality of matter, externally not clung-to, as follows - root flavour, trunk flavour, bark flavour, leaf flavour, flower flavour, fruit flavour, milk, curds, ghee, butter, oil, honey, molasses, or terrestrial waters or those in the sky, or whatever else there is externally that is liquid, having the nature of liquid, cohesion, having the nature of cohesion, the binding quality of matter, externally not clung-to - this is called 'the external liquid element'. Both the internal liquid element and the external liquid element, having collected that together, having summarised it - this is called 'the liquid element'.

175. Therein, what is the heat element? The heat element is twofold - there is internal, there is external. Therein, what is the internal heat element? Whatever internally, individually, is heat, having the nature of heat, warmth, having the nature of warmth, hotness, having the nature of hotness, internally grasped, as follows - that by which one is warmed, that by which one ages, that by which one is consumed, that by which what is eaten, drunk, chewed, and tasted is properly digested, or whatever else there is internally, individually, that is heat, having the nature of heat, warmth, having the nature of warmth, hotness, having the nature of hotness, internally grasped - this is called 'the internal heat element'.

Therein, what is the external heat element? Whatever externally is heat, having the nature of heat, warmth, having the nature of warmth, hotness, having the nature of hotness, externally not clung-to, as follows - wood fire, straw fire, grass fire, cow-dung fire, chaff fire, refuse fire, lightning, heat of fire, heat of the sun, heat of an accumulation of wood, heat of an accumulation of grass, heat of an accumulation of grain, heat of an accumulation of goods, or whatever else there is externally that is heat, having the nature of heat, warmth, having the nature of warmth, hotness, having the nature of hotness, externally not clung-to - this is called 'the external heat element'. Both the internal heat element and the external heat element, having collected that together, having summarised it - this is called 'the heat element'.

176. Therein, what is the air element? The air element is twofold - there is internal, there is external. Therein, what is the internal air element? Whatever internally, individually, is air, having the nature of air, the state of obstinacy of matter, internally grasped, as follows - upward-moving winds, downward-moving winds, winds in the belly, winds in the abdomen, winds that course through the limbs, cutting winds, razor winds, lotus-plucking winds, in-breath, out-breath, thus, or whatever else there is internally, individually, that is air, having the nature of air, the state of obstinacy of matter, internally grasped - this is called 'the internal air element'.

Therein, what is the external air element? Whatever externally is air, having the nature of air, the state of obstinacy of matter, externally not clung-to, as follows - eastern winds, western winds, northern winds, southern winds, dusty winds, dust-free winds, cold winds, hot winds, slight winds, exceeding winds, dark winds, high-altitude winds, wing winds, supañña winds, palm-fan winds, fanning winds, or whatever else there is externally that is air, having the nature of air, the state of obstinacy of matter, externally not clung-to - this is called 'the external air element'. Both the internal air element and the external air element, having collected that together, having summarised it - this is called 'the air element'.

177. Therein, what is the space element? The space element is twofold - there is internal, there is external. Therein, what is the internal space element? Whatever internally, individually, is space, having the nature of space, open, having the nature of openness, hollow, having the nature of hollowness, not touched by flesh and blood, internally grasped, as follows - the ear-hole, the nose-hole, the mouth opening, that by which what is eaten, drunk, chewed, and tasted is swallowed, where what is eaten, drunk, chewed, and tasted remains, that by which what is eaten, drunk, chewed, and tasted passes out below, or whatever else there is internally, individually, that is space, having the nature of space, open, having the nature of openness, hollow, having the nature of hollowness, not touched by flesh and blood, internally grasped -

this is called 'the internal space element'.

Therein, what is the external space element? Whatever externally is space, having the nature of space, open, having the nature of openness, hollow, having the nature of hollowness, not touched by the four primary elements, externally not clung-to - this is called 'the external space element'. Both the internal space element and the external space element, having collected that together, having summarised it - this is called 'the space element'.

178. Therein, what is the consciousness element? Eye-consciousness element, ear-consciousness element, nose-consciousness element, tongue-consciousness element, body-consciousness element, mind-consciousness element - this is called "consciousness element".

These are the six elements.

179. There are another six elements - the pleasure element, the pain element, the pleasure element, the displeasure element, the equanimity element, the ignorance element.

180. Therein, what is the pleasure element? Whatever bodily comfort, bodily happiness, comfortable and pleasant feeling born of body-contact, comfortable and pleasant feeling born of body-contact - this is called "pleasure element".

Therein, what is the pain element? Whatever bodily discomfort, bodily pain, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is called "pain element".

Therein, what is the pleasure element? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is called "pleasure element".

Therein, what is the displeasure element? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "displeasure element".

Therein, what is the equanimity element? Whatever mental feeling that is neither comfortable nor uncomfortable, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is called "equanimity element".

Therein, what is the ignorance element? Whatever not knowing, non-seeing, non-full realisation, non-understanding, non-highest enlightenment, non-penetration, non-inclusion, non-thorough investigation, non-equal observation, non-reviewing, non-realisation, dullness, folly, lack of full awareness, delusion, bewilderment, confusion, ignorance, mental flood of ignorance, mental bond of ignorance, underlying tendency to ignorance, prepossession by ignorance, bar of ignorance, delusion, unwholesome root - this is called "ignorance element".

These are the six elements.

181. There are another six elements - sensual element, the element of anger, violence element, renunciation element, non-anger element, non-violence element.

182. Therein, what is the sensual element? Reasoning connected with sensuality, applied thought, thought, absorption, full absorption, directing of mind, wrong thought - this is called the sensual element. From below, making the Avīci hell the limit, from above, including the gods who control what is created by others, whatever in this interval are the aggregates, elements, and sense bases that frequent here and are included here - materiality, feeling, perception, activities, consciousness - this is called "the sensual element".

Therein, what is the element of anger? Reasoning connected with anger, applied thought, etc. wrong thought - this is called "the element of anger". Or regarding the ten grounds of resentment, resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is called "the element of anger".

Therein, what is the violence element? Reasoning connected with violence, applied thought, etc. wrong thought - this is called "the violence element". Here a certain one harasses beings with the hand or with a clod or with a stick or with a knife or with a rope or with some other thing, whatever such harassing, vexing, hurting, injuring, angering, enraging, injuring others - this is called "the violence element".

Therein, what is the renunciation element? Reasoning connected with renunciation, applied thought, etc. right thought - this is called "the renunciation element". All wholesome mental states are "the renunciation element".

Therein, what is the non-anger element? Reasoning connected with non-anger, applied thought, etc. right thought - this is called "the non-anger element". Whatever friendliness towards beings, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "the non-anger element".

Therein, what is the non-violence element? Reasoning connected with non-violence, applied thought, thought, absorption, full absorption, directing of mind, right thought - this is called "the non-violence element". Whatever compassion towards beings, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "the non-violence element".

These are the six elements.

Thus these three sets of six, having collected them together, having summarised them, are eighteen elements.

The Discourse Analysis.

2. The Abhidhamma Classification

183. Eighteen elements - eye-element, material element, eye-consciousness element, ear-element, sound element, ear-consciousness element, nose element, odour element, nose-consciousness element, tongue-element, flavour element, tongue-consciousness element, body element, touch element, body-consciousness element, mind-element, element of phenomena, mind-consciousness element.

184. Therein, what is the eye-element? Whatever eye is sensitive matter derived from the four primary elements, etc. that is the empty village - this is called "eye-element".

Therein, what is the material element? Whatever matter is derived from the four primary elements, radiance of colour, etc. that is the material element - this is called "material element".

Therein, what is the eye-consciousness element? Dependent on the eye and forms, there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding eye-consciousness element - this is called "eye-consciousness element".

Therein, what is the ear-element? Whatever ear is sensitive matter derived from the four primary elements, etc. that is the empty village - this is called "ear-element".

Therein, what is the sound element? Whatever sound is derived from the four primary elements, non-manifest, impinging, etc. that is the sound element - this is called "sound element".

Therein, what is the ear-consciousness element? Dependent on the ear and sounds, there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding ear-consciousness element - this is called "ear-consciousness element".

Therein, what is the nose element? Whatever nose is sensitive matter derived from the four primary elements, etc. that is the empty village - this is called "nose element".

Therein, what is the odour element? Whatever odour is derived from the four primary elements, non-manifest, impinging, etc. that is the odour element - this is called "odour element".

Therein, what is the nose-consciousness element? Dependent on the nose and odours, there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding nose-consciousness element - this is called "nose-consciousness element".

Therein, what is the tongue-element? Whatever tongue is sensitive matter derived from the four primary elements... etc. that is the empty village - this is called "tongue-element".

Therein, what is the flavour element? Whatever flavour is derived from the four primary elements, non-manifest, impinging... etc. that is the flavour element - this is called "flavour element".

Therein, what is the tongue-consciousness element? Dependent on the tongue and flavours, there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding tongue-consciousness element - this is called "tongue-consciousness element".

Therein, what is the body element? Whatever body is sensitive matter derived from the four primary elements... etc. that is the empty village - this is called "body element".

Therein, what is the touch element? The solid element... etc. that is the touch element - this is called "touch element".

Therein, what is the body-consciousness element? Dependent on the body and tangible objects, there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding body-consciousness element - this is called "body-consciousness element".

Therein, what is the mind-element? When the eye-consciousness element has arisen and ceased, immediately thereafter there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-element; from the ear-consciousness element... etc. from the nose-consciousness element, etc. from the tongue-consciousness element... etc. when the body-consciousness element has arisen and ceased, immediately thereafter there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-element; or else the first attentiveness to all phenomena, there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-element - this is called "mind-element".

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

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

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

Therein, what is the aggregate of mental activities? The aggregate of mental activities in one way - associated with consciousness. The aggregate of mental activities in two ways - there is root, there is non-root. The aggregate of mental activities in three ways - there is wholesome, there is unwholesome, there is

indeterminate, etc. thus the aggregate of mental activities is tenfold, etc. thus the aggregate of mental activities in many ways - This is called the aggregate of mental activities.

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

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

Therein, what is the mind-consciousness element? Having arisen from the eye-consciousness element and ceased immediately after, the mind-element arises; having arisen from the mind-element and ceased immediately after, there arises consciousness, mind, mental state, etc. the corresponding mind-consciousness element; from the ear-consciousness element... etc. from the nose-consciousness element, etc. from the tongue-consciousness element... etc. having arisen from the body-consciousness element and ceased immediately after, the mind-element arises; having arisen from the mind-element too and ceased immediately after, there arises consciousness, mind, mental state, etc. the corresponding mind-consciousness element; dependent on the mind and mental phenomena, there arises consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is called "the mind-consciousness element".

The Higher Teaching Analysis.

3. The Question Section

Eighteen elements - eye-element, material element, eye-consciousness element, ear-element, sound element, ear-consciousness element, nose element, odour element, nose-consciousness element, tongue-element, flavour element, tongue-consciousness element, body element, touch element, body-consciousness element, mind-element, element of phenomena, mind-consciousness element.

186. Of the eighteen elements, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

187. Sixteen elements are indeterminate. Two elements may be wholesome, may be unwholesome, may be indeterminate. Ten elements are not to be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling". Five elements are associated with neither-unpleasant-nor-pleasant feeling. The body-consciousness element may be associated with pleasant feeling, may be associated with unpleasant feeling. The mind-consciousness element may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling. The element of phenomena may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-

pleasant feeling, may not be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling".

Ten elements are states that are neither resultant nor have resultant quality. Five elements are resultant. The mind-element may be resultant, may be a state that is neither resultant nor has resultant quality. Two elements may be resultant, may be states that have resultant quality, may be states that are neither resultant nor have resultant quality.

Ten elements are clung-to and subject to clinging. The sound element is not clung-to but subject to clinging. Five elements may be clung-to and subject to clinging, may be not clung-to but subject to clinging. Two elements may be clung-to and subject to clinging, may be not clung-to but subject to clinging, may be neither clung-to nor subject to clinging.

Sixteen elements are undefiled but subject to defilement. Two elements may be defiled and subject to defilement, may be undefiled but subject to defilement, may be undefiled and not subject to defilement. Fifteen elements are without applied and sustained thought. The mind-element is with applied and sustained thought. The mind-consciousness element may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought. The element of phenomena may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought, may not be said - "with applied and sustained thought", nor "without applied but sustained thought only", nor "without applied and sustained thought". Ten elements are not to be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity". Five elements are accompanied by equanimity. The body-consciousness element is not accompanied by rapture, may be accompanied by pleasure, is not accompanied by equanimity, may not be said - "accompanied by pleasure". Two elements may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity, may not be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity".

Sixteen elements are to be abandoned neither by seeing nor by meditative development. Two elements may be to be abandoned through vision, may be to be abandoned by meditative development, may be to be abandoned neither by seeing nor by meditative development. Sixteen elements are connected with a root to be abandoned neither by seeing nor by meditative development. Two elements may be connected with a root to be abandoned through vision, may be connected with a root to be abandoned by meditative development, may be connected with a root to be abandoned neither by seeing nor by meditative development. Sixteen elements are leading to neither accumulation nor to non-accumulation. Two elements may be leading to accumulation, may be leading to non-accumulation, may be leading to neither accumulation nor to non-accumulation. Sixteen elements are neither trainee nor one beyond training. Two elements may be trainee, may be one beyond training, may be neither trainee nor one beyond training.

Sixteen elements are limited. Two elements may be limited, may be exalted, may be immeasurable. Ten elements are without object. Six elements have a limited object. Two elements may have a limited object, may have an exalted object, may have a limitless object, may not be said - "having a limited object", nor "having an exalted object", nor "having a limitless object". Sixteen elements are middling. Two elements may be inferior, may be middling, may be superior. Sixteen elements are undetermined. Two elements may be with fixed course of the wrong path, may be with fixed course of the right path, may be undetermined.

Ten elements are without object. Six elements are not to be said - "having the path as object", nor "connected with the path as root", nor "having path predominance". Two elements may have the path as object, may be connected with the path as root, may have path predominance, may not be said - "having the path as object", nor "connected with the path as root", nor "having path predominance". Ten elements may be arisen, may be subject to arise, may not be said - "un arisen". The sound element may be arisen, may be un arisen, may not be said - "subject to arise". Six elements may be arisen, may be un arisen, may be subject to arise. The element of phenomena may be arisen, may be un arisen, may be subject to arise, may not be said - "arisen", nor "un arisen", nor "subject to arise".

Seventeen elements may be past, may be future, may be present. The element of phenomena may be past, may be future, may be present, may not be said - "past", nor "future", nor "present". Ten elements are without object. Six elements have a present object. Two elements may have a past object, may have a future object, may have a present object, may not be said - "having a past object", nor "having a future object", nor "having a present object"; may be internal, may be external, may be internal-external.

Ten elements are without object. Six elements may have an internal object, may have an external object, may have an internal-external object. Two elements may have an internal object, may have an external object, may have an internal-external object, may not be said - "having an internal object", nor "having an external object", nor "having an internal-external object". The material element is manifest and impinging. Nine elements are non-manifest and non-impinging. Eight elements are non-manifest and non-impinging.

2. The twos

188. Seventeen elements are not roots. The element of phenomena may be a root, may not be a root. Sixteen elements are rootless. Two elements may be with root, may be rootless. Sixteen elements are rootless. Two elements may be with root, may be rootless. Sixteen elements are dissociated from root. Two elements may be associated with root, may be dissociated from root. Sixteen elements are not to be said - "both roots and with root", nor "with root and not roots". The mind-consciousness element is not to be said - "both a root and with root", may be with root and not a root, may not be said - "with root and not roots". The element of phenomena may be both a root and with root, may be with root and not a root, may not be said - "both roots and with root", nor "with root and not roots". Sixteen elements are not to be said - "both roots and associated with root", nor "associated with root and not roots". The mind-consciousness element is not to be said - "both a

root and associated with root", may be associated with root and not a root, may not be said - "associated with root and not roots". The element of phenomena may be both a root and associated with root, may be associated with root and not a root, may not be said - "both a root and associated with root", nor "associated with root and not roots". Sixteen elements are non-root and rootless. The mind-consciousness element may be non-root with root, may be non-root and rootless. The element of phenomena may be non-root with root, may be non-root and rootless, may not be said - "non-root with root", nor "non-root and rootless".

Seventeen elements are with condition. The element of phenomena may be with condition, may be without condition. Seventeen elements are conditioned. The element of phenomena may be conditioned, may be unconditioned. The material element is manifest. Seventeen elements are non-manifest. Ten elements are impinging. Eight elements are non-impinging. Ten elements are material. Seven elements are immaterial. The element of phenomena may be material, may be immaterial. Sixteen elements are mundane. Two elements may be mundane, may be supramundane; cognisable in some way, not cognisable in some way.

Seventeen elements are non-mental corruptions. The element of phenomena may be mental corruptions, may be non-mental corruptions. Sixteen elements are with mental corruptions. Two elements may be with mental corruptions, may be without mental corruptions. Sixteen elements are dissociated from mental corruptions. Two elements may be associated with mental corruptions, may be dissociated from mental corruptions. Sixteen elements are not to be said - "both mental corruptions and with mental corruptions", "with mental corruptions and not mental corruptions". The mind-consciousness element is not to be said - "both a mental corruption and with mental corruptions", it may be with mental corruptions and not a mental corruption, it may not be said - "with mental corruptions and not a mental corruption". The element of phenomena may be both a mental corruption and with mental corruptions, may be with mental corruptions and not a mental corruption, may not be said - "both a mental corruption and with mental corruptions", nor "with mental corruptions and not a mental corruption".

Sixteen elements are not to be said - "both mental corruptions and associated with mental corruptions", nor "associated with mental corruptions and not mental corruptions". The mind-consciousness element is not to be said - "both a mental corruption and associated with mental corruptions", it may be associated with mental corruptions and not a mental corruption, it may not be said - "associated with mental corruptions and not a mental corruption". The element of phenomena may be both a mental corruption and associated with mental corruptions, may be associated with mental corruptions and not a mental corruption, may not be said - "both a mental corruption and associated with mental corruptions", nor "associated with mental corruptions and not a mental corruption". Sixteen elements are dissociated from mental corruptions but with mental corruptions. Two elements may be dissociated from mental corruptions but with mental corruptions, may be dissociated from mental corruptions and without mental corruptions, may not be said - "dissociated from mental corruptions but with mental corruptions", nor "dissociated from mental corruptions and without mental corruptions".

Seventeen elements are non-mental fetters. The element of phenomena may be a

mental fetter, may be a non-mental fetter. Sixteen elements are subject to mental fetters. Two elements may be subject to mental fetters, may be not subject to mental fetters. Sixteen elements are dissociated from mental fetters. Two elements may be associated with mental fetters, may be dissociated from mental fetters. Sixteen elements are not to be said - "both mental fetters and subject to mental fetters", subject to mental fetters and not mental fetters. The mind-consciousness element is not to be said - "both a mental fetter and subject to mental fetters", it may be subject to mental fetters and not a mental fetter, it may not be said - "subject to mental fetters and not a mental fetter". The element of phenomena may be both a mental fetter and subject to mental fetters, may be subject to mental fetters and not a mental fetter, may not be said - "both a mental fetter and subject to mental fetters", nor "subject to mental fetters and not a mental fetter". Sixteen elements are not to be said - "both mental fetters and associated with mental fetters", nor "associated with mental fetters and not mental fetters". The mind-consciousness element is not to be said - "both a mental fetter and associated with mental fetters", it may be associated with mental fetters and not a mental fetter, it may not be said - "associated with mental fetters and not a mental fetter". The element of phenomena may be both a mental fetter and associated with mental fetters, may be associated with mental fetters and not a mental fetter, may not be said - "both a mental fetter and associated with mental fetters", nor "associated with mental fetters and not a mental fetter". Sixteen elements are dissociated from mental fetters but subject to mental fetters. Two elements may be dissociated from mental fetters but subject to mental fetters, may be dissociated from mental fetters and not subject to mental fetters, may not be said - "dissociated from mental fetters but subject to mental fetters", nor "dissociated from mental fetters and not subject to mental fetters".

Seventeen elements are non-mental knots. The element of phenomena may be a mental knot, may be a non-mental knot. Sixteen elements are subject to mental knots. Two elements may be subject to mental knots, may be not subject to mental knots. Sixteen elements are dissociated from mental knots. Two elements may be associated with mental knots, may be dissociated from mental knots. Sixteen elements are not to be said - "both mental knots and subject to mental knots", they are subject to mental knots and not mental knots. The mind-consciousness element is not to be said - "both a mental knot and subject to mental knots", may be subject to mental knots and not a mental knot, may not be said - "subject to mental knots and not a mental knot". The element of phenomena may be both a mental knot and subject to mental knots, may be subject to mental knots and not a mental knot, may not be said - "both a mental knot and subject to mental knots", nor "subject to mental knots and not a mental knot". Sixteen elements are not to be said - "both mental knots and associated with mental knots", nor "associated with mental knots and not mental knots". The mind-consciousness element is not to be said - "both a mental knot and associated with mental knots", may be associated with mental knots and not a mental knot, may not be said - "associated with mental knots and not a mental knot". The element of phenomena may be both a mental knot and associated with mental knots, may be associated with mental knots and not a mental knot, may not be said - "both a mental knot and associated with mental knots", nor "associated with mental knots and not a mental knot". Sixteen elements are dissociated from mental knots but subject to mental knots. Two elements may be dissociated from mental

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

Seventeen elements are non-mental floods, etc. non-mental bonds, etc. non-mental hindrances. The element of phenomena may be a mental hindrance, may be a non-mental hindrance. Sixteen elements are subject to mental hindrances. Two elements may be subject to mental hindrances, may be not subject to mental hindrances. Sixteen elements are dissociated from mental hindrances. Two elements may be associated with mental hindrances, may be dissociated from mental hindrances. Sixteen elements are not to be said - "both mental hindrances and subject to mental hindrances", they are subject to mental hindrances and not mental hindrances. The mind-consciousness element is not to be said - "both a mental hindrance and subject to mental hindrances", may be subject to mental hindrances and not a mental hindrance, may not be said - "subject to mental hindrances and not a mental hindrance". The element of phenomena may be both a mental hindrance and subject to mental hindrances, may be subject to mental hindrances and not a mental hindrance, may not be said - "both a mental hindrance and subject to mental hindrances", nor "subject to mental hindrances and not a mental hindrance". Sixteen elements are not to be said - "both mental hindrances and associated with mental hindrances", nor "associated with mental hindrances and not mental hindrances". The mind-consciousness element is not to be said - "both a mental hindrance and associated with mental hindrances", may be associated with mental hindrances and not a mental hindrance, may not be said - "associated with mental hindrances and not a mental hindrance". The element of phenomena may be both a mental hindrance and associated with mental hindrances, may be associated with mental hindrances and not a mental hindrance, may not be said - "both a mental hindrance and associated with mental hindrances", nor "associated with mental hindrances and not a mental hindrance". Sixteen elements are dissociated from mental hindrances but subject to mental hindrances. Two elements may be dissociated from mental hindrances but subject to mental hindrances, may be dissociated from mental hindrances and not subject to mental hindrances, may not be said - "dissociated from mental hindrances but subject to mental hindrances", nor "dissociated from mental hindrances and not subject to mental hindrances".

Seventeen elements are non-adherence. The element of phenomena may be adherence, may be non-adherence. Sixteen elements are adhered to. Two elements may be adhered to, may be not adhered to. Sixteen elements are dissociated from adherence. The mind-consciousness element may be associated with adherence, may be dissociated from adherence. The element of phenomena may be associated with adherence, may be dissociated from adherence, may not be said - "associated with adherence", nor "dissociated from adherence". Sixteen elements are not to be said - "both adherence and adhered to", "adhered to but not adherence". The mind-consciousness element is not to be said - "both adherence and adhered to", may be adhered to but not adherence, may not be said - "adhered to but not adherence". The element of phenomena may be both adherence and adhered to, may be adhered to but not adherence, may not be said - "both adherence and adhered to", nor "adhered to but not adherence". Sixteen elements are dissociated from adherence but adhered

to. Two elements may be dissociated from adherence but adhered to, may be dissociated from adherence and not adhered to, may not be said - "dissociated from adherence but adhered to", nor "dissociated from adherence and not adhered to".

Ten elements are without object. Seven elements are with sense-object. The element of phenomena may be with sense-object, may be without object. Seven elements are consciousness. Eleven elements are not consciousness. Seventeen elements are not mental factors. The element of phenomena may be mental factors, may be not mental factors. Ten elements are dissociated from consciousness. The element of phenomena may be associated with consciousness, may be dissociated from consciousness. Seven elements are not to be said - "associated with consciousness", nor "dissociated from consciousness". Ten elements are disjoined from consciousness. The element of phenomena may be conjoined with consciousness, may be disjoined from consciousness. Seven elements are not to be said - "conjoined with consciousness", nor "disjoined from consciousness".

Twelve elements are not consciousness-originated. Six elements may be consciousness-originated, may be not consciousness-originated. Seventeen elements are not concomitant with consciousness. The element of phenomena may be concomitant with consciousness, may be not concomitant with consciousness. Seventeen elements are not consecutive to consciousness. The element of phenomena may be consecutive to consciousness, may be not consecutive to consciousness. Seventeen elements do not originate conjoined with consciousness. The element of phenomena may originate conjoined with consciousness, may not originate conjoined with consciousness. Seventeen elements do not originate conjoined with consciousness and arise together with it. The element of phenomena may originate conjoined with consciousness and arise together with it, may not originate conjoined with consciousness and arise together with it. Seventeen elements do not originate conjoined with consciousness and follow it. The element of phenomena may originate conjoined with consciousness and follow it, may not originate conjoined with consciousness and follow it. Twelve elements are internal. Six elements are external.

Nine elements are derived. Eight elements are non-derived. The element of phenomena may be derived, may be non-derived. Ten elements are clung-to. The sound element is not clung-to. Seven elements may be clung-to, may be not clung-to. Seventeen elements are not clinging. The element of phenomena may be clinging, may be not clinging. Sixteen elements are subject to clinging. Two elements may be subject to clinging, may be not subject to clinging. Sixteen elements are dissociated from clinging. Two elements may be associated with clinging, may be dissociated from clinging. Sixteen elements are not to be said - "both clinging and subject to clinging", they are subject to clinging but not clinging. The mind-consciousness element is not to be said - "both clinging and subject to clinging", may be subject to clinging but not clinging, may not be said - "subject to clinging but not clinging". The element of phenomena may be both clinging and subject to clinging, may be subject to clinging but not clinging, may not be said - "both clinging and subject to clinging", nor "subject to clinging but not clinging".

Sixteen elements are not to be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". The mind-consciousness element is not to

be said - "both clinging and associated with clinging", may be associated with clinging but not clinging, may not be said - "associated with clinging but not clinging". The element of phenomena may be both clinging and associated with clinging, may be associated with clinging but not clinging, may not be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". Sixteen elements are dissociated from clinging but subject to clinging. Two elements may be dissociated from clinging but subject to clinging, may be dissociated from clinging and not subject to clinging, may not be said - "dissociated from clinging but subject to clinging", nor "dissociated from clinging and not subject to clinging".

Seventeen elements are not mental defilements. The element of phenomena may be mental defilements, may be not mental defilements. Sixteen elements are subject to defilement. Two elements may be subject to defilement, may be not subject to defilement. Sixteen elements are undefiled. Two elements may be defiled, may be undefiled. Sixteen elements are dissociated from mental defilements. Two elements may be associated with mental defilements, may be dissociated from mental defilements. Sixteen elements are not to be said - "both mental defilements and subject to defilement", subject to defilement but not mental defilements. The mind-consciousness element is not to be said - "both mental defilement and subject to defilement", may be subject to defilement but not mental defilement, may not be said - "subject to defilement but not mental defilement". The element of phenomena may be both mental defilement and subject to defilement, may be subject to defilement but not mental defilement, may not be said - "both mental defilement and subject to defilement", nor "subject to defilement but not mental defilement".

Sixteen elements are not to be said - "both mental defilements and defiled", nor "defiled but not mental defilements". The mind-consciousness element is not to be said - "both mental defilement and defiled", may be defiled but not mental defilement, may not be said - "defiled but not mental defilement". The element of phenomena may be both mental defilement and defiled, may be defiled but not mental defilement, may not be said - "both mental defilement and defiled", nor "defiled but not mental defilement". Sixteen elements are not to be said - "both mental defilements and associated with mental defilements", nor "associated with mental defilements but not mental defilements". The mind-consciousness element is not to be said - "both mental defilement and associated with mental defilements", may be associated with mental defilements but not mental defilement, may not be said - "associated with mental defilements but not mental defilement". The element of phenomena may be both mental defilement and associated with mental defilements, may be associated with mental defilements but not mental defilement, may not be said - "both mental defilement and associated with mental defilements", nor "associated with mental defilements but not mental defilement". Sixteen elements are dissociated from mental defilements but subject to defilement. Two elements may be dissociated from mental defilements but subject to defilement, may be dissociated from mental defilements and not subject to defilement, may not be said - "dissociated from mental defilements but subject to defilement", nor "dissociated from mental defilements and not subject to defilement".

Sixteen elements are not to be abandoned through vision. Two elements may be to be abandoned through vision, may be not to be abandoned through vision. Sixteen elements are not to be abandoned by meditative development. Two elements may be to be abandoned by meditative development, may be not to be abandoned by meditative development. Sixteen elements are not connected with a root to be abandoned through vision. Two elements may be connected with a root to be abandoned through vision, may not be connected with a root to be abandoned through vision. Sixteen elements are not connected with a root to be abandoned by meditative development. Two elements may be connected with a root to be abandoned by meditative development, may not be connected with a root to be abandoned by meditative development.

Fifteen elements are without applied thought. The mind-element is with applied thought. Two elements may be with applied thought, may be without applied thought. Fifteen elements are without sustained thought. The mind-element is with sustained thought. Two elements may be with sustained thought, may be without sustained thought. Sixteen elements are without rapture. Two elements may be with rapture, may be without rapture. Sixteen elements are not accompanied by rapture. Two elements may be accompanied by rapture, may be not accompanied by rapture. Fifteen elements are not accompanied by pleasure. Three elements may be accompanied by pleasure, may be not accompanied by pleasure. Eleven elements are not accompanied by equanimity. Five elements are accompanied by equanimity. Two elements may be accompanied by equanimity, may be not accompanied by equanimity.

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

The question section.

The Analysis of Elements is concluded.



ABOUT THIS TRANSLATION

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