

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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



PaliVerse

2. Commentary on the Book of Analysis

3. Analysis of Elements

1. Commentary on the Suttanta Classification

172. Now, showing the Suttanta exposition by means of three sets of six, having summarised all the elements into groups of six elements each in the immediately following Element Analysis, he said "six elements" and so forth. Therein, "six" is a delimitation by number. "Elements" is an indication of the delimited phenomena. In "the solid element" and so forth, the meaning of element is the meaning of intrinsic nature, the meaning of intrinsic nature is the meaning of emptiness, the meaning of emptiness is the meaning of being without a being - thus, in the sense of intrinsic nature, emptiness, and being without a being, solidity itself is an element, hence "the solid element." The same method applies to "the liquid element" and so forth as well. Thus, having understood the compound of terms here, the meaning should be understood as follows - "The solid element" means the element of support. "The liquid element" means the element of binding together. "The heat element" means the element of maturing. "The air element" means the element of expansion. "The space element" means the element of non-contact. "The consciousness element" means the element of cognition.

173. "The solid element is twofold" means the solid element is two, this one. The meaning is that this solid element is not just one, but by the division into internal and external there are indeed two elements. Therefore he said - "There is internal, there is external." Therein, "internal" means included within the continuity of beings, belonging to oneself internally. "External" means included within the continuity of activities, not bound to the sense faculties. "Internally, individually" - both of these are merely designations for what belongs to oneself internally. Now, to show that in terms of its intrinsic nature, "hard" and so forth was stated. Therein, "hard" means rigid. "Solidified" means rough. "Hardness" means the state of being hard. "The state of being hard" means the intrinsic nature of hardness. "Internally grasped" means what is reckoned as belonging to oneself internally, that is grasped. "Grasped" means established in the body. For what is established in the body, whether it be originated by kamma or not, with reference to that there is both what is grasped and what is not grasped; but to show that all of this is indeed grasped by way of being taken up, seized, and clung to, he said "internally grasped."

Now, to show that very solid element by way of its material basis, "as follows - head hairs, body hairs" and so forth was stated. Therein, "as follows" is a particle. Its meaning is - what is that internal solid element, which one is it? Or what is that which is internally, individually, called hard, which one is it? "Head hairs, body hairs" and so forth is the showing of the classification of that internal solid element by way of its material basis. This is what is meant - head hairs are internal, grasped, established in the body, characterised by hardness, a separate portion in this body. What are called body hairs, etc. excrement. Here, although not stated, bringing in brain, which has

entered the canonical text in the Paṭisambhidāmagga, brain is internal, grasped, established in the body, characterised by hardness, a separate portion in this body. In the exposition of the water element and so forth that follows, the same method applies to bile and the rest as well.

What is shown by this? Attention to the elements. But for one who wishes to attain the supreme goal of arahantship by making effort in this attention to the elements and establishing insight, what should be done? The fourfold purification of virtue should be purified. For the development of the meditation subject succeeds for one who is virtuous. The procedure for its purification should be understood in the manner stated in the Visuddhimagga. But one whose virtue is purified, having established himself in virtue, should cut off the ten preliminary impediments. The procedure for cutting them off too should be understood in the manner stated in the Visuddhimagga. One who has cut off the impediments should learn the meditation subject of attention to the elements. The teacher too, when teaching the meditation subject of attention to the elements, should explain the sevenfold skill in learning and the tenfold skill in attention. The pupil too, having recited many times in the presence of the teacher, should make the meditation subject disentangled and well-mastered. For this was said in the commentary - "A beginner monk who wishes to be freed from ageing and death should seek skill in learning in seven ways, and should seek skill in attention in ten ways."

Therein, by speech, by mind, by colour, by shape, by direction, by location, by delimitation - by these seven modes, skill in learning should be sought in this meditation subject of attention to elements. By sequential order, by not too quickly, by not too slowly, by warding off distraction, by transcending concepts, by sequential releasing, by characteristics, and three discourses - by these ten modes, skill in attention should be sought. Both of these will become clear later in the analysis of the foundations of mindfulness.

However, by one who has thus learned the meditation subject, having avoided the eighteen faults of a dwelling place described in the Visuddhimagga, dwelling in a lodging endowed with five factors, being oneself endowed with the five factors of endeavour, having returned from alms-round after the meal, having gone to a secluded place, the meditation subject should be attended to. And when attending, having attended to each individual part among the head hairs and so forth by way of colour, shape, direction, location and delimitation, at the end, attention should be carried out thus - These head hairs have grown on the skin enveloping the skull. Therein, just as when coarse grasses have grown on the top of an anthill, the top of the anthill does not know 'coarse grasses have grown on me', nor do the coarse grasses know 'we have grown on the top of an anthill', just so the skin enveloping the skull does not know 'head hairs have grown on me', nor do the head hairs know 'we have grown on the skin enveloping the skull'. These phenomena are devoid of mutual adverting and reviewing. Thus, head hairs are a separate portion in this body, without consciousness, indeterminate, empty, without a being, hard, the solid element.

Body hairs have grown on the skin enveloping the body. Therein, just as when coarse grasses have grown on an abandoned village site, the abandoned village site does not know 'coarse grasses have grown on me', nor do the coarse grasses know 'we have grown on the abandoned village site', just so the skin enveloping the body does

not know 'body hairs have grown on me', nor do the body hairs know 'we have grown on the skin enveloping the body'. These phenomena are devoid of mutual advertizing and reviewing. Thus, body hairs are a separate portion in this body, without consciousness, indeterminate, empty, without a being, hard, the solid element.

Nails have grown at the tips of the fingers. Therein, just as when children are playing by piercing liquorice sticks with small sticks, the small sticks do not know 'liquorice sticks have been placed on us', nor do the liquorice sticks know 'we have been placed on the small sticks', just so the fingers do not know 'nails have grown at our tips', nor do the nails know 'we have grown at the tips of the fingers'. These phenomena are devoid of mutual advertizing and reviewing. Thus, nails are a separate portion in this body, without consciousness, indeterminate, empty, without a being, hard, the solid element.

Teeth have grown in the jawbones. Therein, just as when carpenters have fixed pillars in stone mortars by binding them with some kind of cement, the mortars do not know 'pillars stand in us', nor do the pillars know 'we stand in the mortars', just so the jawbones do not know 'teeth have grown in us', nor do the teeth know 'we have grown in the jawbones'. These phenomena are devoid of mutual advertizing and reviewing. Thus, teeth are a separate portion in this body, without consciousness, indeterminate, empty, without a being, hard, the solid element.

Skin stands enveloping the entire body. Therein, just as in the case of a great lute covered with wet cow-hide, the great lute does not know 'I am covered with wet cow-hide', nor does the wet cow-hide know 'the great lute has been covered by me', just so the body does not know 'I am enveloped by skin', nor does the skin know 'the body has been enveloped by me'. These phenomena are devoid of mutual advertizing and reviewing. Thus, skin is a separate portion in this body, without consciousness, indeterminate, empty, without a being, hard, the solid element.

Flesh stands smeared over the skeleton. Therein, just as in the case of a wall plastered with thick clay, the wall does not know 'I am plastered with thick clay', nor does the thick clay know 'the great wall has been plastered by me', just so the skeleton does not know 'I am smeared with flesh consisting of nine hundred pieces of flesh', nor does the flesh know 'the skeleton has been smeared by me'. These phenomena are devoid of mutual advertizing and reviewing. Thus, flesh is a separate portion in this body, without consciousness, indeterminate, empty, without a being, hard, the solid element.

Sinews stand binding the bones inside the body. Therein, just as when rafters are bound together with creepers, the rafters do not know 'we are bound with creepers', nor do the creepers know 'the rafters have been bound by us', just so the bones do not know 'we are bound by sinews', nor do the sinews know 'the bones have been bound by us'. These phenomena are devoid of mutual advertizing and reviewing. Thus, sinews are a separate portion in this body, without consciousness, indeterminate, empty, without a being, hard, the solid element.

Among the bones, the heel bone stands supporting the ankle bone. The ankle bone stands supporting the shin bone. The shin bone stands supporting the thigh bone. The thigh bone stands supporting the hip bone. The hip bone stands supporting the spine. The spine stands supporting the neck bone. The neck bone stands supporting the

skull bone. The skull bone is established upon the neck bone. The neck bone is established upon the spine. The spine is established upon the hip bone. The hip bone is established upon the thigh bone. The thigh bone is established upon the shin bone. The shin bone is established upon the ankle bone. The ankle bone is established upon the heel bone.

Therein, just as in heaps of bricks, wood, cow dung and so forth, the lower ones do not know 'we stand supporting the upper ones', nor do the upper ones know 'we are established upon the lower ones', even so the heel bone does not know 'I stand supporting the ankle bone', the ankle bone does not know 'I stand supporting the shin bone', the shin bone does not know 'I stand supporting the thigh bone', the thigh bone does not know 'I stand supporting the hip bone', the hip bone does not know 'I stand supporting the spine', the spine does not know 'I stand supporting the neck bone', the neck bone does not know 'I stand supporting the skull bone', the skull bone does not know 'I am established upon the neck bone', the neck bone does not know 'I am established upon the spine', the spine does not know 'I am established upon the hip bone', the hip bone does not know 'I am established upon the thigh bone', the thigh bone does not know 'I am established upon the shin bone', the shin bone does not know 'I am established upon the ankle bone', the ankle bone does not know 'I am established upon the heel bone'. These phenomena are devoid of mutual adverting and reviewing. Thus, bones are a separate portion in this body, without consciousness, indeterminate, void, without a being, hard, the solid element.

Bone marrow stands inside those various bones. Therein, just as when soaked cane tips and the like are inserted inside bamboo joints and the like, the bamboo joints and the like do not know 'cane tips and the like have been inserted into us', nor do the cane tips and the like know 'we stand inside the bamboo joints and the like', even so the bones do not know 'bone marrow stands inside us', nor does the bone marrow know 'I stand inside the bones'. These phenomena are devoid of mutual adverting and reviewing. Thus, bone marrow is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard, the solid element.

The kidneys, bound by a thick sinew that emerges from the throat as a single root, goes a short distance, and then splits in two, stand encompassing the heart flesh. Therein, just as in the case of a pair of mango fruits attached to a stalk, the stalk does not know 'a pair of mango fruits is attached by me', nor does the pair of mango fruits know 'I am attached by the stalk', even so the thick sinew does not know 'the kidneys are attached by me', nor do the kidneys know 'I am attached by the thick sinew'. These phenomena are devoid of mutual adverting and reviewing. Thus, the kidneys are a separate portion in this body, without consciousness, indeterminate, void, without a being, hard, the solid element.

The heart stands inside the body, depending on the middle of the ribcage. Therein, just as in the case of a piece of flesh placed depending on the inside of a worn-out pincers-cage, the inside of the worn-out pincers-cage does not know 'a piece of flesh is placed depending on me', nor does the piece of flesh know 'I stand depending on the inside of the worn-out pincers-cage', even so the inside of the ribcage does not know 'the heart stands depending on me', nor does the heart know 'I stand depending on the inside of the ribcage'. These phenomena are devoid of mutual adverting and reviewing. Thus, the heart is a separate portion in this body, without

consciousness, indeterminate, void, without a being, hard, the solid element.

The liver stands inside the body, depending on the right side, within the two breasts. Therein, just as in the case of a twin lump of flesh stuck to the side of a cooking-pot shard, the side of the cooking-pot shard does not know 'a twin lump of flesh is stuck to me', nor does the twin lump of flesh know 'I am stuck to the side of the cooking-pot shard', even so the right side within the two breasts does not know 'the liver stands depending on me', nor does the liver know 'I stand depending on the right side within the two breasts'. These phenomena are devoid of mutual adverting and reviewing. Thus, the liver is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard, the solid element.

Regarding the pleura, the concealed pleura stands enveloping the heart and the kidneys, while the unconcealed pleura stands covering the flesh beneath the skin throughout the entire body. Therein, just as in the case of flesh wrapped in a rag, the flesh does not know 'I am wrapped by a rag,' nor does the rag know 'flesh is wrapped by me,' even so, neither do the kidneys, heart, and flesh throughout the entire body know 'I am covered by the pleura,' nor does the pleura know 'the kidneys, heart, and flesh throughout the entire body are covered by me.' These phenomena are devoid of mutual adverting and reviewing. Thus, the pleura is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

The spleen stands on the left side of the heart, depending on the upper side of the stomach lining. Therein, just as in the case of a lump of cow dung standing depending on the upper side of a granary, the upper side of the granary does not know 'a lump of cow dung stands depending on me,' nor does the lump of cow dung know 'I stand depending on the upper side of the granary,' even so, the upper side of the stomach lining does not know 'the spleen stands depending on me,' nor does the spleen know 'I stand depending on the upper side of the stomach lining.' These phenomena are devoid of mutual adverting and reviewing. Thus, the spleen is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

The lungs stand inside the body, within the two breasts, covering the heart and the liver from above, hanging down. Therein, just as in the case of a bird's nest hanging inside an old storehouse, the inside of the old storehouse does not know 'a bird's nest stands hanging in me,' nor does the bird's nest know 'I stand hanging inside the old storehouse,' even so, the inside of the body does not know 'the lungs stand hanging in me,' nor do the lungs know 'I stand hanging inside such a body.' These phenomena are devoid of mutual adverting and reviewing. Thus, the lungs are a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

The intestines stand inside the body from the throat opening to the end of the excrement passage. Therein, just as in the case of a headless carcass of veins placed coiled up in a blood trough, the blood trough does not know 'a carcass of veins stands in me,' nor does the carcass of veins know 'I stand in the blood trough,' even so, the inside of the body does not know 'the intestines stand in me,' nor do the intestines

know 'I stand inside the body.' These phenomena are devoid of mutual adverting and reviewing. Thus, the intestines are a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

The mesentery stands binding the twenty-one coils of the intestines in between the intestines. Therein, just as in the case of cords that stand having stitched together a foot-wiping rope-mat, the foot-wiping rope-mat does not know 'the cords stand having stitched me together,' nor do the cords know 'we stand having stitched together the foot-wiping rope-mat,' even so, the intestines do not know 'the mesentery stands having bound me,' nor does the mesentery know 'I stand having bound the intestines.' These phenomena are devoid of mutual adverting and reviewing. Thus, the mesentery is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

The undigested food stands in the stomach - what has been eaten, drunk, chewed, and tasted. Therein, just as in the case of dog's vomit standing in a dog's trough, the dog's trough does not know 'dog's vomit stands in me,' nor does the dog's vomit know 'I stand in the dog's trough,' even so, the stomach does not know 'undigested food stands in me,' nor does the undigested food know 'I stand in the stomach.' These phenomena are devoid of mutual adverting and reviewing. Thus, the undigested food is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

The excrement stands at the end of the intestines, in what is called the receptacle for digested food, which resembles a bamboo joint of eight finger-breadths. Therein, just as in the case of smooth yellow clay pressed into a bamboo joint, the bamboo joint does not know 'yellow clay stands in me,' nor does the yellow clay know 'I stand in the bamboo joint,' even so, the receptacle for digested food does not know 'excrement stands in me,' nor does the excrement know 'I stand in the receptacle for digested food.' These phenomena are devoid of mutual adverting and reviewing. Thus, the excrement is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

The brain stands inside the skull cavity. Therein, just as in the case of a lump of flour placed in an old gourd bowl, the gourd bowl does not know 'a lump of flour stands in me,' nor does the lump of flour know 'I stand in the gourd bowl,' even so, the inside of the skull cavity does not know 'the brain stands in me,' nor does the brain know 'I stand inside the skull cavity.' These phenomena are devoid of mutual adverting and reviewing. Thus, the brain is a separate portion in this body, without consciousness, indeterminate, void, without a being, hard - the solid element.

"Or whatever else there is" - by this, he shows the solid element that follows along in the three, beginning with the water component parts, treating it as a yevāpanaka (residual) earth element by way of its characteristic.

In the description of the external solid element, "iron" means black metal. "Metal" is fourfold: natural metal, non-natural metal, artificial metal, and pisāca metal. Therein, iron, silver, gold, tin, lead, copper, and vekantaka - these seven are called natural metals. Nāganāsika metal is called non-natural metal. Bronze, bell-metal, and brass - these three are called artificial metals. Morakkhaka, puthuka, malinaka, capalaka, selaka, āṭaka, bhallaka, and dūsiloha - these eight are called pisāca metals. Among

those, five natural metals are already stated separately in the canonical text. Together with these two natural metals, namely copper and vekantaka metal, all the rest should be understood here as "metal."

"Tin" means white tin. "Lead" means black tin. "Silver" means silver. "Pearls" means ocean pearls. "Gems" means, setting aside lapis lazuli and the like that are mentioned in the canonical text, all the remaining gems of various kinds such as luminous gems. "Lapis lazuli" means a bamboo-coloured gem. "Conch" means an ocean conch. "Stone" means all stones of various kinds such as black stone, yellowish stone, white stone, and so forth. "Coral" means coral itself. "Silver" means a coin. "Gold" means gold. "Ruby" means a red gem. "Cat's eye gem" means a variegated gem. Among grass and the like, those with external pith, even coconut palms and the like at the very least, are called "grass." That with internal pith, even a piece of timber at the very least, is called "wood." "Gravel" means pebbles from the size of a mung bean up to the size of a fist are called gravel. Smaller than the size of a mung bean, however, is called "sand." "Potsherd" means any broken piece of pottery. "Ground" means earth. "Rock" means, starting from what cannot be enclosed within the fist, up to but not reaching the size of a cubit, is called a rock. From the size of a cubit upwards, however, it is called a mountain. "Or whatever else" - by this, he includes the remaining earth element of various kinds such as palmyra stalks, coconuts, fruits, and the like. "Both the internal solid element and the external solid element" - by this, he shows that both solid elements are just one solid element by way of characteristic, in the sense of hardness.

174. In the exposition of the liquid element and so forth, it should be understood in the same manner as stated above. In the phrases "liquid, having the nature of liquid" and so forth, "liquid" is by way of cohesion. That itself, because it has reached the nature of liquid, is called "having the nature of liquid." "Cohesion" is by way of viscosity. That itself, because it has reached the nature of viscosity, is called "having the nature of cohesion." "The binding quality of matter" means the state of binding of inseparable matter. Bile, phlegm, and so forth should also be apprehended by way of colour, shape, direction, location, and delimitation, and then attended to only as elements.

Herein this is the method - Among the biles, unbound bile, being connected to the life faculty, pervades the entire body and remains; bound bile remains in the bile sac. Therein, just as when oil pervades and remains in a cake, the cake does not know "oil pervades and remains in me," nor does the oil know "I pervade and remain in the cake," even so the body does not know "unbound bile pervades and remains in me," nor does the unbound bile know "I pervade and remain in the body." And just as when a loofah pod is filled with rainwater, the loofah pod does not know "rainwater remains in me," nor does the rainwater know "I remain in the loofah pod," even so the bile sac does not know "bound bile remains in me," nor does the bound bile know "I remain in the bile sac." These phenomena are devoid of mutual adverting and reviewing. Thus, bile in this body is a separate portion, without consciousness, indeterminate, void, without a being, having the nature of fluid, having the character of cohesion - the liquid element.

Phlegm, measuring about one bowlful, remains on the lining of the stomach. Therein, just as in a pool of mud with a layer of froth arisen on top, the mud does not know "a

layer of froth remains on me," nor does the layer of froth know "I remain on the mud," even so the stomach lining does not know "phlegm remains on me," nor does the phlegm know "I remain on the stomach lining." These phenomena are devoid of mutual adverting and reviewing. Thus, phlegm in this body is a separate portion, without consciousness, indeterminate, void, without a being, having the nature of fluid, having the character of cohesion - the liquid element.

Pus has no fixed location; wherever in the body a place has been struck by stumps, thorns, flames of fire, and so forth, blood collects and festers, or boils, abscesses, and so forth arise, there it remains. Therein, just as in a tree from which resin has oozed due to axe blows and the like, the places of the tree struck by the axe and so forth do not know "resin remains in us," nor does the resin know "I remain in the places of the tree struck by the axe and so forth," even so the places of the body struck by stumps, thorns, and so forth do not know "pus remains in us," nor does the pus know "I remain in those places." These phenomena are devoid of mutual adverting and reviewing. Thus, pus in this body is a separate portion, without consciousness, indeterminate, void, without a being, having the nature of fluid, having the character of cohesion - the liquid element.

Among the bloods, circulating blood, like unbound bile, pervades the entire body and remains. Stored blood, filling the lower part of the region of the liver, measuring about one bowlful, remains moistening the kidneys, heart, liver, and lungs. Therein, regarding circulating blood, the determination is the same as for unbound bile. But regarding the other, just as when water standing in a worn-out pot moistens clods of earth below, the clods of earth do not know "we remain being moistened by water," nor does the water know "I moisten the clods of earth," even so neither the lower region of the liver nor the kidneys and so forth know "blood remains in me, or remains moistening us," nor does the blood know "I remain filling the lower part of the liver and moistening the kidneys and so forth." These phenomena are devoid of mutual adverting and reviewing. Thus, blood in this body is a separate portion, without consciousness, indeterminate, void, without a being, having the nature of fluid, having the character of cohesion - the liquid element.

Sweat, at times of heat from fire and so forth, fills the pores of the head-hairs and body-hairs and both remains and trickles forth. Therein, just as when bundles of lotus roots, lotus stalks, and white lily stems have just been pulled from the water, the openings of the bundles of lotus roots and so forth do not know "water trickles from us," nor does the water trickling from the openings of the bundles of lotus roots and so forth know "I trickle from the openings of the bundles of lotus roots and so forth," even so the pores of the head-hairs and body-hairs do not know "sweat trickles from us," nor does the sweat know "I trickle from the pores of the head-hairs and body-hairs." These phenomena are devoid of mutual adverting and reviewing. Thus, sweat in this body is a separate portion, without consciousness, indeterminate, void, without a being, having the nature of fluid, having the character of cohesion - the liquid element.

Fat, in the case of a stout person, pervades the entire body, and in the case of a thin person, remains as spread-out grease depending on the flesh of the calves and so forth. Therein, just as in a heap of meat covered with a turmeric-coloured cloth, the heap of meat does not know "the turmeric-coloured cloth remains depending on me,"

nor does the turmeric-coloured cloth know "I remain depending on the heap of meat," just so, the flesh in the entire body or in the calves and so forth does not know "fat remains depending on me," nor does fat know "I remain depending on the flesh in the entire body or in the calves and so forth." These phenomena are devoid of mutual adverting and reviewing. Thus, fat in this body is a separate portion, without consciousness, indeterminate, void, without a being, spread-out grease, of the nature of spread-out liquid, having the character of cohesion - the liquid element.

Tears, when they arise, fill the eye sockets and either remain there or flow out. Therein, just as in the hollows of young palm-fruit stones filled with water, the hollows of young palm-fruit stones do not know "water remains in us," nor does water know "I remain in the hollows of young palm-fruit stones," just so, the eye sockets do not know "tears remain in us," nor do tears know "I remain in the eye sockets." These phenomena are devoid of mutual adverting and reviewing. Thus, tears in this body are a separate portion, without consciousness, indeterminate, void, without a being, of the nature of liquid, having the character of cohesion - the liquid element.

Grease is the melted oily substance present at times of heat from fire and so forth on the palms of the hands, the backs of the hands, the soles of the feet, the tops of the feet, the sides of the nose, the forehead, and the points of the shoulders. Therein, just as in a ladle into which oil has been poured, the ladle does not know "oil remains having covered me," nor does oil know "I remain having covered the ladle," just so, the area of the palms of the hands and so forth does not know "grease remains having covered me," nor does grease know "I remain having covered the area of the palms of the hands and so forth." These phenomena are devoid of mutual adverting and reviewing. Thus, grease in this body is a separate portion, without consciousness, indeterminate, void, without a being, of the nature of liquid, having the character of cohesion - the liquid element.

Spittle, when there is a suitable condition for its arising, descends from both sides of the cheeks and remains on the tongue. Therein, just as in a well on a river bank with an uninterrupted flow of water, the bottom of the well does not know "water collects in me," nor does water know "I collect at the bottom of the well," just so, the surface of the tongue does not know "spittle, having descended from both sides of the cheeks, remains in me," nor does spittle know "I, having descended from both sides of the cheeks, remain on the surface of the tongue." These phenomena are devoid of mutual adverting and reviewing. Thus, spittle in this body is a separate portion, without consciousness, indeterminate, void, without a being, of the nature of liquid, having the character of cohesion - the liquid element.

Snot, when it arises, fills the nostrils and either remains there or flows out. Therein, just as in a shell filled with rancid curds, the shell does not know "rancid curds remain in me," nor do rancid curds know "I remain in the shell," just so, the nostrils do not know "snot remains in us," nor does snot know "I remain in the nostrils." These phenomena are devoid of mutual adverting and reviewing. Thus, snot in this body is a separate portion, without consciousness, indeterminate, void, without a being, of the nature of liquid, having the character of cohesion - the liquid element.

Synovial fluid, fulfilling the function of lubricating the bone joints, remains in the one hundred and eighty joints. Therein, just as in an axle lubricated with oil, the axle does not know "oil remains having lubricated me," nor does oil know "I remain having lubricated the axle," just so, the one hundred and eighty joints do not know "synovial fluid remains having lubricated us," nor does synovial fluid know "I remain having lubricated the one hundred and eighty joints." These phenomena are devoid of mutual adverting and reviewing. Thus, synovial fluid in this body is a separate portion, without consciousness, indeterminate, void, without a being, of the nature of liquid, having the character of cohesion - the liquid element.

Urine remains inside the bladder. Therein, just as in a porous pot placed face-down in a cesspool, the porous pot does not know "the liquid of the cesspool remains in me," nor does the liquid of the cesspool know "I remain in the porous pot," just so, the bladder does not know "urine remains in me," nor does urine know "I remain in the bladder." These phenomena are devoid of mutual adverting and reviewing. Thus, urine in this body is a separate portion, without consciousness, indeterminate, void, without a being, of the nature of liquid, having the character of cohesion - the liquid element. "Or whatever else" is said with reference to the liquid element in the remaining three portions.

In the description of the external liquid element, the flavour produced depending on the root is called root flavour. In the case of trunk flavour and so on too, the same method applies. Milk and so forth are well known. However, the restriction that applies in the training rule on medicines does not apply here. Whatever milk there is, is simply milk. The same method applies in the remaining ones too. "Terrestrial" means waters situated in pits and so forth. "Those in the sky" means rain waters that have not reached the earth. "Or whatever else" - snow-water, water at the destruction of an aeon, water that supports the earth, and so forth have entered here into the inclusive category.

175. In the exposition of the heat element, "heat" is by way of burning. "Having the nature of heat" means heat itself that has reached the state of heat. "Heat" means the condition of warmth. "Having the nature of warmth" means warmth itself that has reached the state of warmth. "Hotness" means intense hotness. "Having the nature of hotness" means that very hotness that has reached the state of hotness. "That by which" means by which heat element that has become disturbed. "One is warmed" means this body is warmed; it becomes heated through conditions such as one-day fever and so forth. "That by which one ages" means that by which this body ages, reaching impairment of the faculties, decline of strength, and the condition of wrinkles, grey hair, and so forth. "That by which one is consumed" means that by which, when disturbed, this body burns, and that person, crying out "I am burning, I am burning!", longs for the application of hundred-times-washed ghee, Gosīta sandalwood and other ointments, as well as the breeze of a palm-leaf fan. "That by which what is eaten, drunk, chewed, and tasted is properly digested" means that by which what is eaten, such as rice and so forth, or drunk, such as beverages and so forth, or chewed, such as flour cakes and so forth, or tasted, such as ripe mango, honey, treacle and so forth, is properly cooked; the meaning is that it undergoes

separation into nutriment essence and so forth. Herein, the first three heat elements are of fourfold origination, while the last is only of kamma-origination. This, so far, is the explanation of the terms herein.

But this is the method of attention: Here a monk attends thus: "That by which one is warmed - this is a separate portion in this body, without consciousness, indeterminate, void, without a being, having the nature of maturing, the heat element." He attends thus: "That by which one ages, that by which one is consumed, that by which what is eaten, drunk, chewed, and tasted is properly digested - this is a separate portion in this body, without consciousness, indeterminate, void, without a being, having the nature of maturing, the heat element." "Or whatever else" means there is one natural temperature in this body; that has entered the category of "or whatever else."

In the exposition of the external heat element, fire that blazes dependent on wood, having wood as its fuel, is called "wood fire." The same method applies to chip fire and so forth as well. "Refuse fire" means fire kindled by heaping together rubbish, a rubbish fire. "Lightning" means thunderbolt fire. "Heat of fire" means the heat of flames or of flameless embers. "Heat of the sun" means sunshine. "Heat of an accumulation of wood" means the heat at a place where wood is heaped. The same method applies in the remaining ones too. "Or whatever else" means the fire of petas, the fire of the destruction of the aeon, the fire of hell, and so forth have entered the category of "or whatever else" here.

176. In the exposition of the air element, "air" is by way of blowing. "Having the nature of air" means having gone to the state of air, being just air. "The state of obstinacy of matter" means the state of rigidity of inseparable matter. "Upward-moving winds" means winds that move upwards, producing belching, hiccups, and so forth. "Downward-moving winds" means winds that descend downwards, carrying away excrement, urine, and so on. "Winds in the belly" means the winds outside the intestines. "Winds in the abdomen" means the winds inside the intestines. "Winds that course through the limbs" means winds that, following the network of veins, pervade the limbs throughout the whole body, producing bending, stretching, and so on. "Cutting winds" means winds that operate as if cutting the joints and ligaments with scissors. "Razor winds" means winds that split the heart as if with a razor. "Lotus-plucking winds" means winds that tear up the heart-flesh itself. "In-breath" means the nasal wind that enters inwards. "Out-breath" means the nasal wind that exits outwards. Herein, all the former ones are of fourfold origination, while in-breath and out-breath are only of mind-originated. This here is the word commentary.

But this is the method of attention: herein a monk, having discerned the winds classified as upward-moving and so forth by way of upward-moving and so forth, attends thus: "The upward-moving winds are in this body a separate portion, non-conscious, indeterminate, void, without a being, having the characteristic of distension, the air element." The same method applies in the remaining ones too. "Or whatever else" means the remaining winds that follow the other air portions have entered the inclusive category here.

In the exposition of the external air element, "eastern winds" means winds that come from the eastern direction. The same method applies to western, northern, and southern as well. "Dusty winds" means dusty, being together with dust. "Dust-free winds" means devoid of dust, pure, called dust-free. "Cold" means originated from the cold season, arisen amidst cold clouds. "Hot" means originated from the hot season, arisen amidst hot clouds. "Slight" means gentle, thin winds. "Exceeding" means strong winds. "Dark" means arisen amidst dark clouds, by which the struck skin colour becomes dark. Some say this is a designation for those winds. "High-altitude winds" means winds blowing above a yojana. "Wing winds" means winds arisen from the flapping of wings, even of a fly at the least. "Supaṇṇa winds" means garuḷa winds. Indeed, these too are wing winds, but they are taken separately by way of their prominence. "Palm-fan winds" means winds produced by palm leaves or by any other circular-shaped instrument. "Fanning winds" means winds produced by a fan. And these palm-fans and fans both generate wind that has not yet arisen and redirect wind that has already arisen. "Or whatever else" means the remaining winds, apart from those mentioned in the text here, have entered the inclusive category.

177. In the exposition of the space element, it is called "space" (ākāsa) because it is not ploughed (na kassati) in the sense of not being struck against. "Having the nature of space" (ākāsagata) means that space itself has attained the state of space. "Open" (agha) means that which cannot be struck against. "Having the nature of openness" (aghagata) means that openness itself has attained the state of openness. "Hollow" (vivara) means an interval. "Having the nature of hollowness" (vivaragata) means that very thing has attained the state of hollowness. "Not touched by flesh and blood" (asamphuṭṭhaṃ maṃsalohitehi) means separated from flesh and blood. "The ear-hole" and so forth, however, is a showing of the classification of that very thing. Therein, "the ear-hole" (kaṇṇacchidda) means a hole, an opening in the ear, a space not touched by flesh and blood. The same method applies in the remaining ones too. "That by which" (yena) means that by which opening one swallows, takes inside, this food to be swallowed, consisting of what is eaten and so forth. "Where" (yattha) means in which space reckoned as the inner stomach lining, this same fourfold food to be swallowed remains. "That by which" (yena) means that by which opening all of this, having been digested and having reached the state of refuse, passes out; that hole from the stomach lining up to the excrement passage, measuring a span and four finger-breadths, not touched by and separated from flesh and blood, should be understood as the space element. "Or whatever else" (yaṃ vā pana) - here, the space between skin, the space between flesh, the space between sinews, the space between bones, the space between hairs - all of this has entered the category of the residual clause.

In the exposition of the external space element, "not touched by the four primary elements" (asamphuṭṭhaṃ catūhi mahābhūtehi) means separated from the four primary elements, and should be understood as holes in walls, openings in doors, and so forth. By this is spoken of that space in which, for one performing the preparatory work, the meditative absorptions of the fourfold and fivefold systems arise.

178. In the exposition of the consciousness element, the element reckoned as eye-consciousness is the eye-consciousness element. The same method applies to the remaining ones as well. Thus, when these six elements are comprehended, the

eighteen elements are also comprehended. How? By the comprehension of the earth, fire, and air elements, the tangible-object element is already comprehended; by the comprehension of the water element and the space element, the mental-object element; by the comprehension of the consciousness element, the mind element is already comprehended, since it is its forerunner and follower. The eye-consciousness element and the rest have come in the sutta itself. The remaining nine should be brought in and shown. For by the comprehension of the eye-consciousness element, the eye element, which is its support, and the form element, which is its object, are already comprehended. Thus, by the comprehension of the ear-consciousness element and the rest, the ear element and the rest are also comprehended - so all eighteen are comprehended. Among those, by ten elements the comprehension of materiality is stated. By seven, the comprehension of immateriality. By the mental-object element there may be comprehension of materiality, or there may be comprehension of immateriality. Thus, by ten and a half elements the comprehension of materiality, and by seven and a half elements the comprehension of immateriality - so the comprehension of materiality and immateriality is stated. Materiality and immateriality are the five aggregates. That is the truth of suffering. The former craving that gives rise to it is the truth of the origin. The non-continuance of both is the truth of cessation. The path that fully understands it is the truth of the path - it should be understood that this meditation subject of the four truths is stated as the conclusion, leading to the summit as far as arahantship, for a monk who has applied himself by way of the eighteen elements.

179. Now, showing the second set of six, he said "There are another six elements" and so forth. Therein, "the pleasure element, the pain element" - bodily pleasure and pain, which have the body-sensitivity as their basis, are shown as a pair by way of being opposites. For pleasure is the opposite of pain, and pain is the opposite of pleasure. To whatever extent a place is pervaded by pleasure, to that extent pain pervades it. To whatever extent a place is pervaded by pain, to that extent pleasure pervades it. "The joy element, the displeasure element" - this too is likewise made into a pair. For joy is the opposite of displeasure, and displeasure is the opposite of joy. To whatever extent a place is pervaded by joy, to that extent displeasure pervades it. To whatever extent a place is pervaded by displeasure, to that extent joy pervades it.

"The equanimity element, the ignorance element" - this pair, however, is made into a pair by way of similarity. For both of these are similar because of their unmanifest nature. Therein, by the inclusion of the pleasure element and the pain element, the body-consciousness element associated with them, the body element which serves as their basis, and the tangible-object element which serves as their object, are also included. By the inclusion of the joy element and the displeasure element, the mind-consciousness element associated with them is included. By the inclusion of the ignorance element, the mental-object element is included. By the inclusion of the equanimity element, the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness elements and the mind element, as well as the eye element, visible-form element and so forth which serve as their bases and objects, are included - thus all eighteen elements are included. Now, the comprehension of materiality by means of those ten elements and so forth - all this should be understood in the same manner as stated above. It should be understood that in this way too, the conclusion

is spoken having led one monk to the summit of arahantship. Therein, "What is the pleasure element? Whatever bodily agreeable" and so forth - these are in the same manner as stated above.

181. In the third set, regarding "sensual desire" (kāma) - there are two kinds of sensual desire: objective sensual desire and defilement sensual desire. Therein, with reference to defilement sensual desire, the element associated with sensual desire is the sensual element (kāmadhātu); this is a name for sensual thought (kāmavitakka). With reference to objective sensual desire, sensual desire itself is the element, thus the sensual element (kāmadhātu); this is a name for states belonging to the sensual sphere (kāmāvacaradhamma). The element associated with anger is the anger element (byāpādadhātu); this is a name for the thought of anger (byāpādavitaṅka). Anger itself is the element, thus the anger element (byāpādadhātu); this is a name for aversion (paṭigha) based on the ten grounds of resentment. The element associated with violence is the violence element (vihiṃsādhātu); this is a name for the thought of violence (vihiṃsāvitakka). Violence itself is the element, thus the violence element (vihiṃsādhātu); this is a name for the harming of other beings. However, since this has not occurred below, it should be understood through the analysis of meaning and so forth thus: "They harm beings by means of it, or it is the harming of beings" - thus it is violence (vihiṃsā). It has the characteristic of afflicting, or the characteristic of being the opposite of compassion; its function is generating distress in the continuum of others, or its function is the destruction of compassion in one's own continuum; it manifests as a basis of suffering; it should be understood as having aversion as its proximate cause. Renunciation (nekkhamma) is called non-greed (alobha) because of going forth from greed, the first meditative absorption because of going forth from the hindrances, and all wholesome states because of going forth from all unwholesome states. The element associated with renunciation is the renunciation element (nekkhammadhātu); this is a name for the thought of renunciation (nekkhammavitakka). Renunciation itself is the element, thus the renunciation element (nekkhammadhātu); this is a name for all wholesome states as well. The element associated with non-anger is the non-anger element (abyāpādadhātu); this is a name for the thought of non-anger (abyāpādavitaṅka). Non-anger itself is the element, thus the non-anger element (abyāpādadhātu); this is a name for friendliness (mettā). The element associated with non-violence is the non-violence element (avihiṃsādhātu); this is a name for the thought of non-violence (avihiṃsāvitakka). Non-violence itself is the element, thus the non-violence element (avihiṃsādhātu); this is a name for compassion (karuṇā).

182. Now, to show that very meaning, the word-analysis beginning with "therein, what is the sensual element?" has been commenced. Therein, "connected with" means connected by way of association. "Reasoning, applied thought" and so forth are of already stated meaning. "Harasses" means oppresses, causes suffering. "Harassing" means oppressing by blows of the hand and so forth, producing suffering. "Vexing" is intense harassing. "Hurting" is that by which one hurts. "Injuring" is intense hurting. "Angering" means irritating. "Enraging" means intense irritating. Or in all cases the word is augmented by the prefix "vi". "That by which one injures" is injury; injury of others is "injuring others".

"That by which one is friendly" is friendliness. The manner of being friendly is "friendly feeling". The state of one who is endowed with friendliness, who has practised friendliness, is "the state of being friendly". The liberation of mind that is freed from anger is "liberation of mind". And here, by the first three terms, friendliness reaching either access or absorption is spoken of; by the last term, only that reaching absorption.

"That by which one is compassionate" is compassion. The manner of being compassionate is "compassionate feeling". The state of one who is endowed with compassion, who has practised compassion, is "the state of being compassionate". The liberation of mind that is freed from violence is "liberation of mind". Here too, the distinction between access and absorption should be understood in the same way as before. And in both places, in the final term, "friendliness" and "compassion" are stated for the purpose of qualifying "liberation of mind".

And here, sensual reasoning arises both towards beings and towards activities. Even when arisen towards both, it is only a course of action. But anger breaks a course of action only when arisen towards beings, not otherwise. The same method applies to violence as well. And here there is a twofold discussion - the all-inclusive and the unmixed. For by the inclusion of the sensual element, the elements of anger and violence are also included. But having extracted them again and again from the sensual element itself, these two are shown separately. This, for now, is the all-inclusive discussion here. But setting aside the elements of anger and violence, all the rest are just the sensual element. This is called the unmixed discussion. By the inclusion of the renunciation element too, the elements of non-anger and non-violence are indeed included. But having extracted them again and again from the renunciation element, both of those are shown separately - this too is here the all-inclusive discussion. Setting aside the elements of non-anger and non-violence, the remainder is the renunciation element - this is called the unmixed discussion.

For the eighteen elements comprehended by these six elements are indeed comprehended. For all of them, by extracting again and again from the sensual element itself, are to be obtained as eighteen elements only; thus by way of three sets of six, they are eighteen. However, without taking them thus, by making eighteen in each set of six according to the method stated, and then summarising all those sets of eighteen together, they should be understood as being just eighteen. Thus in this Suttanta Classification, sixteen elements are of the sense-sphere, and two are of the three planes - thus it should be understood that herein only the range of comprehension has been spoken of.

Commentary on the Suttanta Classification.

2. Commentary on the Abhidhamma Classification

183. Showing all the elements by their own nature in the Abhidhamma Classification, he stated "Eighteen elements - eye-element, material element" and so forth. Therein, in the synopsis section, firstly -

By meaning, by characteristic and so forth, by order, by extent, and by enumeration;

Then by conditions and by how they should be seen - the determination should

be understood.

Therein, 'by meaning': it sees, thus it is the eye (cakkhu). It makes manifest, thus it is material form (rūpa). The consciousness of the eye is eye-consciousness - by this method first, the determination should be understood in terms of the specific meaning of the eye and so forth. In a general sense, however, it produces (vidahati), it is borne (dhīyate), it is a production (vidhānam), it is produced by this (vidhīyate etāya), or it is borne herein (ettha dhīyati) - thus it is an element (dhātu). For worldly elements, being established as causal factors, like the elements of gold, silver and so forth produce gold, silver and so forth, produce manifold suffering of the round of existence; and like a burden by burden-carriers, they are borne and carried by beings - this is the meaning. And these are merely the arrangement of suffering, because of not being subject to control. And by means of these as instrumental causes, the suffering of the round of existence is carried out by beings; and what is thus produced is borne and placed in these very elements - this is the meaning. Thus each individual phenomenon among the eye and so forth is called an 'element' in the sense of producing, being borne, and so forth, as applicable.

Furthermore, just as the self of the sectarians does not exist by intrinsic nature, these are not so. But these bear their own intrinsic nature - thus they are elements. And just as in the world the variegated mineral constituents such as orpiment and realgar are called 'elements', so too these are elements like those elements. For these are variegated constituents of what is knowable by knowledge. Just as the designation 'element' applies to the constituents of the combination called the body - such as chyle, blood and so forth - which are delimited by mutually dissimilar characteristics, so too the designation 'element' should be understood as applying to the constituents of the individual existence called the five aggregates. For these, the eye and so on, are defined by mutually dissimilar characteristics. Furthermore, "element" is a designation for what is merely lifeless. For thus the Blessed One - in such passages as "This person, monk, consists of six elements" gave the teaching on elements for the purpose of removing the perception of a living soul. Therefore, by the meaning as stated, the eye and that is an element - thus eye-element, etc. mind-consciousness and that is an element - thus mind-consciousness element. In this way, the determination should be known here firstly by meaning.

'By characteristic and so forth': the determination here should be understood in terms of the characteristics and so forth of the eye and so forth. And those characteristics and so forth of these should be understood in the very manner stated above.

'By order' - here too, among the orders of arising and so on stated previously, only the order of teaching is fitting. And this has been stated by way of the sequential determination of cause and fruit. For this pair - eye-element and material element - is the cause. Eye-consciousness element is the fruit. Thus everywhere the determination should be understood by order.

'By extent' means by the state of being just so much. This is what is meant - For in various passages of the Suttas and Abhidhamma, other elements too are seen, such as the radiance-element, the beauty-element, the base of infinite space-element, the base of infinite consciousness-element, the base of nothingness-element, the base of neither-perception-nor-non-perception-element, the cessation of perception and

feeling-element, the sensual desire-element, the ill-will-element, the cruelty-element, the renunciation-element, the non-ill-will-element, the non-cruelty-element, the pleasure-element, the pain-element, the joy-element, the grief-element, the equanimity-element, the ignorance-element, the initiative-element, the endeavour-element, the exertion-element, the inferior-element, the middling-element, the superior-element, the earth-element, the water-element, the fire-element, the air-element, the space-element, the consciousness-element, the conditioned-element, the unconditioned-element, and the world of manifold elements and diverse elements.

This being so, if it is asked why this delimitation of just eighteen was made without making a delimitation in terms of all of them? Because all elements that exist in their own nature are included therein. For the radiance-element is just the material-element. The beauty-element, however, is connected with material form and so on. Why? Because it is the sign of beauty. For the sign of beauty is the beauty-element. And that does not exist apart from material form and so on; or material form and so on that are objects of wholesome resultant are themselves the beauty-element - thus this is merely material form and so on. In the base of infinite space-element and so on, the consciousness is the mind-consciousness-element. The remaining phenomena are the element of phenomena. The cessation of perception and feeling-element, however, does not exist in its own nature; for it is merely the cessation of the two elements. The sensual desire-element is either merely the element of phenomena, as it is said: "Therein, what is the sensual desire-element? Thought connected with sensual desire etc. wrong intention." Or it is all eighteen elements, as it is said: "Making the Avīci hell as the lower boundary and including the Paranimmitavasavatti devas as the upper boundary, whatever in this interval belongs here and is included here - the aggregates, elements and bases, material form, feeling, perception, mental activities, consciousness - this is called the sensual desire-element." The renunciation-element is just the element of phenomena; or because of the statement "all wholesome phenomena are the renunciation-element," it is also the mind-consciousness-element. The elements of ill-will, cruelty, non-ill-will, non-cruelty, pleasure, pain, joy, grief, equanimity, ignorance, initiative, endeavour and exertion are just the element of phenomena.

The inferior, middling and superior elements are merely the eighteen elements. For inferior eye and so on are the inferior-element. Middling and superior eye and so on are the middling and superior elements. In the absolute sense, however, unwholesome element of phenomena and mind-consciousness-element are the inferior-element. Mundane wholesome and indeterminate, both the eye-element and so on, are the middling-element. But supramundane element of phenomena and mind-consciousness-element are the superior-element. The earth, fire and air-elements are just the tangible-element. The water-element and the space-element are just the element of phenomena. The consciousness-element is just an abbreviation for the seven consciousness-elements beginning with eye-consciousness. Seventeen elements and a portion of the element of phenomena are the conditioned-element. The unconditioned-element, however, is just a portion of the element of phenomena. The world of manifold elements and diverse elements is merely a classification of the eighteen elements. Thus, because all elements that exist in their own nature are included therein, only eighteen have been stated.

Furthermore, eighteen alone were stated also for the purpose of removing the perception of a soul regarding consciousness, which is of the nature of cognising. For there are beings who have the perception of a soul regarding consciousness, which is of the nature of cognising. By showing the multiplicity of that [consciousness] through the division into eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, and mind-consciousness elements, and its impermanence through its dependent functioning upon conditions such as the eye and visible form, eighteen elements were made known by the Blessed One, who wished to remove the perception of a soul that had been latent for a long time. And what is more? Likewise, according to the disposition of those amenable to instruction; and those beings who are amenable to instruction through this teaching that is neither too concise nor too elaborate - according to their disposition, exactly eighteen were made known.

By the method of conciseness and elaboration, in such and such ways indeed,
He makes known the Dhamma in whatever way is suitable;
Struck by the splendour of the True Dhamma, in an instant,
The darkness in the hearts of beings amenable to instruction departs.

Thus here the determination should be understood 'as to extent'.

'As to enumeration' - the eye-element, to begin with, is reckoned as one phenomenon by way of birth, by way of eye-sensitivity. Likewise, the ear, nose, tongue, body, visible form, sound, odour, and flavour elements, by way of ear-sensitivity and so forth. But the touch element is reckoned as three phenomena by way of earth, fire, and air. The eye-consciousness element is reckoned as two phenomena by way of wholesome and unwholesome resultant. Likewise, the ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness elements. But the mind-element is reckoned as three phenomena by way of five-door advertent and wholesome and unwholesome resultant receiving. The element of phenomena is reckoned as twenty phenomena by way of the three immaterial aggregates, the sixteen kinds of subtle matter, and the unconditioned element. The mind-consciousness element is reckoned as seventy-six phenomena by way of the remaining wholesome, unwholesome, and indeterminate consciousness - thus here the determination should be understood 'as to enumeration'.

'As to conditions' - the determination should be understood in terms of the conditionality of the eye-element and so forth for the eye-consciousness element and so forth. That condition-state of these will become evident in the exposition section.

'Should be seen' - the meaning is that here the determination should be understood in terms of how they should be seen. For all conditioned elements should be seen as detached from the past and the future, as empty of permanence, beauty, happiness, and selfhood, and as having their occurrence dependent on conditions. Specifically, here the eye-element should be seen as like the surface of a drum, the material element as like a drumstick, and the eye-consciousness element as like the sound. Likewise, the eye-element as like the surface of a mirror, the material element as like a face, and the eye-consciousness element as like the reflection of the face. Or alternatively, the eye-element as like sugarcane seeds, the material element as like the stick of a mill-wheel, and the eye-consciousness element as like the sugarcane

juice and oil. Likewise, the eye-element as like the lower fire-stick, the material element as like the upper fire-stick, and the eye-consciousness element as like the fire. This method applies also to the ear-element and so forth.

But the mind-element should be seen as, according to circumstance, like a forerunner and follower of the eye-consciousness element and so forth. Among the element of phenomena, the aggregate of feeling should be seen as like a dart and like a stake; the aggregates of perception and mental activities as like those afflicted by the conjunction with the dart and stake of feeling; or, for worldlings, perception should be seen as like an empty fist because it generates the suffering of [false] hope, and as like a forest deer because it grasps at signs that are not in accordance with reality; mental activities should be seen as like a person who throws one into a pit of burning coals because they cast one into rebirth, as like thieves pursued by the king's men because they are followed by the suffering of birth, and as like seeds of a poisonous tree because they are the cause of the continuity of aggregates that brings all misfortune; matter should be seen as like a razor-wheel because it is the sign of manifold calamities.

The unconditioned element, however, should be regarded as deathless, peaceful, and secure. Why? Because it is the opposite of all misfortune. The mind-consciousness element should be regarded as like a forest monkey, because it proceeds by grasping another object even after releasing the one grasped; like a stubborn horse, because it is difficult to tame; like a stick thrown into the air, because it falls wherever it pleases; and like a stage actor, because it is associated with manifold defilements of various kinds such as greed and hatred.

184. In the section on the exposition, "dependent on the eye and forms" means dependent on this pair and also on other things, namely the functional mind-element and the associated triad of aggregates - this is the meaning. For the eye-consciousness element, the eye is the support condition, form is the object condition, the functional mind-element is the departed condition, and the three immaterial aggregates are the co-nascence condition. Therefore, this eye-consciousness element is said to arise dependent on these four. In "dependent on the ear" and so on too, the same method applies.

"Immediately after having ceased" means immediately after having ceased. "The corresponding mind-element" means the mind-element arisen with regard to that object, which is twofold as resultant of wholesome and unwholesome, performing the function of receiving. "Or else the first attentiveness to all phenomena" means the first attentiveness when all these phenomena beginning with eye-consciousness and so forth are arising; or the first attentiveness to all phenomena reckoned as objects of the eye-consciousness element and so forth - this is the meaning to be understood here. By this, it should be understood that the functional mind-element performing the function of five-door adverting is included.

In "having arisen from the mind-element too and ceased immediately after," here the particle "pi" serves the purpose of combining. Therefore, the meaning to be understood here is "from the mind-element too and from the mind-consciousness element too." By that, the resultant mind-consciousness element performing the function of investigation that arises immediately after the resultant mind-element has

arisen and ceased, and the functional mind-consciousness element performing the function of determining that arises immediately after that has arisen and ceased, and the mind-consciousness element performing the function of impulsion that arises immediately after that has arisen and ceased - all of these should be understood as having been spoken of. "Dependent on the mind" means the life-continuum mind. "And mental phenomena" means mental-object belonging to the four planes. "Mind-consciousness arises" means impulsion together with adverting is produced.

At this point, however, they took up what is called a question seized by the hand. The Elder Mahādhammarakkhita, it is said, having taken the Elder Dīghabhāṇaka Abhaya by the hand, said: "Where the term 'dependent on' occurs, adverting should not be made separate, but should be made as dependent on the life-continuum." Therefore, here "mind" means the life-continuum together with adverting. "Mind-consciousness" (manoviññāṇa) means impulsion mind-consciousness. In this Abhidhamma classification, however, sixteen elements are of the sense-sphere, and two are of the four planes, spoken of as a mixture of mundane and supramundane.

Commentary on the Abhidhamma Classification.

3. Commentary on the Questions Section

185. In the question-asking section, the wholesome and other states of the eighteen elements should be understood according to the method stated above. In the object triads, however, the statement that six elements have a limited object - this is said with reference to the occurrence of the five, beginning with eye-consciousness, and the mind-element, exclusively in the five sense-object domains beginning with visible form. As for the two elements that are mentioned - the dhamma-element and the mind-consciousness-element - their having limited objects and so forth should be understood in the same way as stated regarding the mind-base and the dhamma-base. Thus in this question-asking section too, sixteen elements are of the sense-sphere, and two are of the four planes, spoken of as a mixture of mundane and supramundane. Thus this Element Analysis too has been taught by analysing after extracting the three rounds.

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

The Exposition of the Element Analysis is concluded.



ABOUT THIS TRANSLATION

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