

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)
- 6. Analysis of Dependent Origination
(6. Paṭiccasamuppādavibhaṅgo)



PaliVerse

2. Commentary on the Book of Analysis

6. Analysis of Dependent Origination

1. Explanation of the Exposition Section of the Suttanta Classification

225. Now, in the analysis of dependent origination that follows next, since the commentary on the meaning must be made by one who, in commenting upon the text laid down in the method beginning with "with ignorance as condition, activities," has entered the circle of the analytical doctrine, without misrepresenting the teachers, without deviating from one's own doctrine, without promoting the doctrines of others, without opposing the suttas, conforming to the Vinaya, examining the great authorities, elucidating the Dhamma, gathering the meaning, and turning back to that very meaning and expounding it again by other methods as well - and since the commentary on the meaning of dependent origination is by its very nature difficult to make, as the ancients have said:

"Truth, a being, rebirth-linking, and the structure of conditions -
These four things are hard to see, and exceedingly hard to teach."

Therefore, having reflected that "the commentary on the meaning of dependent origination is not easy except for those who have attained mastery of scripture and realisation" -

Wishing to speak today the description of the structure of conditions,
I find no footing, like one plunged into the ocean.

But this teaching is adorned with various methods of exposition,
And the path of the former teachers continues unbroken.

Therefore, relying upon both of these, the commentary on the meaning
Of this I shall undertake; listen to it with concentrated minds.

For this was said by the former teachers:

"Whoever should listen to this, taking it to heart,
Would obtain the distinction from before to after;
Having obtained the distinction from before to after,
One should go beyond the sight of the King of Death."

For in the passage beginning with "with ignorance as condition, activities," from the very beginning:

Through the classification of the teaching, from meaning, characteristics, the
single-fold and so on,
And from the determination of the factors, the analysis should be understood.

Therein, "through the classification of the teaching" means: just as four men who are creeper-gatherers grasp a creeper, the Blessed One's teaching of dependent

origination is fourfold - starting from the beginning or from the middle up to the end, and likewise starting from the end or from the middle up to the beginning. Just as among the four men who are creeper-gatherers, one first sees the root of the creeper, and having cut it at the root, drags the whole thing out and takes it away for his work, so the Blessed One teaches dependent origination starting from the beginning up to the end thus: "Thus, monks, with ignorance as condition, activities; etc. with birth as condition, ageing-and-death."

But just as among those men, one first sees the middle of the creeper, and having cut it in the middle, drags out just the upper part and takes it away for his work, so the Blessed One teaches starting from the middle up to the end thus: "For one who delights in that feeling, who welcomes it, who remains holding to it, delight arises; that delight in feelings is clinging; with that clinging as condition, existence; with existence as condition, birth."

And just as among those men, one first sees the tip of the creeper, and having grasped the tip, following along the tip takes the whole thing down to the root for his work, so the Blessed One asks: "With birth as condition, ageing-and-death - thus indeed has this been said. Now, monks, is ageing-and-death with birth as condition or not, or how is it here?" "Birth is the condition for ageing and death, venerable sir; thus it is for us here - birth is the condition for ageing and death." "With existence as condition, birth; etc. With ignorance as condition, activities - thus indeed has this been said. Now, monks, are activities with ignorance as condition or not, or how is it here?" "Ignorance is the condition for activities, venerable sir; thus it is for us here - with ignorance as condition, activities." Thus starting from the end up to the beginning too, he teaches dependent origination.

Just as, however, among those men one first sees the middle of the creeper, and having cut it in the middle, descending downwards, takes it as far as the root and puts it to use, so the Blessed One teaches: "Monks, what is the source of these four kinds of nutriment, what is their origin, what is their birth, what is their production? These four kinds of nutriment have craving as their source, craving as their origin, craving as their birth, craving as their production. And this craving, monks, what is its source? Feeling, contact, the six sense bases, mentality-materiality, consciousness. What is the source of activities? Etc. Activities have ignorance as their source, ignorance as their origin, ignorance as their birth, ignorance as their production" - thus he teaches starting from the middle going back to the beginning.

But why does he teach in this way? Because of the all-round excellence of dependent origination, and because he himself has attained mastery in the art of teaching. For dependent origination is all-round excellent, since from this and that point it conduces to the penetration of the right way. And the Blessed One has attained mastery in the art of teaching through the conjunction of the four kinds of analytical knowledge with the four confidences, and through having attained the fourfold profundity. He, because of having attained mastery in the art of teaching, teaches the Dhamma by various methods indeed. In particular, however, the forward teaching starting from the beginning should be understood as having been set forth by him who perceives the people amenable to guidance as being confused about the distinction of causes of occurrence, for the purpose of showing occurrence through its own respective causes and for the purpose of showing the order of arising.

The reverse teaching starting from the end is for the purpose of showing the causes as realised by himself of each and every suffering such as ageing-and-death and so on, while surveying the world fallen into difficulty in the manner beginning with "Alas, this world has fallen into difficulty - it is born, ages, and dies," following the course of his pre-enlightenment penetration. That which proceeds starting from the middle going back to the beginning is for the purpose of showing the sequence of cause and result starting from the past period, having carried it back as far as the past period following the determination of the source of nutriment. That which proceeds starting from the middle going forward to the end is for the purpose of showing the future period, starting from the arising of causes of the future period in the present period. Among these, that forward teaching starting from the beginning which was stated for the purpose of showing occurrence through its own respective causes and for the purpose of showing the order of arising to the people amenable to guidance who are confused about the causes of occurrence - that should be understood as what is set down here.

But why is ignorance stated first here? Is ignorance, like the primal nature of the proponents of primal nature, a causeless root cause of the world? It is not causeless. For a cause of ignorance has been stated thus: "With the arising of taints there is the arising of ignorance." There is, however, a method by which it could be a root cause. But who was he? Its being the head in the discourse on the round. For the Blessed One, when speaking the discourse on the round, spoke making two things the head - either ignorance or craving for existence. As he said - "Monks, the first point of ignorance is not discernible, so that one might say: 'Before this there was no ignorance, and then afterwards it came into being.' Although this is said thus, monks, yet it is discernible: 'Ignorance has this as its condition.'" Or craving for existence, as he said: "Monks, the first point of craving for existence is not discernible, so that one might say: 'Before this there was no craving for existence, and then afterwards it came into being.' Although this is said thus, monks, yet it is discernible: 'Craving for existence has this as its condition.'"

But why did the Blessed One, when speaking the discourse on the round, speak making just these two states the head? Because they are the distinctive causes of kamma leading to happy and unhappy destinations. For ignorance is the distinctive cause of kamma leading to unhappy destinations. Why? Because the worldling overcome by ignorance, like a cow to be slaughtered overcome by the distress of being scorched by fire, struck with clubs, and exhausted, who, afflicted by that distress, undertakes the drinking of hot water which is without pleasure and brings harm to herself, undertakes manifold kamma leading to unhappy destinations such as killing of living beings, which is without pleasure due to the burning of defilements and brings harm to oneself due to downfall into unhappy destinations. But the distinctive cause of kamma leading to happy destinations is craving for existence. Why? Because the worldling overcome by craving for existence, like the cow of the aforementioned kind who, through craving for cool water, undertakes the drinking of cool water which is pleasant and dispels her distress, undertakes manifold kamma leading to happy destinations such as abstaining from killing of living beings, which is pleasant due to being free from the burning of defilements and dispels the distress of suffering in unhappy destinations through attainment of happy destinations.

But among these states that are the head of the discourse on the round, in some places the Blessed One teaches a teaching rooted in one state, that is to say - "Thus, bhikkhus, activities have ignorance as their support, consciousness has activities as its support" etc. Likewise, "For one dwelling contemplating gratification in things that can be clung to, bhikkhus, craving increases; with craving as condition, clinging" etc. In some places also rooted in both, that is to say - "For a fool, monks, hindered by ignorance, associated with craving, thus this body has arisen. Thus this body and external mentality-materiality - herein is this dyad; dependent on the dyad, contact; just the six sense bases by which the fool, being contacted, experiences pleasure and pain" etc. Among those various teachings, "with ignorance as condition, activities" - this should be understood as a teaching rooted in one state by way of ignorance. Thus far here the determination should be understood by way of the distinction of teachings.

"By way of meaning" means by way of the meaning of the terms beginning with ignorance, that is to say - Bodily misconduct and so forth is called "what should not be found" in the sense of being unfit to be fulfilled; the meaning is "what should not be obtained." It finds that which should not be found - thus it is ignorance. The opposite of that, bodily good conduct and so forth, is called "what should be found." Ignorance is that which does not find what should be found. Ignorance is that which makes unknown the meaning of aggregates as a heap, the meaning of sense bases as bases, the meaning of elements as empty, the meaning of truths as real, and the meaning of faculties as predominance. Ignorance is also that which makes unknown the fourfold meaning of each of suffering and so forth, stated by way of affliction and so on. Ignorance is that which drives beings on in the round of existence that is without end, through all wombs, destinations, realms of existence, stations of consciousness, and abodes of beings. Ignorance is that which runs towards women, men, and so forth which do not exist in the ultimate sense, and does not run towards aggregates and so forth which do exist. Furthermore, ignorance is also because of concealing the sense-bases and objects of eye-consciousness and so on, and the phenomena of dependent origination and the dependently arisen.

A condition is that dependent on which a result comes about. "Dependent on" means not without it; the meaning is "not rejecting that." "Goes" means arises and also proceeds - this is the meaning. Furthermore, the meaning of condition is the meaning of being supportive. It is both ignorance and a condition, thus "ignorance-condition." Therefore, "with ignorance as condition."

They construct the conditioned - thus activities. Furthermore, activities are twofold: activities with ignorance as condition, and activities conveyed by the word "activities" (saṅkhāra). Therein, the three - meritorious activities, demeritorious activities, and imperturbable activities - and the three - bodily activities, verbal activities, and mental activities - these six are activities with ignorance as condition. All of these are merely mundane wholesome and unwholesome volition.

The conditioned-activity, the constructed-activity, the constructing-activity, and the exertion-activity - these four are activities conveyed by the word "activities" (saṅkhāra). Therein, all states with conditions, spoken of in such passages as "Impermanent indeed are activities," are called "conditioned-activities." Material and immaterial states of the three planes produced by kamma are called "constructed-

activities" in the commentaries. These too are included in the very same passage "Impermanent indeed are activities." However, a separate place where they occur is not discernible. Wholesome and unwholesome volition of the three planes is called "constructing-activity." Its place of occurrence is discernible in such passages as "Monks, this person gone to ignorance, if he constructs merit," etc. Bodily and mental energy is called "exertion-activity." It occurs in such passages as "As far as the reach of the exertion-activity, having gone that far, it stood as if axle-struck," etc.

And not only these, but there are also many other activities conveyed by the word "activities" (saṅkhāra) in the manner of such passages as "Friend Visākha, for a monk attaining the cessation of perception and feeling, first verbal activity ceases, then bodily activity, then mental activity," etc. Among these, there is no activity that would not be included in the conditioned-activities. Hereafter, what is stated in "with activities as condition, consciousness," etc., should be understood in the same manner as stated.

As for what is not stated: "it cognises" - thus it is consciousness (viññāṇa). "It bends towards" - thus it is mentality (nāma). It is transformed - thus materiality. It extends income, and it leads to what is extended - thus sense base. It touches - thus contact (phassa). It feels - thus feeling (vedanā). It is agitated - thus craving. "It clings" - thus it is clinging (upādāna). "It becomes" and "it brings into being" - thus it is existence (bhava). Coming into being is birth. Decaying is ageing. They die by means of this - thus death. Sorrowing is sorrow. Lamenting is lamentation. "It afflicts" - thus it is pain (dukkha); or it destroys in two ways by means of arising and persisting - thus it is pain (dukkha). The state of a displeased mind is displeasure. Intense trouble is anguish.

"Come to be" means they are produced. Not only with sorrow and so on, but the word "come to be" should be construed with all the terms. For otherwise, when it is said "with ignorance as condition, activities," it would not be clear what they do. But when there is the construal "come to be," then "that which is ignorance and is a condition is ignorance-as-condition; therefore, with ignorance as condition, activities come to be" - thus the determination of condition and condition-arisen is made. This same method applies everywhere.

"Thus" is an illustration of the method described. By that it shows that it is by causes such as ignorance and so on, not by the creation of a supreme being and so on. "Of this" means of what has been stated above. "Whole" means of the unmixed, or of the entire. "Mass of suffering" means the aggregate of suffering, not a being, not of pleasure, beauty, and so on. "Origin" means production. "Comes to be" means originates. Thus here the determination should be understood in terms of meaning.

"In terms of characteristic and so on" means in terms of the characteristic and so on of ignorance and the rest, that is to say: Ignorance has the characteristic of not-knowing, the function of confusing, the manifestation of concealment, and the proximate cause of the taints. Activities have the characteristic of forming, the function of accumulating, the manifestation of volition, and the proximate cause of ignorance. Consciousness has the characteristic of cognition, the function of being a forerunner, the manifestation of conception, and the proximate cause of activities, or the proximate cause of sense-base and object. Mentality has the characteristic of bending, the function of association, the manifestation of inseparability, and the

proximate cause of consciousness. Materiality has the characteristic of being afflicted, the function of dispersing, the manifestation of indeterminate, and the proximate cause of consciousness. The six sense bases have the characteristic of extending, the function of seeing and so on, the manifestation of being sense-bases and doors, and the proximate cause of mentality-materiality. Contact has the characteristic of touching, the function of striking together, the manifestation of meeting, and the proximate cause of the six sense bases. Feeling has the characteristic of experiencing, the function of enjoying the flavour of the object, the manifestation of pleasure and pain, and the proximate cause of contact. Craving has the characteristic of being a cause, the function of delighting, the manifestation of insatiability, and the proximate cause of feeling. Clinging has the characteristic of grasping, the function of not releasing, the manifestation of the strengthening of craving and wrong view, and the proximate cause of craving. Existence has the characteristic of kamma and kamma-result, the function of producing and becoming, the manifestation of wholesome, unwholesome, and indeterminate, and the proximate cause of clinging. The characteristics and so on of birth and the rest should be understood in the same way as stated in the analysis of the truths. Thus here the determination should be understood in terms of characteristic and so on as well.

"In terms of one kind and so on": here, ignorance is one kind in the sense of being not-knowing, not-seeing, delusion, and so on; twofold as non-practice and wrong practice, likewise as conditioned and unconditioned; threefold by association with the three kinds of feeling; fourfold by non-penetration of the four truths; fivefold by concealing the dangers of the five destinations and so on; but in terms of doors and objects, sixfoldness should be understood in all immaterial states.

Activities are one kind in the sense of being with taints, resultant-dhamma-dhammas, and so on; twofold as wholesome and unwholesome, likewise as limited and exalted, inferior and middling, and wrong-course-fixed and unfixed; threefold as meritorious activities and so on; fourfold as leading to the four modes of generation; fivefold as leading to the five destinations.

Consciousness is one-fold by being mundane resultant and so forth; two-fold by being with roots and without roots and so forth; three-fold by being included in the three realms of existence, by association with the three kinds of feeling, and by being without root, with two roots, and with three roots; four-fold and five-fold by way of mode of birth and destination.

Mentality-materiality is one-fold by being dependent on consciousness and by having kamma as condition; two-fold by having an object and not having an object; three-fold by being past and so forth; four-fold and five-fold by way of mode of birth and destination.

The six sense bases are one-fold by being the place where birth converges; two-fold by being great elements, sensitive matter, consciousness, and so forth; three-fold by having as domain what has arrived, what has not arrived, and neither; four-fold and five-fold by being included in modes of birth and destinations. By this method, the one-fold and other classifications of contact and so forth should also be understood. Thus here the determination should be understood also from the one-fold classification and so forth.

"And from the determination of the factors" - here sorrow and so forth are stated for the purpose of showing the unbroken continuity of the wheel of existence. For they arise in the fool who is afflicted by ageing and death. As he said - "Bhikkhus, the uninstructed worldling, being contacted by painful bodily feeling, sorrows, is weary, laments, beats his breast and weeps, and falls into bewilderment." And as long as there is the occurrence of those, so long there is ignorance; thus "with ignorance as condition, activities" - the wheel of existence is just a connected whole. Therefore, subsuming those too under ageing and death alone, they should be understood as just twelve factors of dependent origination. Thus here the determination should be understood also from the determination of the factors. This, for now, is the concise discussion here by way of the synopsis section.

The explanation of the synopsis section is finished.

Exposition of the Term Ignorance

226. Now there is a detailed discussion by way of the exposition section. For it was said "with ignorance as condition, activities arise." Therein, when the activities with ignorance as condition are to be shown, since when a son is to be spoken of, the father is first spoken of. For thus being so, the son is well described as "the son of Mitta, the son of Datta." Therefore, the Teacher, skilled in teaching, in order to first show ignorance, which is similar to a father in the sense of being the generator of activities, said "Therein, what is ignorance?" beginning with "not knowing suffering."

Therein, since this ignorance does not allow one to know, see, or penetrate the characteristic of the real intrinsic nature of the truth of suffering, but remains covering, enveloping, and entangling, therefore it is called "not knowing suffering." Likewise, since it does not allow one to know, see, or penetrate the characteristic of the real intrinsic nature of the origin of suffering, the cessation of suffering, and the practice leading to the cessation of suffering, but remains covering, enveloping, and entangling, therefore it is called "not knowing the practice leading to the cessation of suffering." In these four instances, not-knowing has been spoken of as ignorance by way of the *suttanta* method.

But in the *Nikkhepa* Section, by way of the *Abhidhamma* method, not-knowing has been taken up in four further instances as "not knowing the past." Therein, "the past" means the past period, the past aggregates, elements, and sense bases. "The future" means the future period, the future aggregates, elements, and sense bases. "The past and the future" means both of those. "Specific conditionality" means the factors such as ignorance and so on, which are the causes of activities and so on. "Dependently arisen phenomena" means phenomena such as activities and so on that are produced by ignorance and so on. Therein, since this ignorance does not allow one to know, see, or penetrate the characteristic of the real intrinsic nature of the past aggregates and so on, but remains covering, enveloping, and entangling, therefore it is called "not knowing the past." Likewise, since it does not allow one to know, see, or penetrate the characteristic of the real intrinsic nature of the future aggregates and so on, of the past and future aggregates and so on, of specific conditionality, and of dependently arisen phenomena, but remains covering, enveloping, and entangling, therefore it is called "not knowing dependently arisen phenomena with their specific conditionality." In these eight instances, not-knowing

has been spoken of as ignorance by way of the Abhidhamma method.

Thus what has been spoken of? Ignorance has been spoken of in terms of its function and in terms of its origin. How? For this ignorance does not allow one to know, see, or penetrate these eight instances - thus it has been spoken of in terms of its function; and even when arising, it arises in these eight instances - thus it has been spoken of in terms of its origin as well. Having spoken thus, twenty-five terms beginning with "whatever such not-knowing, not-seeing" have been taken up to show the characteristic of ignorance.

Therein, since this ignorance, even though spoken of by these eight terms, is not well described if its characteristic is not spoken of by the twenty-five terms, but is well described only when its characteristic is spoken of. Just as a man searching for a lost ox might ask people - "Sirs, do you see a white ox, do you see a red ox?" They might speak thus - "In this country there is no end of white and red oxen; what is the distinguishing mark of your ox?" Then when he says "a yoke-mark" or "a plough-mark," the ox would be well described; just so, since this ignorance, even though spoken of by the eight terms, is not well described if its characteristic is not spoken of by the twenty-five terms, but is well described only when its characteristic is spoken of. Therefore, twenty-five terms have been spoken to show its characteristic, and it should be understood by means of those as well.

That is: Knowledge is wisdom. It makes known and manifest the fruit of fruits, the cause of causes, the doctrine of the four truths. But this ignorance, having arisen, does not allow that to be made known and obvious - thus it is not knowing as the opposite of knowledge. Seeing too is wisdom. It too sees that mode. But ignorance, having arisen, does not allow that to be seen - thus it is not-seeing. Comprehension too is wisdom. It comprehends that mode. But ignorance, having arisen, does not allow one to fully realise that - thus it is non-full realisation. Understanding, awakening, and penetration too are wisdom. It understands, awakens to, and penetrates that mode. But ignorance, having arisen, does not allow that to be understood, awakened to, and penetrated - thus it is non-understanding, non-awakening, and non-penetration. Grasping together too is wisdom. It takes hold of and examines that mode by grasping and rubbing. But ignorance, having arisen, does not allow that to be grasped and rubbed and taken hold of - thus it is non-grasping-together. Plunging into too is wisdom. It takes hold of that mode by plunging into and entering. But ignorance, having arisen, does not allow that to be plunged into, entered, and taken hold of - thus it is non-plunging-into. Even scrutiny too is wisdom. It scrutinises that mode evenly and rightly. But ignorance, having arisen, does not allow that to be scrutinised evenly and rightly - thus it is non-scrutiny. Review too is wisdom. It reviews that mode. But ignorance, having arisen, does not allow that to be reviewed - thus it is non-review. No action of hers is evident, and action done without reviewing is action that is not evident. It is stupidity by reason of the state of being unwise. It is foolishness by reason of the state of being a fool.

Clear comprehension too is wisdom. It clearly comprehends the fruit of fruits, the cause of causes, the doctrine of the four truths. But ignorance, having arisen, does not allow that mode to be clearly comprehended - thus it is lack of clear comprehension. By way of deluding, it is delusion. By way of bewildering, it is bewilderment. By way of confusing, it is confusion. It is ignorance by way of finding

what is not to be found, etc. It is the flood of ignorance because it sweeps away and causes to sink in the round of existence. It yokes to the round of rebirths - thus it is the mental bond of ignorance. It is the underlying tendency of ignorance because it has not been abandoned and because it arises again and again. It is the obsession of ignorance because, just as bandits lurking on the highway, it obsesses, seizes, and plunders the wholesome mind. Just as when the crossbar called the bolt has fallen at the city gate, the going out of the people inside the city and the entering of the people outside the city are both cut off, so too for one in whose city of personal identity this has fallen, the going of knowledge that leads to the attainment of nibbāna is cut off - thus it is called the bar of ignorance. It is both unwholesome and a root, or it is the root of unwholesome states, thus it is an unwholesome root. That, however, is none other than delusion intended here - thus delusion is an unwholesome root. "This is called ignorance" means this ignorance with such characteristics is what is called ignorance. Thus the characteristic of ignorance should be understood by means of these twenty-five terms.

Now, this ignorance, having such characteristics, although stated as not-knowing regarding suffering and so forth, is a portion of the truth of suffering, is co-arisen with it, takes it as object, and conceals it; it is not a portion of the truth of the origin, but is co-arisen with it, takes it as object, and conceals it; it is not at all a portion of the truth of cessation, is not co-arisen with it, does not take it as object, but merely conceals it; it is also not a portion of the truth of the path, is not co-arisen with it, does not take it as object, but merely conceals it. Ignorance arises having suffering as object, and it conceals it. Ignorance arises having the origin as object, and it conceals it. Ignorance does not arise having cessation as object, yet it conceals it. Ignorance does not arise having the path as object, yet it conceals it.

Two truths are profound because they are difficult to see. Two truths are difficult to see because they are profound. Moreover, the noble truth of the cessation of suffering is both profound and difficult to see. Therein, suffering itself is evident, but because its characteristic is difficult to see, it is called profound. In the case of the origin too, the same method applies. Just as churning the great ocean to extract its essence is a burden, just as lifting sand from the base of Mount Sineru is a burden, just as crushing a mountain to extract its juice is a burden; even so, two truths are difficult to see precisely because of their profundity, but the truth of cessation is exceedingly profound and exceedingly difficult to see. Thus, the blinding darkness of delusion that conceals the four noble truths - which are profound because they are difficult to see, and difficult to see because they are profound - this is called ignorance.

The Exposition of the Term Ignorance.

Exposition of the Term 'Volitional Activities'

In the term "activities", setting aside the activities that come under the word "activities" among the activities stated above, and showing only the activities with ignorance as condition: "Therein, what are the activities with ignorance as condition?" He stated beginning with "meritorious volitional activity" and so forth. Therein, "puṇa" means it purifies its doer, it fulfils his aspiration, and it produces a worthy existence - thus it is "meritorious" (puñña). It constructs resultant states and kamma-born

materiality - thus it is a "volitional activity" (abhisāṅkhāra). What is meritorious and is itself a volitional activity is a meritorious volitional activity (puññābhisāṅkhāra). Being the opposite of merit, it is demerit (apuñña). What is demeritorious and is itself a volitional activity is a demeritorious volitional activity (apuññābhisāṅkhāra). "It does not waver" - thus it is imperturbable (āneñja). It is itself an imperturbable volitional activity, and it constructs an imperturbable existence - thus it is an imperturbable volitional activity (āneñjābhisāṅkhāra). Initiated by the body, or proceeding from the body, or being an activity of the body - thus it is bodily activity (kāyasaṅkhāra). In the case of verbal activity and mental activity too, the same method applies.

Therein, the first triad is taken according to the Parivāmaṣana Sutta. For therein it is stated: "If one constructs a meritorious activity, consciousness tends towards merit. If one constructs a demeritorious activity, consciousness tends towards demerit. If one constructs an imperturbable activity, consciousness tends towards the imperturbable." The second triad is taken according to the Vibhaṅga Sutta that immediately follows it; it is also fitting to say it is taken according to the method of the Sammādiṭṭhi Sutta. For therein it is stated: "Monks, there are these three activities. Which three? Bodily activity, verbal activity, mental activity." But why were they taken according to those suttas? This Abhidhamma was not composed recently, nor was it spoken by outside seers, or disciples, or deities. Rather, this was spoken by the Omniscient Conqueror. For the purpose of illustrating this meaning - that in both the Abhidhamma and the Suttas, the same texts are indicated as being alike.

Now, in order to show those activities by way of classification, he said "Therein, what is meritorious volitional activity?" and so forth. Therein, "wholesome volition" - without specification, even volition of the four planes could be stated. However, since it is specified as "belonging to the sensual-sphere and fine-material-sphere," eight sensual-sphere wholesome volitions and five fine-material-sphere wholesome volitions - these thirteen volitions are called meritorious volitional activity. By "consisting of giving" and so forth, the occurrence of those very same volitions by way of the bases of meritorious action is shown. Therein, only the eight sensual-sphere volitions constitute those consisting of giving and consisting of morality. But those consisting of meditative development are all thirteen. For just as one who is reciting a well-learned teaching does not know even one or two connecting points, but knows them when later reflecting upon them; so too, for one who is performing the preliminary work on a kasiṇa, reviewing a well-practised meditative absorption, and attending to a well-practised meditation subject, there is meditative development even dissociated from knowledge. Therefore it was said "but those consisting of meditative development are all thirteen."

Therein, regarding those consisting of giving and so forth: "The volition, the act of willing, the state of having willed that arises on account of giving, with giving as the chief concern - this is called meritorious volitional activity consisting of giving. On account of morality, etc. The volition, the act of willing, the state of having willed that arises on account of meditative development, with meditative development as the chief concern - this is called meritorious volitional activity consisting of meditative development." This is the concise teaching.

However, the volition that occurs at three times - in the preliminary stage beginning from the procuring of the four requisites such as robes and so forth, or the six sense

objects such as visible forms and so forth, or the ten bases of giving such as food and so forth, for one who is giving this or that; at the time of relinquishment; and afterwards in recollecting with a joyful mind - is called consisting of giving. However, the volition that occurs for one who goes to a monastery thinking "I shall go forth" for the purpose of fulfilling morality; for one who, having gone forth and brought his aspiration to fulfilment, reflects "Indeed I have gone forth, well and good"; for one who observes the Pātimokkha; for one who reviews the requisites such as robes; for one who restrains the sense doors such as the eye-door with regard to visible forms and so forth that come within range; and for one who purifies his livelihood - is called consisting of morality. The volition that occurs for one who, by the path of insight stated in the Paṭisambhidā, develops the eye as impermanent, as suffering, as non-self; visible forms, etc. Mental phenomena, eye-consciousness, etc. mind-consciousness; eye-contact, etc. Mind-contact, feeling born of eye-contact, etc. feeling born of mind-contact; perception of visible forms, etc. perception of mental phenomena, ageing-and-death as impermanent, as suffering, as non-self - is called consisting of meditative development. This is the detailed exposition.

In the exposition of demeritorious volitional activity, "unwholesome volition" means volition associated with the twelve unwholesome types of consciousness. "Belonging to the sensual-sphere" - although therein, apart from the two volitions accompanied by displeasure, the rest arise even in fine-material and immaterial existence, yet they do not draw rebirth-linking there; they bring about resultant only by way of rebirth-linking in the sensual-sphere alone - therefore they are stated as belonging to the sensual-sphere only.

In the exposition of imperturbable volitional activity, "wholesome volition belonging to the immaterial-sphere" means the four immaterial-sphere wholesome volitions. For these four are called imperturbable volitional activity in the sense of being unshakeable and in the sense of producing that which is unshakeable. For the three wholesome, resultant, and functional volitions of the fourth meditative absorption of the fine-material sphere, and the twelve immaterial-sphere volitions - these fifteen states are called imperturbable in the sense of being steady and in the sense of being unfluctuating. Therein, the fine-material-sphere wholesome volition, though itself imperturbable, generates both what is similar and dissimilar to itself, both what is perturbable and imperturbable, both fine-material and immaterial - therefore it is not called imperturbable volitional activity. The resultant and functional volitions, however, being non-resultant-producing, do not produce resultant; likewise the immaterial-sphere resultant and functional volitions too - thus all these eleven volitions are merely imperturbable but not volitional activities. But the fourfold immaterial-sphere wholesome volition, just as the shadows of elephants, horses, and so forth are similar to them, so it generates only what is similar to itself, motionless, and immaterial alone - therefore it is called imperturbable volitional activity.

Thus, thirteen by way of meritorious volitional activity, twelve by way of demeritorious volitional activity, and four by way of imperturbable volitional activity - all these combined together amount to twenty-nine volitions. Thus the Blessed One, as though holding upon a great scale the wholesome and unwholesome volitions

arising in immeasurable beings in immeasurable world-systems, and as though placing them in a measure and measuring them, determined them through omniscient knowledge and showed them to be exactly twenty-nine.

Now, showing the three doors of action through which immeasurable beings in immeasurable world-systems, striving in wholesome and unwholesome kamma, do strive: therein, what is bodily activity? He said beginning with "bodily volition." Therein, "bodily volition" means twenty volitions in all - eight sensual-sphere wholesome volitions and twelve unwholesome volitions - that have given rise to bodily intimation and operate through the body-door; it is also fitting to say: twenty wholesome and unwholesome volitions that have arisen bringing about taking, grasping, and moving at the body-door.

"Verbal volition" means those same twenty volitions that have given rise to verbal intimation and operate through the verbal door; it is also fitting to say: twenty volitions that have arisen bringing about the movement of the jaw and the articulation of speech at the verbal door. However, the volition of direct knowledge is not included here because it does not become a condition for consciousness hereafter. And just as the volition of direct knowledge, so too the volition associated with restlessness does not serve thus. Therefore that too should be excluded from being a condition for consciousness. But with ignorance as condition, all of these occur.

"Mental volition" means all twenty-nine volitions that have arisen at the mind-door without giving rise to either of the two intimations. Thus the Blessed One showed the doors of action through which striving occurs: immeasurable beings in immeasurable world-systems, striving in wholesome and unwholesome kamma, strive through these three doors.

The mutual connection of these two triads should be understood. How? Meritorious volitional activity, for one abstaining from bodily misconduct, may be bodily activity; for one abstaining from verbal misconduct, it may be verbal activity. Thus the eight sensual-sphere wholesome volitions are both meritorious volitional activity and bodily activity and verbal activity. But the thirteen volitions arisen at the mind-door are both meritorious volitional activity and mental activity. Demeritorious volitional activity too, when occurring by way of bodily misconduct, may be bodily activity; when occurring by way of verbal misconduct, may be verbal activity; and when occurring at the mind-door, having left aside the two doors, may be mental activity. Thus demeritorious volitional activity is also bodily activity, also verbal activity, and also mental activity.

Bodily activity, however, may be meritorious volitional activity, may be demeritorious volitional activity, but not imperturbable volitional activity. Likewise verbal activity. But mental activity may be meritorious volitional activity, may be demeritorious volitional activity, and may be imperturbable volitional activity. These are called activities with ignorance as condition.

But how is this to be known - that these activities have ignorance as condition? Because of their existence when ignorance exists. For one in whom the not-knowing reckoned as ignorance regarding suffering and so forth has not been abandoned, through not-knowing regarding suffering and the past and so forth, having grasped

the suffering of the round of existence with the perception of happiness, he undertakes the three kinds of activities that are the cause of that; through not-knowing regarding the origin, regarding the activities that are the accompaniments of craving which are the cause of suffering, imagining them to be the cause of happiness, he undertakes them; and through not-knowing regarding cessation and the path, having formed the perception of the cessation of suffering even regarding special destinations that are not the cessation of suffering, and having formed the perception of the path to cessation even regarding sacrifices, mortification practices, and the like that are not the path to cessation, aspiring for the cessation of suffering, he undertakes the three kinds of activities by means of sacrifices, mortification practices, and the like.

Furthermore, through that unabandoned ignorance regarding the four truths, not knowing as suffering the suffering reckoned as the fruit of merit, which is particularly beset with numerous dangers such as birth, ageing, disease, death, and so forth, he undertakes meritorious volitional activity distinguished as bodily, verbal, and mental activity for the attainment of that - like one desiring a celestial nymph rushing towards a precipice; and even not seeing the suffering of change that produces great torment at the end of that fruit of merit considered to be happiness, and its unsatisfactoriness, he still undertakes the aforesaid meritorious volitional activity conditioned by that - like a moth plunging into a lamp flame, and like one greedy for a drop of honey licking a honey-smear sword blade.

And not seeing the danger in the indulgence of sensual pleasures and so on together with their results, through the perception of happiness and through being overpowered by mental defilements, he begins demeritorious volitional activity operating through the three doors, like a fool playing with excrement, and like one wishing to die eating poison. And also not comprehending the suffering of change of activities even regarding the results of the immaterial states, through the illusion of eternality and so on, he begins imperturbable volitional activity which is of the nature of mental activity, like one who has lost his bearings going along the road facing a goblin city.

Thus, since the existence of activities is only from the existence of ignorance, not from its absence, therefore this should be understood - these activities have ignorance as condition. And this too was said - "Monks, the unknowing one, beset by ignorance, generates meritorious volitional activity, generates demeritorious volitional activity, generates imperturbable volitional activity. But when, monks, a monk's ignorance has been abandoned and true knowledge has arisen, he, through the fading away of ignorance and the arising of true knowledge, does not generate meritorious volitional activity."

Here one asks - Let us accept this much: 'ignorance is a condition for activities.' But this should be stated - 'For which activities is it a condition, and how is it a condition?' Herein this is said -

It is a condition for meritorious ones in two ways, and for the others in many ways;
For the last ones, it is considered a condition in one way.

Therein, 'for meritorious ones in two ways' means it is a condition in two ways: by way of object-condition and by way of decisive-support-condition. For that ignorance is a condition by way of object-condition for sensual-sphere meritorious volitional activities at the time of comprehending ignorance in terms of destruction and fall, and for fine-material-sphere ones at the time of knowing the mind together with its concomitants through the supernormal-knowledge consciousness; but for one who is fulfilling the sensual-sphere bases of meritorious action such as giving and the like for the purpose of overcoming ignorance, and for one who is producing fine-material-sphere absorptions, it is a condition for both of those by way of decisive-support-condition; likewise for one who, being deluded by ignorance, having aspired for the prosperity of sensual existence and fine-material existence, performs those very merits.

'But for the others in many ways' means it is a condition for demeritorious volitional activities in many ways. How? For this ignorance is a condition by way of object-condition at the time of the arising of lust and the like with reference to ignorance; by way of object-predominance and object-decisive-support at the time of relishing it having given it weight; by way of decisive-support-condition for one who, deluded by ignorance and not seeing danger, commits killing of living beings and the like; by way of proximity, immediate-contiguity, proximate-decisive-support, repetition, absence, and disappearance conditions for the second javana and so on; and by way of root-cause, co-nascence, mutuality, support, association, presence, and non-disappearance conditions for one performing any unwholesome action - thus it is a condition in many ways.

'For the last ones, it is considered a condition in one way' means it is considered a condition for imperturbable volitional activities in one way only, by way of decisive-support-condition. And its decisive-support nature should be understood in the same way as stated for meritorious volitional activity.

Here one asks - 'But is this ignorance alone a condition for activities, or are there other conditions as well?' Now here, if it is only that one, the doctrine of a single cause is arrived at. If 'there are also other conditions for activities with ignorance as condition,' then does the designation of a single cause not apply? It is not untenable. Why? Because -

Not a single result from a single cause here, nor many; nor a single one from many causes either;

A result exists, but there is a purpose in illustrating one cause and one result.

For from a single cause, no single result exists here, nor many. Nor from many causes a single one. But from many causes there are indeed many. For thus, from many causes reckoned as climate, earth, seed, and water, a result reckoned as a sprout with form, scent, taste, and so forth, being many, is seen arising. But as for the illustration of one cause and one result made as "with ignorance as condition, activities; with activities as condition, consciousness," therein there is a meaning, there is a purpose.

For the Blessed One illustrates just one cause or one result in some cases because of its predominance, in some cases because of its being evident, in some cases because of its being uncommon, and in accordance with the style of teaching and the disposition of those to be trained; for he stated just one cause and one result in "with contact as condition, feeling." For contact is the predominant cause of feeling, because feeling is determined according to the contact. And feeling is the predominant result of contact, because contact is determined according to the feeling.

He stated one cause because of its being evident in "illnesses originating from phlegm." For here phlegm is evident, not kamma and so forth. He stated one cause because of its being uncommon in "whatever unwholesome states there are, monks, all these are rooted in unwise attention"; for unwise attention is uncommon to unwholesome states, while base, object, and so forth are common.

Therefore, this ignorance here, even though other causes of activities such as base, object, co-arisen states, and so forth exist, should be understood as having been illustrated as the cause of activities because of its predominance - since it is the cause of the causes of activities such as craving and so forth, as stated in "for one contemplating gratification, craving increases" and "with the arising of ignorance, there is the arising of taints" - and because of its being evident and uncommon, as stated in "the uninstructed one, monks, beset by ignorance, generates meritorious volitional activity." And by this very statement resolving the illustration of a single cause and result, the purpose of illustrating a single cause and result everywhere should be understood.

Here one asks - Even this being so, how is the state of being a condition for meritorious and imperturbable volitional activities fitting for ignorance, which has exclusively undesirable results and is blameworthy? For sugar-cane does not arise from a neem seed. How would it not be fitting? For in the world -

A condition of states is established as contrary and non-contrary, similar and dissimilar likewise;
and those are not exclusively their results.

For a condition of states that is contrary in position, intrinsic nature, function, and so forth, as well as non-contrary, is established in the world. For a preceding mind-moment is a condition contrary in position to a succeeding mind-moment, and prior training in crafts and so forth is to the subsequent performance of crafts and so forth. Kamma is a condition contrary in intrinsic nature to matter, and milk and so forth to curds and so forth. Light is a condition contrary in function to eye-consciousness, and molasses and so forth to fermented liquors and so forth. But the eye, visible form, and so forth are conditions not contrary in position to eye-consciousness and so forth. And preceding impulsions and so forth are not contrary in intrinsic nature and not contrary in function to succeeding impulsions and so forth.

And just as conditions that are contrary and non-contrary are established, so too are those that are similar and dissimilar. For materiality reckoned as climate and nutriment, being similar, is a condition for materiality, and rice seeds and so on are conditions for rice fruits and so on. Dissimilar materiality too is a condition for

immateriality, and immateriality is a condition for materiality; and cow dung, goat dung, horn, curd, sesame paste and so on are conditions for medicinal herbs, grass and so on. And for whatever phenomena there are conditions that are contrary or non-contrary, similar or dissimilar, those phenomena are not exclusively the results of those phenomena. Thus it should be understood that this ignorance, even though blameworthy in terms of result and in terms of its intrinsic nature as having exclusively undesirable fruit, is a condition for all of these meritorious volitional activities and so on, appropriately, by way of conditions that are contrary and non-contrary in position, function and intrinsic nature, and by way of conditions that are similar and dissimilar.

And that conditionality of ignorance has already been stated by the method beginning with: "For one in whom not-knowing reckoned as ignorance regarding suffering and so on has not been abandoned, he, through not-knowing regarding suffering and the past and so on, having grasped the suffering of the round of existence with the perception of happiness, undertakes the three kinds of activities that are the cause of that."

Moreover, there is this further method:

One who is deluded regarding death and rebirth, regarding the round of existence, and regarding the characteristics of activities,
Whoever is confused regarding dependently arisen phenomena.

since he generates these three kinds of activities,
therefore ignorance is the condition for those three kinds.

But how does one who is deluded regarding these produce these three kinds of activities? One deluded regarding death, not grasping death everywhere as "the breaking up of the aggregates is death," speculates thus: "A being dies, a being transmigrates to another place," and so on. One deluded regarding rebirth, not grasping rebirth everywhere as "the manifestation of the aggregates is birth," speculates thus: "A being is reborn, a new body of a being manifests," and so on. One deluded regarding the round of existence - that which is:

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called the round of rebirths."

Thus is the round of existence described. Not grasping it thus, he speculates: "This being goes from this world to another world, and comes from another world to this world," and so on. One deluded regarding the characteristics of activities, not grasping the specific characteristics and the general characteristics of activities, speculates about activities as self, as belonging to self, as permanent, as beautiful, and as pleasant. One deluded regarding dependently arisen phenomena, not grasping the occurrence of activities and so on from ignorance and so on, speculates thus: "The self knows or does not know; it itself acts and causes to act; it is reborn in the linking consciousness; its atomic lords and so on, having established the body in the form of the embryonic stage and so on, produce the faculties; it, endowed with faculties, contacts, feels, craves, clings, strives; it again comes to be in another existence," or speculates: "All beings are transformed by the conjunction of fate and

destiny." He, thus blinded by ignorance, speculating in this way, just as a blind man wandering on the ground follows a path or a non-path, high ground or low ground, even or uneven ground, so he generates meritorious, demeritorious and imperturbable activities. Therefore this is said -

Just as a man blind from birth, without a guide,
sometimes goes by the road, sometimes by a wrong road;

so the fool, without a guide, wandering in the round of existence,
At one time performs merit, and at one time demerit.

When, having known the Dhamma, he will comprehend the truths,
then, with the subsiding of ignorance, he will live at peace.

This is the detailed exposition on the phrase "activities with ignorance as condition."

The Exposition of the Term Volitional Activities with Ignorance as Condition.

Exposition of the Term 'Consciousness'

227. In the description of the consciousness section conditioned by activities, among the terms beginning with "eye-consciousness," eye-consciousness is of two kinds: wholesome resultant and unwholesome resultant. Likewise ear-, nose-, tongue-, and body-consciousness. Mind-consciousness, however, is of twenty-two kinds: two mind-elements that are wholesome and unwholesome resultant, three rootless mind-consciousness-elements, eight sense-sphere resultant consciousnesses with roots, five fine-material-sphere ones, and four immaterial-sphere ones. Thus, by these six consciousnesses, all thirty-two mundane resultant consciousnesses are included. The supramundane ones, however, are not included, as they are not applicable in the discussion of the round of existence.

Therein one might ask - How is it to be known that "this consciousness of the kind described arises with activities as condition"? Because of the absence of resultant in the absence of accumulated action. For this is a resultant, and a resultant does not arise in the absence of accumulated action. If it were to arise, all resultants would arise for everyone; but they do not arise, thus it is to be known: "This consciousness arises with activities as condition."

If asked, which consciousness is conditioned by which activity? With sense-sphere meritorious activity as condition, first, there are sixteen: the five wholesome resultants beginning with eye-consciousness, and in mind-consciousness, one mind-element, two mind-consciousness-elements, and eight sense-sphere great resultants. As he said -

"Through the having been done and the having been accumulated of wholesome kamma of the sense sphere, resultant eye-consciousness has arisen. Likewise ear-, nose-, tongue-, and body-consciousness has arisen; resultant mind-element has arisen; mind-consciousness-element accompanied by joy has arisen; mind-consciousness-element accompanied by equanimity has arisen; mind-consciousness-element accompanied by joy associated with knowledge has arisen; accompanied by joy, associated with knowledge, prompted; accompanied by joy, dissociated from

knowledge; accompanied by joy, dissociated from knowledge, prompted; accompanied by equanimity, associated with knowledge; accompanied by equanimity, associated with knowledge, prompted; accompanied by equanimity, dissociated from knowledge; accompanied by equanimity, dissociated from knowledge, prompted."

With fine-material-sphere meritorious activity as condition, however, there are five fine-material-sphere resultants. As he said -

"Through the having been done and the having been accumulated of that very wholesome kamma of the fine-material sphere, resultant, quite secluded from sensual pleasures, etc. the first meditative absorption, etc. one enters upon and dwells in the fifth meditative absorption."

Thus, with meritorious activity as condition, there are twenty-one kinds of consciousness.

With demeritorious activity as condition, however, there are seven kinds of consciousness: the five unwholesome resultants beginning with eye-consciousness, one mind-element, and one mind-consciousness-element. As he said -

"Through the having been done and the having been accumulated of unwholesome kamma, resultant eye-consciousness has arisen. Likewise ear-, nose-, tongue-, and body-consciousness; resultant mind-element; resultant mind-consciousness-element has arisen."

With imperturbable activity as condition, however, there are four immaterial resultants, thus consciousness is of four kinds. As he said -

"As a result of that same wholesome kamma of the immaterial sphere having been performed and accumulated, the resultant consciousness, through the complete transcendence of perceptions of form, accompanied by the perception of the base of infinite space... etc. accompanied by the perception of the base of infinite consciousness... etc. accompanied by the perception of the base of nothingness... etc. accompanied by the perception of the base of neither-perception-nor-non-perception, with the abandoning of pleasure... etc. enters upon and dwells in the fourth meditative absorption."

Thus, having understood what consciousness arises with activities as condition, its occurrence should now be understood as follows - For all of this occurs in two ways, by way of occurrence and rebirth-linking. Therein, the two sets of five-fold consciousness, the two mind-elements, and the rootless mind-consciousness-element accompanied by mental pleasure - these thirteen occur only in occurrence in the five-constituent existence. The remaining nineteen proceed as appropriate in the three existences both in occurrence and in conception.

How? First, the five wholesome-resultant consciousnesses beginning with eye-consciousness occur in one who has been reborn through either wholesome or unwholesome resultant, whose faculties have reached maturity in due order, accomplishing the functions of seeing, hearing, smelling, tasting, and touching, dependent on the eye-sensitivity and so forth, with reference to a desirable or moderately desirable object of visible form and so forth that has come into the range

of the eye and so forth. Likewise the five unwholesome-resultant ones. The only difference is that their object of visible form and so forth is undesirable or moderately undesirable. And all ten of these have fixed doors, objects, bases, and positions, and have fixed functions as well.

Then, immediately after the wholesome-resultant eye-consciousness and so forth, the wholesome-resultant mind-element occurs, accomplishing the function of receiving, with reference to those same objects, dependent on the heart-base. Likewise the unwholesome-resultant one immediately after the unwholesome-resultant ones. And this pair has unfixed doors and objects, but fixed base, position, and function.

The rootless mind-consciousness-element accompanied by mental pleasure, however, immediately after the wholesome-resultant mind-element, accomplishing the function of investigating with reference to that same object, dependent on the heart-base, and in the six doors when the object is strong, for beings of the sense sphere, mostly at the end of impulsion associated with greed, having cut off the life-continuum process, occurs once or twice as registration with respect to the object apprehended by impulsion. But in the reckoning of the cognitive process, in all doors only two mind-moments of registration have been stated. This consciousness receives two names: "registration" and "subsequent life-continuum," and it has unfixed doors and objects, a fixed base, and unfixed position and function. Thus, these thirteen should be understood as occurring only in occurrence in the five-constituent existence. Among the remaining nineteen consciousnesses, there is none that does not occur in its own appropriate rebirth-linking.

In occurrence, first, the two rootless mind-consciousness-elements of wholesome and unwholesome resultant accomplish four functions: the investigating function immediately after the wholesome and unwholesome resultant mind-elements in the five doors; the registration function in the six doors in the manner previously stated; the life-continuum function when there is no mind-moment that interrupts the life-continuum after the rebirth-linking given by themselves; and the death function at the end - occurring with a fixed base but unfixed doors, objects, positions, and functions.

The eight sense-sphere consciousnesses with roots accomplish three functions in occurrence in the manner previously stated: the registration function in the six doors; the life-continuum function when there is no mind-moment that interrupts the life-continuum after the rebirth-linking given by themselves; and the death function at the end - occurring with a fixed base but unfixed doors, objects, positions, and functions.

The five of the fine-material sphere and the four of the immaterial sphere accomplish a pair of functions: the life-continuum function when there is no mind-moment that interrupts the life-continuum after the rebirth-linking given by themselves, and the death function at the end. Among these, those of the fine-material sphere have fixed bases and objects but unfixed positions and functions; the others have no base, fixed objects, but unfixed positions and functions. Thus, all thirty-two kinds of consciousness occur in occurrence with activities as condition. Therein, those respective activities are conditions by way of kamma-condition and decisive-support condition.

Therein, of those eleven registration consciousnesses that have been mentioned, not even one of them occurs as registration in the fine-material or immaterial existence.

Why? Because of the absence of the seed. For therein there is no rebirth-linking seed reckoned as sense-sphere resultant, which could be the producer of that in occurrence with respect to objects of visible form and so forth. If it be said that eye-consciousness and so forth also come to be absent in the fine-material existence? No; because of the power of the occurrence of the faculties and because of the fixed order of consciousness in the differentiation of door-processes.

Just as this registration does not at all occur in fine-material and immaterial existence, so too it does not follow any states that are not of the sense-sphere. Why? Because it is not their producer and because it is dissimilar to their producer. For just as a young boy who wishes to go outside, having left the house, follows his own father who begot him, or another benevolent relative resembling his father, grasping his finger, and not a king's man or the like, so too this, wishing to emerge from the life-continuum object, by its own similarity, follows only sense-sphere javana, which is either its own begetter, like a father, or resembling its begetter, like one resembling a father, and not another - neither sublime nor supramundane.

And just as this does not follow sublime and supramundane states, so too when these sense-sphere states occur having a sublime object, it does not follow them either. Why? Because the domain is unfamiliar and because its object is exclusively limited. For just as a young boy, even when following his father or a relative resembling his father, follows only in a familiar place such as the doorway of the house, the lane, or the crossroads, and not when he goes to the forest or the battlefield; so too, even when following sense-sphere states, it follows only states occurring in a familiar domain that is not sublime and so forth, and not those occurring with reference to sublime or supramundane states.

And since its object has been stated as exclusively limited thus: "All sense-sphere resultant, functional mind-element, functional rootless mind-consciousness-element accompanied by pleasant feeling - these states have a limited object," therefore it should be understood that this does not follow even sense-sphere states that have a sublime or supramundane object.

Or what is the need for this reasoned discussion? For in the Commentary it has been stated definitively: The eleven registration consciousnesses do not take up registration when javana has run its course with reference to name and lineage. When javana has run its course with reference to a concept, registration is not obtained. For insight that has the three characteristics as object, registration is not obtained. For strong insight leading to emergence, registration is not obtained. When javana has run its course with reference to fine-material and immaterial states, registration is not obtained. In states that are fixed as wrong, registration is not obtained. In states that are fixed as right, registration is not obtained. When javana has run its course with reference to supramundane states, registration is not obtained. When javana has run its course with reference to direct knowledge, registration is not obtained. When javana has run its course with reference to analytical knowledge, registration is not obtained. When the object is weak in the sense-sphere, registration is not obtained; it is obtained only when a strong object has come into range at the six doors, and when obtained, it is obtained only in the sense-sphere. In fine-material and immaterial existence there is no such thing as registration.

Now, what was stated - "Among the remaining nineteen consciousnesses, none fails to occur in its own corresponding rebirth-linking" - that is difficult to understand because of its extreme brevity. Therefore, for the purpose of showing the method in detail, it is said: "How many are the rebirth-linkings? How many are the rebirth-linking consciousnesses? By which consciousness and where does rebirth-linking occur? What is the object of rebirth-linking?"

Together with the non-percipient rebirth-linking, there are twenty rebirth-linkings. The rebirth-linking consciousnesses are just the nineteen of the kind already stated. Therein, rebirth-linking in the woeful states occurs through the resultant-of-unwholesome rootless mind-consciousness-element, and through the resultant-of-wholesome for those in the human world such as the congenitally blind, the congenitally deaf, the congenitally insane, the dumb, the hermaphrodite, and so on. Rebirth-linking for the meritorious occurs among the sense-sphere deities and among humans through the eight great resultants with roots, in the corporeal Brahmā world through the five fine-material-sphere resultants, and in the formless world through the four formless-sphere resultants. And by whichever consciousness and wherever rebirth-linking occurs, that itself is called the appropriate rebirth-linking for it.

In brief, there are three objects of rebirth-linking -kamma, sign of kamma, and sign of destiny. Therein, kamma means the accumulated wholesome or unwholesome volition. Sign of kamma means the object or basis on account of which one accumulates kamma. Therein, even when kamma has been performed in the past as far back as a hundred thousand aeons ago, at that moment either the kamma or the sign of kamma comes and presents itself.

Here is an account regarding the presentation of the sign of kamma -A man named Gopaka Sīvalī, it is said, had a shrine built at the Tālapitṭhika monastery. As he lay on his deathbed, the shrine presented itself to him. He, having grasped that very sign, passed away and was reborn in the deva world. There is another kind called bewildered death. For they cut off the head from behind with a sharp sword of one who is walking away. They also cut off the head with a sharp sword of one who has lain down and is sleeping. They kill by submerging in water. Even at such a time, some kamma or sign of kamma presents itself. There is another kind called swift death. For they strike with a mallet and crush a fly that has settled on the tip of a pestle. Even at such a time, kamma or sign of kamma presents itself. However, for the fly being thus crushed, at first the body-door adverting does not turn the life-continuum, but only the mind-door adverting turns it. Then, having run its course of impulsion, it subsides into the life-continuum. On the second occasion, the body-door adverting turns the life-continuum. Then body-consciousness, receiving, investigating, and determining - these cognitive-process consciousnesses occur. Having run its course of impulsion, it subsides into the life-continuum. On the third occasion, the mind-door adverting turns the life-continuum. Then, having run its course of impulsion, it subsides into the life-continuum. At this point, death takes place. For what purpose has this been brought up? To illustrate that the domain of immaterial phenomena is thus swift.

Destination-sign means that a certain appearance presents itself at the place of rebirth. Therein, when it presents itself in hell, it presents itself resembling an iron cauldron. When it presents itself in the human world, it presents itself resembling a

mother's womb, a blanket, or a vehicle. When it presents itself in the celestial world, wishing-trees, mansions, couches, and so forth present themselves. Thus, in brief, there are three objects of rebirth-linking: kamma, sign of kamma, and sign of destination.

Another method - there are three objects of rebirth-linking? Past, present, and indeterminate. The rebirth-linking of non-percipient beings is without an object. Therein, for the rebirth-linking of the base of infinite consciousness and the base of neither-perception-nor-non-perception, the object is exclusively past. For the ten sense-sphere ones, it is either past or present. For the remaining ones, it is indeterminate. However, since rebirth-linking, occurring thus among the three objects, arises immediately after the death-consciousness which has either a past object or an indeterminate object. But there is no death-consciousness with a present object. Therefore, the mode of occurrence of rebirth-linking with any one of the three objects, immediately after death with any one of the two objects, should be understood in terms of happy and unhappy destinations.

That is: first, for a person of evil kamma established in a sense-sphere happy destination, because of the statement beginning with "these hang over him at that time," as he lies on his deathbed, the evil kamma accumulated by him or the sign of kamma comes into the range of the mind-door. Having taken that as object, immediately after the cognitive process ending with registration, or after a bare cognitive process, the death-consciousness arises having taken the life-continuum object as its object. When that has ceased, the rebirth-linking consciousness arises, taking as object that very kamma or sign of kamma that had come into range, deflected by the force of uncut-off defilements, and included in an unhappy destination. This is rebirth-linking with a past object immediately after death with a past object.

For another, at the time of death, by the power of kamma of the kind described, a sign of unhappy destination such as the appearance of flames of fire in hell and so forth comes into the range of the mind-door. When, after the life-continuum has arisen and ceased twice, there arise, taking that object, one adverting, five impulsions - because of the slowing of momentum due to the nearness of death - and two registrations: thus three types of cognitive-process consciousnesses arise. Then, having taken the life-continuum object as its object, one death-consciousness arises. By this point, eleven mind-moments have passed. Then, in that very object which has a remaining lifespan of five mind-moments, the rebirth-linking consciousness arises. This is rebirth-linking with a present object immediately after death with a past object.

For another, at the time of death, at one of the five doors, an inferior object that is a cause for lust and so forth comes into range. For him, at the end of the determining that has arisen in due sequence, because of the slowing of momentum due to the nearness of death, five impulsions and two registrations arise. Then, having taken the life-continuum object as its object, one death-consciousness arises. By this point, two life-continuums, adverting, seeing, receiving, investigating, determining, five impulsions, two registrations, and one death-consciousness - fifteen mind-moments have passed. Then, in that very object which has a remaining lifespan of one mind-moment, the rebirth-linking consciousness arises. This too is rebirth-linking with a

present object immediately after death with a past object. This, so far, is the mode of occurrence of rebirth-linking with a past or present object in an unhappy destination, immediately after death in a happy destination with a past object.

However, for one established in a woeful state who has accumulated blameless kamma, in the same manner as stated, that blameless kamma or kamma-sign comes into the range of the mind-door. Substituting the bright side for the dark side, everything should be understood in the same manner as before. This is the mode of occurrence of happy-destination rebirth-linking with a past or present object, immediately following a woeful-destination death with a past object.

However, for one established in a happy destination who has accumulated blameless kamma, according to the statement beginning with "at that time they hang down upon him," for one lying on the death-bed, the blameless kamma or kamma-sign as accumulated comes into the range of the mind-door. And that is only for one who has accumulated sense-sphere blameless kamma. But for one who has accumulated sublime kamma, only the kamma-sign comes into range. Having taken that as object, immediately after a cognitive process ending with registration, or a bare cognitive process, the death-consciousness arises taking the life-continuum object as its object. When that has ceased, the rebirth-linking consciousness arises, taking as object that very same kamma or kamma-sign that had come into range, deflected by the force of uncut-off defilements, and included within a happy destination. This is rebirth-linking with a past object, or with an indeterminate object, immediately following a death with a past object.

For another, at the time of death, by the power of sense-sphere blameless kamma, a happy-destination sign - reckoned as the appearance of the mother's womb in the human world, or reckoned as the appearance of pleasure gardens, wishing trees, and so forth in the celestial world - comes into the range of the mind-door. For him, the rebirth-linking consciousness arises immediately after the death-consciousness, in the same sequence as shown for the woeful-destination sign. This is rebirth-linking with a present object immediately after death with a past object.

For another, at the time of death, relatives say: "Dear one, this offering to the Buddha is being made for your sake; arouse confidence in your mind," and they present to the five doors a visible object by means of garlands of flowers, banners, flags, and so forth; or a sound object by means of listening to the Dhamma, musical offerings, and so forth; or an odour object by means of incense, perfumed smoke, and so forth; or having said: "Dear one, taste this; this is a gift to be given for your sake," a taste object by means of honey, molasses, and so forth; or having said: "Dear one, touch this; this is a gift to be given for your sake," a tangible object by means of Chinese silk, Somāra cloth, and so forth. For him, when that visible object and so forth has come into range, at the conclusion of the determining that has arisen in due sequence, because the momentum has become sluggish due to the nearness of death, five impulse moments and two registration moments arise. Then, taking the life-continuum object as its object, one death-consciousness arises; at the end of that, the rebirth-linking consciousness arises in that very same object which endures for one mind-moment. This too is rebirth-linking with a present object immediately after death with a past object.

For another, however, who has attained the sublime through the earth-kasiṇa meditative absorption and so forth, established in a happy destination, at the time of death, one among the sense-sphere wholesome kamma, kamma-sign, or destiny-sign, or a sign such as the earth-kasiṇa and so forth, or a sublime consciousness, comes into the range of the mind-door. Or a superior object that is a cause for the arising of wholesome states comes into the range of one of the two doors of eye or ear. For him, at the conclusion of the determining that has arisen in due sequence, because the momentum has become sluggish due to the nearness of death, five impulse moments arise. But for those destined for sublime states, there is no registration. Therefore, immediately after the impulse moments, one death-consciousness arises, taking the life-continuum object as its object. At the end of that, the rebirth-linking consciousness arises, included within whichever happy destination among the sense-sphere or sublime happy destinations, taking as object whichever among the objects that have presented themselves. This is rebirth-linking with whichever among past, present, or indeterminate objects, immediately following a happy-destination death with an indeterminate object.

By this same method, rebirth-linking immediately following a formless-sphere death should also be understood. This is the mode of occurrence of rebirth-linking with a past, indeterminate, or present object, immediately following a happy-destination death with a past or indeterminate object.

However, for an evil-doer established in a woeful state, in the same manner as stated, that kamma, kamma-sign, or destiny-sign comes into the range of the mind-door; but at the five doors, an object that is a cause for the arising of unwholesome states comes into range. Then, for him, at the conclusion of the death-consciousness in due sequence, the rebirth-linking consciousness arises, included within a woeful destination, taking as object whichever among those objects. This is the mode of occurrence of rebirth-linking with a past or present object, immediately following a woeful-destination death with a past object. Thus far, the occurrence by way of rebirth-linking of consciousness of nineteen kinds has been elucidated.

All of this, in its entirety, is thus:

Occurring at the juncture, it proceeds in two ways by kamma;
And through divisions such as mixed etc., the classification is twofold and so on.

For this nineteenfold resultant consciousness, occurring at relinking, proceeds in two ways by kamma. For the kamma that generates it, according to its own nature, is a condition by way of different-moment kamma-condition and by way of decisive-support condition. For this has been stated: "Wholesome and unwholesome kamma is a condition for resultant by way of decisive-support condition." But the classification of this, which proceeds thus, should be understood as twofold and so on through divisions such as mixed etc., that is to say - for this, though proceeding as one by way of relinking, is twofold by the division into mixed and unmixed with matter, threefold by the division into sense-sphere, fine-material and immaterial existence, fourfold by way of the modes of birth - egg-born, womb-born, moisture-born and spontaneously-born, fivefold by way of destination, sevenfold by way of stations of consciousness, and eightfold by way of abodes of beings. Therein -

The mixed is twofold by sex-distinction; that with its own nature is also twofold therein; two or three decads at minimum arise together with the first.

"The mixed is twofold by sex-distinction" - for whatever relinking consciousness arises here mixed with matter, other than in immaterial existence, that is twofold as having its own nature and as being without it, since in fine-material existence it arises without the sex called femininity faculty and masculinity faculty, and in sense-sphere existence, apart from the relinking of a eunuch by birth, it arises with sex.

"That with its own nature is also twofold therein" - and therein too, that which has its own nature is indeed twofold, since it arises together with one or the other of the feminine and masculine natures.

"Two or three decads at minimum arise together with the first" - for whatever relinking consciousness here is mixed with matter, being the primary one in the pair of mixed and unmixed, together with it two decads at minimum arise by way of the base-decad and body-decad, or three decads by way of the base-decad, body-decad and sex-decad; there is no diminution of matter beyond this.

But this, arising with such a minimum quantity, in the two modes of birth called egg-born and womb-born, arises having obtained the designation "kalala" (embryonic matter), the size of a drop of oil or ghee taken up by one strand of birth-wool. Therein, the distinction of existence should be understood according to the modes of birth in relation to destination. For among these - In hell, among the gods excluding the earth-bound, there are no three former modes of birth; and all four exist in the three destinations.

Therein, "among the gods" - by the word "and," just as in hell and among the gods excluding the earth-bound, so too among the nijjhāmatan̐hika petas, the former three modes of birth do not exist - this should be understood.

For they are exclusively spontaneously-born.

But in the remaining three destinations, namely the animal realm, the peta realm and the human realm, and among the previously excluded earth-bound gods, all four modes of birth exist. Therein - Thirty-nine in the form-realm beings, seventy at maximum are the material phenomena; in the moisture-born and spontaneously-born, or alternatively thirty at minimum. Therein -

But setting aside the form-realm Brahmā beings, among other moisture-born and spontaneously-born beings, at maximum seventy, by way of the eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and base-decad.

And those are always so among the gods.

Therein, colour, odour, flavour, nutritive essence, the four great elements, eye-sensitivity and life faculty - this group of matter with a quantity of ten is called the "eye-decad." The rest should be understood in the same way. At minimum, however, for one born blind, deaf, without the sense of smell and sexless, thirty material phenomena arise by way of the tongue-decad, body-decad and base-decad. But between the maximum and minimum, the variation should be understood according

to what is appropriate. The remaining should be understood in the same way. At the minimum, however, for one born blind, born deaf, without sense of smell, and a neuter, thirty material phenomena arise by way of the decads of tongue, body, and heart-base. Between the maximum and the minimum, however, the variation should be understood according to what is appropriate.

Having understood thus, furthermore -

Through aggregates, object, destination, root-condition, feeling, rapture, initial application, and sustained application;

The distinction of difference and non-difference of death and rebirth-linking should be fully understood.

The meaning is that the distinction of difference and non-difference through these aggregates and so forth should be known regarding the twofold rebirth-linking - whether mixed or unmixed with matter - and the death-consciousness immediately preceding it.

How? Sometimes, immediately after a four-aggregate immaterial-sphere death-consciousness, the rebirth-linking is also of four aggregates and undifferentiated even in respect of object; sometimes, after one with a non-exalted external object, it has an exalted internal object. This is the method applying only within the immaterial planes. But sometimes, immediately after a four-aggregate immaterial-sphere death-consciousness, the rebirth-linking is a five-aggregate sense-sphere one. Sometimes, immediately after a five-aggregate sense-sphere death-consciousness or a fine-material-sphere death-consciousness, the rebirth-linking is a four-aggregate immaterial-sphere one. Thus, after a death-consciousness with a past object, the rebirth-linking may have a past, an indeterminate, or a present object; after a certain happy-destination death-consciousness, a certain unhappy-destination rebirth-linking; after a rootless death-consciousness, a rebirth-linking with roots; after a two-rooted death-consciousness, a three-rooted rebirth-linking; after a death-consciousness accompanied by equanimity, a rebirth-linking accompanied by joy; after a death-consciousness without rapture, a rebirth-linking with rapture; after a death-consciousness without initial application, a rebirth-linking with initial application; after a death-consciousness without sustained application, a rebirth-linking with sustained application; after a death-consciousness without initial application and without sustained application, a rebirth-linking with initial application and sustained application - and the reverse of each of these should be connected as appropriate.

Having obtained its conditions, this mere phenomenon proceeds to the next existence;

Nothing transmigrates from there, nor does it arise without a cause from there.

Thus, this, being a mere material and immaterial phenomenon that has obtained its conditions, is said to "proceed to the next existence" when arising - not a being, not a soul. There is no transmigration of it from the past existence to here, nor is there manifestation here without a cause from there. We shall illustrate this by means of the well-known sequence of human death and rebirth-linking -

For in the past existence, when one who is approaching death naturally or through an

attack, unable to bear the onset of unbearable death-proximate feelings that sever the bonds of all the major and minor limbs, with the body gradually drying up like a green palm leaf placed in the sun, when the sense faculties such as the eye have ceased, and only the physical faculty, the mind faculty, and the life faculty remain established in the heart-base alone, the consciousness dependent on the heart-base remaining at that moment functions with reference to an object that is either kamma - being one among weighty, habitual, proximate, or formerly-done, which constitutes the remaining condition obtained - or the sign of kamma or the sign of destination presented by that kamma. That consciousness, thus functioning, because craving and ignorance have not been abandoned, craving inclines it towards that object whose danger is concealed by ignorance, and the coexistent activities propel it. That consciousness, being inclined by craving and propelled by activities in terms of continuity, like one who crosses a canal by clinging to a rope tied to a tree on the near bank, abandons the former support and, either experiencing or not experiencing the new support produced by kamma, functions solely through conditions such as the object.

And here the former is called "passing away" because of the act of passing away, and the latter is called "conception" because of the reconnecting with the beginning of another existence. It should be understood that this has neither come here from the past existence, nor has it manifested here without a cause such as kamma, activities, craving, and object from there.

There would be illustrations here, such as echo and the like; furthermore,
Due to the continuity-connection, there is neither identity nor difference.

Herein, regarding this consciousness's not coming here from the past existence and its arising through causes belonging to the past existence, phenomena of the nature of echo, lamp, seal-impression, and reflection would serve as illustrations. For just as echo, lamp, seal-impression, and shadow arise due to causes such as sound and so forth without going elsewhere, so too is this consciousness. And herein, "due to the continuity-connection, there is neither identity nor difference." For if, given the continuity-connection, there were absolute identity, curds produced from milk would not exist. And if there were absolute difference, curds would not be dependent on milk. This method applies to all things arisen from causes and their causes. And if this were so, there would be the destruction of all worldly conventions. And that is undesirable. Therefore, herein, neither absolute identity nor difference should be maintained.

Here one asks - Given that there is appearance without transmigration, since the aggregates in this human existence have ceased, and since the kamma that is the condition for the fruit does not go there, would the fruit belong to one from another? And in the absence of an experiencer, whose fruit would it be? Therefore this process is not satisfactory. Herein this is said -

The fruit that arises within a continuity is not of another, nor from another; the cultivation of seeds is the proof of this matter.
The volitional activity of seeds is the proof of this meaning.

And the cultivation of seeds is the proof of this matter. For when cultivations of mango seeds and so forth have been performed, the particular fruit arising in due course, having obtained its conditions within the continuity of that seed, does not arise from other seeds nor through the condition of other cultivations, nor do those seeds or those cultivations reach the stage of fruition. Thus should this correspondence be understood. Thus this accomplishment should be understood. As to what was said, "In the absence of an experiencer, whose fruit would it be?"

Therein: Therein -

Just as by the very arising of a tree-fruit, which is a partial aspect of the phenomena designated as a tree, the tree is said to "bear fruit" or to "have borne fruit," so too by the very production of the fruit of happiness or suffering, which is designated as experience and which is a partial aspect of the aggregates designated as a deva or a human being, a deva or a human being is said to "experience" or to be "happy" or to be "suffering."

Therefore there is no need here for any separate experiencer whatsoever.

Should someone say: "Even this being so, these activities would be conditions for the fruit either as existent or as non-existent.

And if existent, their result should occur at the very moment of their occurrence. If non-existent, they would always be fruit-bearing both before and after their occurrence." He should be answered thus: They are conditions by virtue of having been done, and they are not always fruit-bearing; the illustration of a surety and so forth should be understood therein. He should be told thus -

As it is said: "Because of the sense-sphere wholesome kamma having been done and accumulated, resultant eye-consciousness has arisen," etc.

And having been conditions for their own fruit as appropriate, they are no longer fruit-bearing, because the result has ripened.

For the elucidation of this matter, this illustration of a surety and so forth should be understood. Just as in the world one who stands surety for the delivery of someone's goods, or purchases merchandise, or takes a loan - For him, the mere performance of that act alone is the condition for the delivery of that purpose and so forth, not the existence or non-existence of the act. And even after the delivery of that purpose and so forth, he is not still the guarantor.

Why? Because the delivery and so forth have been done. Thus, activities too are conditions for their own fruit solely by virtue of having been done, and after giving their fruit as appropriate, they are no longer fruit-bearing. Why? Because the discharge and so forth have been done. Thus, activities too are conditions for their own fruit merely because they have been done, and they do not bear fruit beyond the giving of fruit as appropriate. To this extent, the occurrence of relinking consciousness, proceeding in two ways as mixed and unmixed, with activities as condition, has been elucidated.

Now, for the purpose of dispelling confusion regarding all these thirty-two types of consciousness -

"These activities should be understood in the realms of existence and so forth, In terms of rebirth-linking and occurrence, and as conditions for whichever [consciousness types] and in whatever way they are conditions."

Therein, three realms of existence, four modes of birth, five destinations, seven stations of consciousness, and nine abodes of beings - these are called "the realms of existence and so forth." The meaning is: in these realms of existence and so forth, these [activities] should be understood as conditions for whichever resultant consciousness types they are conditions, and in whatever way they are conditions, both in rebirth-linking and in occurrence.

Therein - First, regarding meritorious activities: the meritorious activity classified as eight sense-sphere volitions is, without distinction, a condition in two ways - as asynchronous kamma-condition and as decisive-support condition - for nine resultant consciousness types at rebirth-linking in the happy destination of the sense-sphere existence. The meritorious activity classified as five fine-material wholesome volitions is [a condition] for five [resultant consciousness types] only at rebirth-linking in the fine-material existence. However, the sense-sphere [meritorious activity] of the aforementioned classification is a condition in two ways, in the same manner stated, for seven limited resultant consciousness types - excluding the rootless mind-consciousness-element accompanied by equanimity - in occurrence in the happy destination of the sense-sphere existence, but not at rebirth-linking. That same [meritorious activity] is likewise a condition for five resultant consciousness types in occurrence in the fine-material existence, but not at rebirth-linking. However, in the unhappy destination of the sense-sphere existence, it is likewise a condition for all eight limited resultant consciousness types in occurrence, but not at rebirth-linking.

Therein, in hell, that condition operates when there is a conjunction with a desirable object, as in the Elder Mahāmoggallāna's tours of hell and so forth. Among animals, however, and among nāgas, supaṇṇas, petas, and those of great psychic power, a desirable object is indeed obtainable. That same [meritorious activity] is likewise a condition for all sixteen wholesome resultant consciousness types in the happy destination of the sense-sphere existence, both in occurrence and at rebirth-linking. Without distinction, the meritorious activity is likewise a condition for ten resultant consciousness types in the fine-material existence, both in occurrence and at rebirth-linking.

The demeritorious activity classified as twelve unwholesome volitions is likewise a condition for one consciousness type at rebirth-linking in the unhappy destination of the sense-sphere existence, but not in occurrence; for six in occurrence, but not at rebirth-linking; and for all seven unwholesome resultant consciousness types both in occurrence and at rebirth-linking. However, in the happy destination of the sense-sphere existence, it is likewise a condition for those same seven in occurrence, but not at rebirth-linking; in the fine-material existence, it is likewise a condition for four resultant consciousness types in occurrence, but not at rebirth-linking. And that is in the sense-sphere [existence] by way of seeing undesirable forms and hearing undesirable sounds. But in the Brahmā world there are no undesirable forms and so forth, and likewise in the sense-sphere heavenly worlds.

The imperturbable activity is likewise a condition for four resultant consciousness types in the formless existence, both in occurrence and at rebirth-linking.

However, from sense-sphere wholesome and unwholesome [volitions], by the method of complete inclusion, the bodily activity classified as twenty volitions is a condition in two ways - as asynchronous kamma-condition and as decisive-support condition - for ten resultant consciousness types at rebirth-linking in the sense-sphere existence. That same [bodily activity] is likewise a condition for thirteen [resultant consciousness types] in the sense-sphere existence, and for nine resultant consciousness types in the fine-material existence, in occurrence, but not at rebirth-linking. That same [bodily activity] is likewise a condition for twenty-three resultant consciousness types in the sense-sphere existence, both in occurrence and at rebirth-linking. The same method applies to the verbal activity.

However, the mental activity classified as twenty-eight or twenty-nine volitions is likewise a condition for nineteen resultant consciousness types in the three realms of existence at rebirth-linking, but not in occurrence. That same [mental activity] is likewise a condition for twenty-two resultant consciousness types - being the thirteen and nine mentioned above - in two realms of existence, in occurrence, but not at rebirth-linking. But in the three realms of existence, it is likewise a condition for all thirty-two resultant consciousness types, both in occurrence and at rebirth-linking. Thus, in terms of rebirth-linking and occurrence in the realms of existence, those activities should be understood as conditions for whichever [consciousness types] they are conditions, and in whatever way they are conditions. By this same method, it should be understood in the modes of birth and so forth as well.

Herein, this is a brief outline starting from the beginning - For among these activities, since meritorious activity, to begin with, having given rebirth-linking in two kinds of existence, generates all its resultant, likewise in the four modes of birth beginning with egg-born, in the two destinations reckoned as devas and humans, in the four stations of consciousness reckoned as those of diverse body and diverse perception, diverse body and uniform perception, uniform body and diverse perception, and uniform body and uniform perception, by way of humans and the first, second, and third meditative absorption planes. But since in the abode of non-percipient beings this produces only mere matter, it generates all its resultant having given rebirth-linking in only four abodes of beings. Therefore this is a condition for twenty-one resultant consciousnesses in these two kinds of existence, in the four modes of birth, in the two destinations, in the four stations of consciousness, and in the four abodes of beings, in the manner already stated, as applicable, both at rebirth-linking and during occurrence.

But since demeritorious activity ripens by way of rebirth-linking in only one kind of existence, namely sense-sphere existence, in the four modes of birth, in the remaining three destinations, in the one station of consciousness reckoned as that of diverse body and uniform perception, and in just such one abode of beings, therefore this is a condition for seven resultant consciousnesses in one kind of existence, in the four modes of birth, in the three destinations, in the one station of consciousness, and in the one abode of beings, in the manner already stated, both at rebirth-linking and during occurrence.

But since imperturbable activity ripens by way of rebirth-linking in one kind of existence, namely formless existence, in one mode of birth, namely spontaneous birth, in one destination, namely the deva destination, in the three stations of consciousness beginning with the base of boundless space, and in the four abodes of beings beginning with the base of boundless space, therefore this is a condition for four consciousnesses in just one kind of existence, in one mode of birth, in one deva destination, in the three stations of consciousness, in the four abodes of beings, in the manner already stated, both at rebirth-linking and during occurrence.

Since bodily activity too, having given rebirth-linking in one kind of existence, namely sense-sphere existence, in the four modes of birth, in the five destinations, in the two stations of consciousness, and in the two abodes of beings, generates all its resultant, therefore this is a condition for twenty-three resultant consciousnesses in one kind of existence, in the four modes of birth, in the five destinations, in the two stations of consciousness, and in the two abodes of beings, in the same manner, both at rebirth-linking and during occurrence. The same method applies to the verbal activity.

But since mental activity does not fail to ripen anywhere except in one abode of beings, therefore this is a condition for thirty-two resultant consciousnesses in the three kinds of existence, in the four modes of birth, in the five destinations, in the seven stations of consciousness, and in the eight abodes of beings, as applicable, in the same manner, both at rebirth-linking and during occurrence. But in the non-percipient abode of beings there is no consciousness with activities as condition.

Moreover, meritorious activity is a condition for kamma-produced matter among the non-percipient beings by way of different-moment kamma-condition. Thus:

These activities should be understood by way of rebirth-linking and occurrence in the kinds of existence and so on,
and as conditions for whichever and in whatever manner they are conditions.

The Exposition of the Term Consciousness with Volitional Activities as Condition.

Exposition of the Term 'Mentality-Materiality'

228. In the exposition of mentality-materiality with consciousness as condition -

From the non-differentiation of the teaching, from the occurrence in all existences and so forth;
From the inclusion, and from the method of conditions, the determination should be understood.

'From the non-differentiation of the teaching' means: "Therein, what is materiality? The four primary elements, and the materiality derived from the four primary elements" - thus, for the time being, in the Suttanta and here, the teaching regarding the term 'materiality' is made in the same way without differentiation; but regarding the term 'mentality', there is differentiation.

For in the Suttanta it is said: "Therein, what is mentality? Feeling, perception, volition, contact, attention." Here it is said: "The aggregate of feeling, the aggregate of perception, the aggregate of mental activities." For therein, the mentality that arises with eye-consciousness as condition, and that which, having arisen, is the persistence

of mind, the life of immaterial states - thus being evident because it should not be grasped by dependence on other states - showing that, he divided the aggregate of mental activities threefold by way of volition, contact, and attention, and taught it together with the two aggregates. Here, however, including all mentality, both what was stated there and what was not stated, he said: "Three aggregates - the aggregate of feeling, the aggregate of perception, the aggregate of mental activities."

But are only these three aggregates mentality? Is consciousness not also mentality? It is not that it is not. However, if consciousness were included, the co-existence of two kinds of consciousness - consciousness as mentality and consciousness as condition - would result. Therefore, placing consciousness in the position of condition, only three aggregates were stated in order to show the mentality produced by the condition. Thus, for the time being, the determination should be understood 'from the non-differentiation of the teaching'.

'From the occurrence in all existences and so forth' - here, mentality occurs in all existences, modes of birth, destinations, stations of consciousness, and the remaining abodes of beings, except for one abode of beings. Materiality occurs in two existences, in four modes of birth, in five destinations, in the first four stations of consciousness, and in five abodes of beings. When this mentality-materiality occurs thus, since at the moment of rebirth-linking for those born without a body, for the womb-born, and for the egg-born, two continuity-heads in terms of materiality arise by way of the basis-decad and the body-decad, together with three immaterial aggregates, therefore, in detail, twenty states in terms of concrete materiality and three immaterial aggregates - these twenty-three states should be understood as mentality-materiality with consciousness as condition. But by the inclusion of what was not included, removing nine material states from one continuity-head, there are fourteen; adding the sex-decad of those who possess sex, there are thirty-three. And by the inclusion of what was not included for those as well, removing eighteen material states from the two continuity-heads, there are fifteen.

Since among spontaneously-born beings, at the moment of rebirth-linking for those of the Brahmā-body and so forth, four continuity-heads in terms of concrete materiality arise by way of the eye-decad, ear-decad, basis-decad, and the life-faculty-nonad, together with three immaterial aggregates, therefore, in detail, thirty-nine states in terms of concrete materiality and three immaterial aggregates - these forty-two states should be understood as mentality-materiality with consciousness as condition. But by the inclusion of what was not included, removing twenty-seven states from the three continuity-heads, there are fifteen.

In the sense-sphere existence, however, since at the moment of rebirth-linking for the remaining spontaneously-born beings or for the moisture-born beings who possess their natural complete sense-bases, seven continuity-heads in terms of concrete materiality arise together with three immaterial aggregates, therefore, in detail, seventy states in terms of concrete materiality and three immaterial aggregates - these seventy-three states should be understood as mentality-materiality with consciousness as condition. But by the inclusion of what was not included, removing fifty-four states from the six continuity-heads, there are nineteen. This is at the maximum. At the minimum, however, for those lacking this or that materiality

continuity-head, by subtracting according to each respective case, what is reckoned as mentality-materiality with rebirth-linking consciousness as condition should be understood both in brief and in detail. But for immaterial beings, there are only the three immaterial aggregates. For non-percipient beings, from materiality there is only the life faculty nonad. This, then, is the method regarding conception.

During the occurrence, however, everywhere in the realm where materiality occurs, at the static moment of the rebirth-consciousness, together with the rebirth-consciousness, a pure octad originated by temperature arises from the temperature occurring simultaneously. The rebirth-consciousness, however, does not originate materiality. For just as a person who has fallen into a precipice is unable to be a condition for another, so due to weakness on account of the weakness of the physical base, it is unable to originate materiality. But from above the rebirth-consciousness, beginning from the first life-continuum, there is a pure octad originated by consciousness. At the time of the manifestation of sound, from above the moment of rebirth, there is a sound-nonad originated by both the occurring temperature and consciousness. But for those womb-born beings who live on nutriment consisting of morsels of food, for them -

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

According to this statement, when the body is sustained by the nutriment swallowed by the mother, and for spontaneously-born beings, at the very first time of swallowing the saliva that has entered their own mouth, there is a pure octad originated by nutriment - this pure octad originated by nutriment, together with those originated by temperature and consciousness, amounts to twenty-six kinds by way of two nonads at maximum, and the previously stated kamma-originated materiality arising three times in each mind-moment being seventy-one kinds, makes ninety-six kinds of materiality, and together with the three immaterial aggregates, in brief there are ninety-nine states. Since the word "and" is indefinite, being due to manifestation only occasionally, therefore removing both those types, these ninety-seven states should be understood as mentality-materiality with consciousness as condition for all beings according to their occurrence. For whether they are sleeping, heedless, walking, eating, or drinking, by day and by night, these occur with consciousness as condition. And we shall describe that condition of having consciousness as condition for them later.

Now, whatever kamma-born materiality there is here, even though it is established first of all in the realms of existence, modes of birth, destinations, stations of consciousness, and abodes of beings, without being supported by materiality originated by the three other causes, it cannot endure, nor can materiality originated by the three other causes endure without being supported by it. But just as bundles of reeds struck by the wind yet positioned in the four directions, and just as broken vessels struck by the force of waves yet having found a footing somewhere in the great ocean, these, mutually supporting each other without falling, endure for one year, or two years, etc. even for a hundred years, as long as there is exhaustion of

life or exhaustion of merit for those beings, so long do they continue. Thus the determination should be understood here regarding 'occurrence in all existences and so forth'.

Regarding 'inclusion' - here, that which in the immaterial realm during occurrence and rebirth, and in the five-constituent existence during occurrence, is only mentality with consciousness as condition; and that which among the non-percipient beings everywhere, and in the five-constituent existence during occurrence, is only materiality with consciousness as condition; and that which in the five-constituent existence everywhere is mentality-materiality with consciousness as condition - all that, namely mentality, materiality, and mentality-materiality, should be understood as mentality-materiality with consciousness as condition, having been included by the method of residue-retention of partial identity of form. If it is said that it is improper because of the absence of consciousness among the non-percipient beings, it is not improper. For this -

"That consciousness which is the cause of mentality-materiality is considered twofold;

Resultant and non-resultant - therefore this is indeed proper."

For that consciousness which is the cause of mentality-materiality is considered twofold by the distinction of resultant and non-resultant. And this is indeed proper, since among the non-percipient beings, because of being originated by kamma, materiality has as condition the volitional-activity-consciousness occurring in the five-constituent existence; likewise in the five-constituent existence during occurrence, at the moment of wholesome and other consciousness, it is originated by kamma. Thus the determination should be understood here regarding 'inclusion'.

Regarding 'the method of conditionality' - here:

"Resultant consciousness is a condition for mentality in nine ways;
For base-materiality in nine ways, for the remaining materiality in eight ways.

Volitional-activity-consciousness is a condition for materiality in one way;
But other consciousness is a condition for each respective one as appropriate."

That which is mentality reckoned as resultant at rebirth or during occurrence, for that, whether mixed with materiality or not mixed with materiality, the resultant consciousness, whether at rebirth or otherwise, is a condition in nine ways by the conditions of conascence, mutuality, support, association, result, nutriment, faculty, presence, and non-disappearance. For base-materiality at rebirth, it is a condition in nine ways by the conditions of conascence, mutuality, support, result, nutriment, faculty, dissociation, presence, and non-disappearance. But setting aside base-materiality, for the remaining materiality, removing the condition of mutuality from these nine, it is a condition by the remaining eight conditions. Volitional-activity-consciousness, however, is a condition for the materiality of non-percipient beings or for kamma-born materiality in the five-constituent existence in only one way, by the power of decisive support according to the suttanta method. The remainder should be understood thus: beginning from the first life-continuum, all consciousness is a

condition for the respective mentality-materiality as appropriate. However, if the method of conditionality were to be shown in detail, the entire Paṭṭhāna exposition would have to be elaborated, therefore we do not undertake that.

Therein one might ask - But how is this to be known: "mentality-materiality at conception has consciousness as condition"? From the discourses and from reasoning. For in the discourses, by the method beginning with "phenomena consecutive to consciousness," the conditionality of consciousness for feeling and so on is established in many ways. But from reasoning -

"For by consciousness-produced materiality seen here, it is established;
Consciousness is the condition even for unseen materiality - thus."

For when the mind is serene or not serene, materiality arising in conformity with it is seen. And since there is inference of the unseen from the seen, by this mind-born materiality seen here, it should be known that consciousness is a condition even for unseen rebirth-linking materiality. For even for kamma-originated materiality, the condition of consciousness has come in the Paṭṭhāna just as for mind-originated materiality. Thus the determination here should be understood by the method of conditions as well.

And here, by the Blessed One stating "mentality-materiality with consciousness as condition," since for wise persons who closely examine, only mere mentality-materiality is seen occurring in the ultimate sense, not a being, not a person; therefore the unsurpassed wheel of the Dhamma, irreversible by any recluse or brahmin or deva or Māra or Brahmā or anyone in the world, has been set in motion.

The Exposition of the Term Mentality-Materiality with Consciousness as Condition.

Exposition of the Base of the Six Sense Bases

229. In the exposition of the six sense bases with mentality-materiality as condition -

Mentality is the three aggregates; materiality is understood as the great elements, bases and so forth;
That, reduced by the ekasesa method, is a condition for that of the same kind only.

That mentality-materiality which is the condition for the six sense bases - therein, "mentality" means the three aggregates beginning with feeling; "materiality," however, should be understood as "understood as the great elements, bases and so forth" in the sense that it is, as a definite rule, included within its own continuity: the four great elements, the six bases, and the life faculty. That, however, should be understood as a condition for the six sense bases, which is reduced by the ekasesa method thus: "mentality and materiality and mentality-materiality - mentality-materiality," and likewise reduced by the ekasesa method thus: "the sixth sense base and the six sense bases - the six sense bases." Why? Because in the formless realm, mentality alone is the condition. And that is a condition only for the sixth sense base, not for any other. For in the indeterminate section it will state: "With mentality as condition, the sixth sense base." It should be understood that what is included here is analysed there.

Therein one might ask - but how should this be known, that "mentality-materiality is a condition for the six sense bases"? Because of their presence when mentality-materiality is present. For when that particular mentality and materiality exist, that particular sense base exists, and not otherwise. That nature of existing when the other exists will become evident precisely in the method of conditions. Therefore -

At relinking or during occurrence, whatever is a condition for whatever;
And in whatever way it is a condition, so should it be understood by the discerning one.

Herein this is the illustration of the meaning -

In the formless realm indeed, mentality alone, at relinking and during occurrence,
Is a condition in seven ways for the sixth sense base - that is, at the minimum.

How? At relinking, to begin with, at the minimum, mentality is a condition for the sixth sense base in seven ways: by the conditions of co-nascence, mutuality, support, association, result, presence, and non-disappearance. But herein, some are also conditions by the condition of root-cause, and some by the condition of nutriment - thus it is a condition in other ways as well. By means of that, the maximum and minimum should be understood.

During occurrence too, the resultant is a condition in the same manner as stated. The other, however, at the minimum, is a condition by six of the conditions of the types stated, excluding the condition of result. But herein, some are also conditions by the condition of root-cause, and some by the condition of nutriment - thus it is a condition in other ways as well. By means of that, the maximum and minimum should be understood.

In other existence too, mentality at rebirth-linking likewise;
It is a condition for the sixth and for the others in six ways.

For in the five-constituent existence other than the immaterial, that resultant mentality, being a companion of the heart-base, is a condition for the sixth, the mind sense base, at minimum in seven ways, just as stated regarding the immaterial realm. But it is a condition for the remaining five, beginning with the eye sense base, being a companion of the four great elements, in six ways by means of co-nascence, support, resultant, dissociation, presence, and non-disappearance conditions. But herein, some are also conditions by the condition of root-cause, and some by the condition of nutriment - thus it is a condition in other ways as well. By means of that, the maximum and minimum should be understood.

In occurrence too it is likewise: resultant is a condition for resultant;
Non-resultant for non-resultant, in six ways a condition for the sixth.

For in occurrence too, in the five-constituent existence, just as at rebirth-linking, so too resultant mentality is a condition for the resultant sixth sense base at minimum in seven ways. But non-resultant is a condition for the non-resultant sixth at minimum in just six ways, by removing the resultant condition from those. But herein the higher and lower count should be understood in the manner already stated.

Therein too, for the remaining five, resultant is a condition in existence;
Non-resultant too in four ways - it is explained in just the same way.

For therein, in occurrence, resultant mentality, whether based on the sensitivity of the eye and so forth or otherwise, is a condition for the remaining five beginning with the eye sense base in four ways by means of post-nascence, dissociation, presence, and non-disappearance conditions. And just as resultant, non-resultant too is explained in just the same way. Therefore, it should be understood that what is distinguished as wholesome and so forth is also a condition for them in four ways. Thus, for the present, it should be understood how mentality alone is a condition for whichever sense base at rebirth-linking or in occurrence, and in what way it is a condition.

But herein, materiality in the immaterial existence is not a condition;
Not even for one sense base; but in the five-constituent existence:

From materiality, at rebirth-linking the base is a condition for the sixth in six ways;
The great elements are conditions in four ways, for the five without distinction.

For from materiality, at rebirth-linking, the base-materiality is a condition for the sixth, the mind sense base, in six ways by means of conascence, mutuality, support, dissociation, presence, and non-disappearance conditions. But the four great elements, without distinction, at rebirth-linking and in occurrence, by means of whichever sense base arises, are conditions for all five beginning with the eye sense base in four ways by means of conascence, support, presence, and non-disappearance conditions.

Life is a condition for these in three ways, and nutriment in occurrence;
Those very five are conditions for the sixth in six ways, and the base for that same in five ways.

But for these five beginning with the eye, at rebirth-linking and in occurrence, material life is a condition in three ways by means of presence, non-disappearance, and faculty conditions.

"And nutriment" means nutriment too is a condition in three ways by means of presence, non-disappearance, and nutriment conditions. And that is only in occurrence, in the body sustained by nutriment, for those beings who live on nutriment, not at rebirth-linking. But those five beginning with the eye sense base are conditions for the sixth, the mind sense base reckoned as eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness, in six ways by means of support, pre-nascence, faculty, dissociation, presence, and non-disappearance conditions, in occurrence, not at rebirth-linking. But setting aside the five consciousnesses, the base-materiality is a condition for the remaining mind sense base in five ways by means of support, pre-nascence, dissociation, presence, and non-disappearance conditions, in occurrence, not at rebirth-linking. Thus it should be understood how materiality alone is a condition for whichever sense base at rebirth-linking or in occurrence, and in what way it is a condition.

But mentality-materiality as both together, whatever is a condition for whatever,
And in what way that too is so everywhere, should be understood by the discerning one.

That is: At rebirth-linking, firstly, in the five-constituent existence, mentality-materiality reckoned as the three aggregates and the basis-materiality is a condition for the sixth sense base by way of co-nascence, mutuality, support, resultant, association, dissociation, presence, non-disappearance conditions, and so forth - this is just the outline here. But following the method already stated, all can be connected, therefore no detailed exposition is shown here.

The Exposition of the Term Six Sense Bases with Mentality-Materiality as Condition.

Exposition of the Base of Contact

230. In the exposition of contact with the six sense bases as condition -

In brief, there are just six contacts, beginning with eye-contact;
In detail, they become thirty-two, like consciousness.

For 'in brief,' in the canonical text, only six contacts have come, beginning with eye-contact and so on. In detail, however, five of those beginning with eye-contact are wholesome resultants and five are unwholesome resultants, making ten; the remaining twenty-two are associated with mundane resultant consciousness, also twenty-two - thus altogether they become thirty-two, like consciousness stated with volitional activities as condition. Now, the condition for this contact, even of thirty-two kinds, is the six sense bases. Therein -

The discerning ones hold that the six sense bases are the internal ones beginning with the eye, together with the sixth,
And also with the external ones, together with the six.

Therein, those who, saying "this is a discussion of what is clung-to and occurring," elucidate both the condition and the condition-arisen as included within a single continuity only, they hold that the six sense bases are the internal ones beginning with the eye together with the sixth, by applying the method of residual identity of a portion - since, according to the canonical text, in the immaterial realm the sixth sense base is the condition for contact, and elsewhere, by way of complete inclusion, the six sense bases are the condition for contact. For that, being both the sixth sense base and the six sense bases, comes under the designation of just "the six sense bases." But those who elucidate only the condition-arisen as included within a single continuity, while the condition may be of different continuities as well, they, elucidating whatever sense base is a condition for contact - all of that - having also included the external, hold that the six sense bases are those same internal ones together with the sixth, and also together with the external ones such as the visible-form base and so on. For that too, being both the sixth sense base and the six sense bases, when the residual method is applied to these, comes under the designation of just "the six sense bases."

Here one asks - One contact does not arise from all sense bases, nor do all contacts arise from one sense base, yet this contact with the six sense bases as condition is stated as just one - why is that? Herein this is the answer - This is true. One does not arise from all, nor all from one; but one arises from several. Just as eye-contact arises from the eye base, the visible-form base, the mind base reckoned as eye-consciousness, and the remaining associated mental-object base - thus everywhere it should be connected in the appropriate manner. Therefore indeed -

This contact, arising from several bases, is thus elucidated
Here by such a one through the exposition in the singular.

'Through the exposition in the singular' means: by this exposition in the singular, "contact with the six sense bases as condition," it is elucidated by such a one that one contact arises from several sense bases - this is the meaning. Regarding the sense bases, however -

Five in six ways, then one in nine ways, and the six external ones -
One should elucidate their conditionality according to how they arise.

Herein is the elucidation: First, the five beginning with the eye base are conditions in six ways for the fivefold contact classified as eye-contact and so on, by way of support, pre-nascence, faculty, dissociation, presence, and non-disappearance. Beyond that, the one resultant mind base is a condition in nine ways for the mind-contact of many kinds that is resultant, by way of co-nascence, mutuality, support, result, nutriment, faculty, association, presence, and non-disappearance. Among the external ones, however, the visible-form base is a condition for eye-contact in four ways, by way of object, pre-nascence, presence, and non-disappearance. Likewise, the sound base and so on for ear-contact and so on. But for mind-contact, those and the mental-object base are likewise, and also by the mere object condition only - thus one should elucidate the conditionality of the six external ones for this according to how they arise.

The Exposition of the Term Contact with the Six Sense Bases as Condition.

Exposition of the Base of Feeling

231. In the exposition of feeling with contact as condition -

Feelings are stated by way of door, beginning with those born of eye-contact;
They are just six, but by classification they are considered as eighty-nine.

For by the method beginning with "feeling born of eye-contact," these feelings beginning with those born of eye-contact are stated in the canonical text as just six by way of door. But by classification, since they are associated with eighty-nine types of consciousness, they are considered as eighty-nine.

Among these feelings, herein thirty-two feelings
Are said to be intended as only those associated with resultant consciousness.

Therein, for the five, contact is a condition in eightfold manner at the five doors;
For the remainder, contact is a condition in one way; likewise at the mind-door

too.

For therein, at the five doors, for the five feelings having as their basis the eye-sensitivity and so forth, contact beginning with eye-contact is a condition in eightfold manner by way of conascent, mutuality, support, result, nutriment, association, presence, and non-disappearance. But for the remainder, for the sense-sphere resultant feelings that occur in each door by way of receiving, investigating, and registration, contact beginning with eye-contact is a condition in only one way, by way of decisive support.

"Likewise at the mind-door too" - for at the mind-door too, for the sense-sphere resultant feelings that occur by way of registration, that contact reckoned as conascent mind-contact is likewise a condition in eightfold manner, and also for the resultant feelings of the three planes that occur by way of relinking, life-continuum, and death. But those sense-sphere feelings that occur at the mind-door by way of registration, for them mind-contact associated with adverting at the mind-door is a condition in one way only, by way of decisive support.

The Exposition of the Term Feeling with Contact as Condition.

Exposition of the Base of Craving

232. In the exposition of craving with feeling as condition -

Six cravings are herein shown, by the classification of craving for visible form and so forth;

Each one is considered threefold therein, by way of the mode of occurrence.

In this exposition of craving with feeling as condition, just as a son is named after his father, as in "the merchant's son" or "the brahmin's son," so these craving for visible form, etc. craving for mental objects - six cravings are shown, made known and spoken of, named according to their objects. This is the meaning. Therein, the meaning of the terms should be understood by this method: craving for visible form is craving regarding visible form.

Among those cravings, however, each single craving is understood as threefold according to the mode of occurrence, namely: sensual craving, craving for existence, and craving for non-existence. For when craving for visible form itself occurs relishing a visible-form object that has come within the range of the eye, by way of sensual enjoyment, then it is called sensual craving. When it occurs together with the eternalist view that has arisen regarding that very same object as permanent and eternal, then it is called craving for existence. For lust accompanied by the eternalist view is called craving for existence. When, however, it occurs together with the annihilationist view that has arisen regarding that very same object as "it is annihilated, it is destroyed," then it is called craving for non-existence. For lust accompanied by the annihilationist view is called craving for non-existence. The same method applies to craving for sound and so forth - thus these amount to eighteen cravings.

Those are eighteen regarding internal visible form and so forth, and eighteen regarding external, making thirty-six. Thus thirty-six past, thirty-six future, and thirty-six present - there are one hundred and eight cravings. When summarised, however, these should be understood as six by way of objects such as visible form, or as just three cravings by way of sensual craving and so forth. Since these beings, having relished a son, show great honour to the wet-nurse out of possessiveness towards the son, so too, having relished feeling that arises by way of objects such as visible form, out of possessiveness towards feeling they show great honour to those who provide objects such as visible form - painters, musicians, perfumers, cooks, weavers, preparers of elixirs, physicians and so forth - therefore all this craving should be understood as having feeling as condition.

Since what is intended here is resultant pleasant feeling,
And this alone, in one way, is the condition for craving.

"In one way" means it is a condition by way of decisive-support condition. Or because -

One who suffers wishes for happiness, one who is happy desires even more;
But equanimity, being peaceful, is spoken of as happiness only.

Therefore all three feelings are conditions for craving;
Craving with feeling as condition - thus it was stated by the Great Sage.

And since feeling as condition does not exist without underlying tendency,
Therefore it does not exist for the brahmin who has lived the holy life.

The Exposition of the Term Craving with Feeling as Condition.

Exposition of the Base of Clinging

233. In the exposition of clinging with craving as condition -

The four kinds of clinging, those by analysis of meaning,
By summary and detail of phenomena, and by order, should be elucidated.

For in the canonical text, "clinging" means clinging to sensual pleasures, etc. clinging to the doctrine of self - these four kinds of clinging have been handed down. Their analysis of meaning is as follows - It clings to sensual pleasure reckoned as the object of desire, thus it is clinging to sensual pleasures. It is sensual pleasure and that is also clinging, thus it is clinging to sensual pleasures. "Clinging" means firm grasping. For here the prefix "upa" has the sense of firmness, as in "upāyāsa" (tribulation) and "upakaṭṭha" (drawn near), and so forth. Likewise, it is a view and that is also clinging - thus it is "clinging to views." Or, it clings to a view, thus it is clinging to views. For in such cases as "the self is eternal" and "the world is eternal" and so forth, a subsequent view clings to a former view. Likewise, "it clings to moral rules and austerities" - thus it is clinging to moral rules and austerities. "It is moral rules and austerities and that is also clinging" - thus too it is clinging to moral rules and austerities. For the practice of ox-conduct, dog-conduct, and so forth, through the adherence that "thus is purification," are themselves clings. Likewise, they assert by means of this, thus it is a doctrine; they cling by means of this, thus it is clinging.

What do they assert or cling to? A self. One's own doctrine-clinging is clinging to the doctrine of self. Or alternatively, they cling to the mere doctrine of self as "self" by means of this - thus it is "clinging to the doctrine of self." This, for now, is the analysis of meaning of those.

As for "by summary and detail of phenomena," firstly, regarding clinging to sensual pleasures, since it has been handed down thus: "Therein, what is clinging to sensual pleasures? Whatever sensual desire for sensual pleasures, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual clinging - this is called clinging to sensual pleasures," in summary, the firm state of craving has been stated. The firm state of craving is precisely the subsequent craving that has arisen firmly through the decisive support condition of the former craving. Some, however, say - Craving is the longing for an unattained object, like a thief's stretching out of the hand in the dark. Clinging is the grasping of an attained object, like that same one's seizing of the goods. And those states are opposed to fewness of wishes and contentment. Likewise, they are the root of the suffering of seeking and guarding. But the remaining three kinds of clinging are, in summary, merely views.

In detail, however, the firm state of craving, even of the one hundred and eight kinds stated previously regarding form and so on, is clinging to sensual pleasures. Wrong view with ten bases is clinging to views. As he said - "Therein, what is clinging to views? There is nothing given, there is nothing offered, etc. having realised by themselves, they make known - whatever such view, etc. a perverse grasping - this is called clinging to views." The grasping at purification through moral rules and austerities, however, is clinging to moral rules and austerities. As he said - "Therein, what is clinging to moral rules and austerities? Outside of here, there is purification through moral rules of recluses and brahmins, purification through austerities, purification through moral rules and austerities - whatever such view, etc. a perverse grasping - this is called clinging to moral rules and austerities." Identity view with twenty bases is clinging to the doctrine of self. As he said - "Therein, what is clinging to the doctrine of self? Here an uninstructed worldling, etc. who is undisciplined in the teaching of good persons, regards matter as self, etc. a perverse grasping - this is called clinging to the doctrine of self." This is the exposition in brief and in detail of the dhammas herein.

As to "in order," here there is a threefold order - the order of arising, the order of abandoning, and the order of teaching. Therein, since there is no first arising of these defilements in the beginningless round of existence, the order of arising cannot be stated in an absolute sense. In a figurative sense, however, for the most part, in a single existence, the adherence to eternalism and annihilationism is preceded by the grasping of self. Then, for one who grasps "this self is eternal," there is clinging to moral rules and austerities for the purpose of purifying the self; for one who grasps "it is annihilated," being indifferent to the next world, there is clinging to sensual pleasures - thus first is clinging to the doctrine of self, then clinging to views, clinging to moral rules and austerities, and clinging to sensual pleasures. This is the order of arising of these in a single existence.

And here clinging to views and the rest are abandoned first, being destroyable by the path of stream-entry. Clinging to sensual pleasures is abandoned afterwards, being destroyable by the path of arahantship. This is the order of abandoning of these.

However, because of its great range and its conspicuousness, among these, clinging to sensual pleasures was taught first. For that has a great range, being associated with eight types of consciousness. The others have a small range, being associated with four types of consciousness. And for the most part, clinging to sensual pleasures is conspicuous to beings who delight in attachment, not the others. One who has clinging to sensual pleasures is much given to auspicious signs and the like for the purpose of obtaining the objects of sensual pleasure, not to the eternalist view - therefore clinging to views is taught next after it. That, when analysed, becomes twofold by way of clinging to moral rules and austerities and clinging to the doctrine of self. Of that pair, because clinging to moral rules and austerities is knowable as gross even by seeing the ox-practice or the dog-practice, it was taught first; clinging to the doctrine of self is at the end because of its subtlety - this is the order of teaching of these.

And craving is a condition for the first of these in one way;
In seven ways or even eight, it is so for the remaining three.

Here, in the fourfold clinging thus taught, craving for sensual pleasures is a condition for the first, clinging to sensual pleasures, in only one way, by way of decisive support, since it arises in objects delighted in by craving. For the remaining three, however, it is a condition in seven ways - by way of consciousness, mutuality, support, association, presence, non-disappearance, and root - or even in eight ways together with decisive support. And when it is a condition by way of decisive support, it is not consentient.

The Exposition of the Term Clinging with Craving as Condition.

Exposition of the Base of Existence

234. In the exposition of existence with clinging as condition -

By meaning, by states, by purposefulness, by classification of divisions;
And what is condition for what - the determination should be understood.

Therein, "it becomes" thus it is "becoming" (bhavo). "Twofold" means the meaning is that it occurs in two modes. Alternatively, "twofold" is parsed as an instrumental expression, meaning "of two kinds" is what is stated. "There is" means it exists. Action itself as becoming is kammic becoming (kammabhavo). Rebirth itself as becoming is becoming of rebirth (upapattibhavo). And here, rebirth "becomes" thus it is "becoming." But action, just as the arising of Buddhas is called "happiness" because it is the cause of happiness in "Happy is the arising of Buddhas," so too it should be understood as "becoming" by the designation of the result, because it is the cause of becoming. "Therein, what is kammic becoming?" means: of those two kinds of becoming, that which is called kammic becoming - what is that? This is the meaning. Meritorious volitional activity and so forth have already been explained in meaning. "All" means without remainder. "Leading to existence" (bhavagāmi) means it goes to becoming, it leads to becoming. By this, the supramundane is excluded. For this is a discourse on the round of existence, and that is dependent on the turning away from the round. "It is done" thus it is "action" (kammaṃ).

Among sensual existence and so forth, existence reckoned as sensual is sensual existence (kāmaabhavo). This same method applies to fine-material and immaterial existences. The existence of those possessing perception, or perception exists in this existence, thus it is percipient existence (saññābhavo). By the opposite, it is non-percipient existence (asaññābhavo). Due to the absence of gross perception and the presence of subtle perception, it is neither perception nor non-perception in this existence, thus it is neither-percipient-nor-non-percipient existence (nevasaññānāsaññābhavo). Existence spread with a single aggregate of matter is single-aggregate constituent existence (ekavokārabhavo). Or, there is one constituent of that existence, thus it is single-aggregate constituent existence. The same method applies to four-aggregate constituent and five-aggregate constituent existences. "This is called becoming of rebirth" means this ninefold classification too is called becoming of rebirth. Thus far here the determination should be understood "by meaning."

"By states" however, here meritorious volitional activity is, by states, thirteen volitions; demeritorious volitional activity is twelve; imperturbable volitional activity is four. By "all action leading to existence," all those states - volitions or those associated with volition, reckoned as action, states leading to accumulation - are included. Sensual existence is five clung-to aggregates; likewise fine-material existence; immaterial existence is four; percipient existence is four or five; non-percipient existence is one clung-to aggregate; neither-percipient-nor-non-percipient existence is four. Single-aggregate constituent existence and so forth are one, four, or five aggregates among the clung-to aggregates - thus here the determination should be understood "by states" as well.

"With regard to meaning" - just as in the exposition of existence, so too in the exposition of volitional activities, meritorious volitional activity and so forth are stated; even though this is so, the former were stated by way of past action as being conditions for rebirth-linking here. These are stated by way of present action as being conditions for rebirth-linking in the future, thus the restatement is indeed meaningful. Or previously, "Therein, what is meritorious volitional activity? Wholesome volition of the sensual sphere" - by this method and so forth, only volition was stated as volitional activities. Here, however, because of the statement "all action leading to existence", those associated with volition are also included. And previously, only action that is a condition for consciousness was stated as volitional activities; now, even that which produces non-percipient existence is included. What need is there of saying much? In "with ignorance as condition, volitional activities", only wholesome and unwholesome states such as meritorious volitional activity and so forth were stated. In "with clinging as condition, existence" here, however, because becoming of rebirth is also included, wholesome, unwholesome and indeterminate states are stated. Therefore, in every way this restatement is indeed meaningful. Thus here the determination should be understood "with regard to meaning" as well.

"By way of classification and grouping" means by way of the classification and grouping of existence with clinging as condition. For whatever action productive of sensual existence is performed with sensual desire clinging as condition, that is kammic becoming. The aggregates produced by that are becoming of rebirth. This same method applies to fine-material and immaterial existences. Thus, with sensual desire clinging as condition, there are two sensual existences, and included within

them are percipient existence and five-aggregate constituent existence; two fine-material existences, and included within them are percipient existence, non-percipient existence, single-aggregate constituent existence and five-aggregate constituent existence; two immaterial existences, and included within them are percipient existence, neither-percipient-nor-non-percipient existence and four-aggregate constituent existence - thus together with those included within them, there are six existences. And just as with sensual desire clinging as condition there are six existences together with those included within them, so too with the remaining types of clinging as condition - thus with clinging as condition, by way of classification, together with those included within them, there are twenty-four existences.

By way of grouping, however, combining kammic becoming and becoming of rebirth together, with sensual desire clinging as condition, together with those included within them, there is one sensual existence; likewise fine-material and immaterial existences - thus three existences. Likewise with the remaining types of clinging as condition - thus with clinging as condition, by way of grouping, together with those included within them, there are twelve existences. Furthermore, without distinction, with clinging as condition, action leading to sensual existence is kammic becoming. The aggregates produced by that are becoming of rebirth. This same method applies to fine-material and immaterial existences. Thus, with clinging as condition, together with those included within them, two sensual existences, two fine-material existences, two immaterial existences - by yet another method, by way of grouping, there are six existences. Or, without resorting to the classification of kammic becoming and becoming of rebirth, together with those included within them, by way of sensual existence and so forth, there are three existences. And without resorting to the classification of sensual existence and so forth, by way of kammic becoming and becoming of rebirth, there are two existences. And without resorting to the classification of kammic and rebirth, with clinging as condition there is existence - by way of existence, there is one existence. Thus here the determination should be understood by way of the classification and grouping of existence with clinging as condition.

"And which is a condition for which" means whatever clinging here is a condition for which, the determination should be understood from that perspective as well - this is the meaning. But here, what is a condition for what? Any whatsoever is indeed a condition for any whatsoever. For the worldling is like a mad man. Without considering "this is proper, this is improper", through the influence of any clinging whatsoever, aspiring to any existence whatsoever, he indeed performs any action whatsoever. Therefore, when some say "through clinging to rites and rituals, fine-material and immaterial existences do not arise", that should not be accepted. Rather, it should be accepted that every type of clinging produces every type of existence, that is to say - here a certain person, by way of hearsay or by following what he has seen, having thought "these sensual pleasures are indeed abundant in the human world, in families of wealthy nobles and the like, and in the six sensual heavenly realms", and for the purpose of attaining them, being deceived by listening to wrong teachings and so forth, thinking "by this action sensual pleasures are achieved", through the influence of sensual desire clinging, performs bodily misconduct and so forth. He, through the fulfilment of misconduct, is reborn in a state

of misery; or else, desiring sensual pleasures in this very life, or guarding those already obtained, through the influence of sensual desire clinging, he performs bodily misconduct and so forth. He, through the fulfilment of misconduct, is reborn in a state of misery. Therein, his action that is the cause of rebirth is kammic becoming; the aggregates produced by that action are becoming of rebirth; and percipient existence and five-aggregate constituent existence are included within that.

Another, however, whose knowledge has been strengthened by hearing the true Dhamma and so forth, thinking "By this action sensual pleasures are achieved," performs bodily good conduct and so forth through the influence of sensual clinging. He, through the fulfilment of good conduct, is reborn among devas or among humans. Therein, the action that is the cause of his rebirth is kammic becoming; the aggregates produced by that action are becoming of rebirth. Percipient existence and five-aggregate constituent existence, however, are included within that very same. Thus sensual clinging is a condition for sensual existence together with its subdivisions and what is included within it.

Another, having heard or having conceived that "In fine-material and immaterial existences there are sensual pleasures more abundant than those," through the influence of sensual clinging itself, develops fine-material and immaterial attainments and by the power of those attainments is reborn in the fine-material or immaterial Brahmā world. Therein, the action that is the cause of his rebirth is kammic becoming; the aggregates produced by that action are becoming of rebirth. Percipient existence, non-percipient existence, neither-percipient-nor-non-percipient existence, single-aggregate constituent existence, four-aggregate constituent existence, and five-aggregate constituent existence, however, are included within that very same. Thus sensual clinging is a condition also for fine-material and immaterial existences together with their subdivisions and what is included within them.

Another, having grasped the annihilationist view that "This self is annihilated, utterly annihilated in either the sensual-sphere fortunate existence or in one of the fine-material or immaterial existences," performs action leading to that. His action is kammic becoming; the aggregates produced by that action are becoming of rebirth. Percipient existence and so forth, however, are included within that very same. Thus view-clinging is a condition for all three - sensual, fine-material, and immaterial existences - together with their subdivisions and what is included within them.

Another, thinking "This self is happy, free from distress, in either the sensual-sphere fortunate existence or in one of the fine-material or immaterial existences," performs action leading to that through self-doctrine clinging. His action is kammic becoming; the aggregates produced by that are becoming of rebirth. Percipient existence and so forth, however, are included within that very same. Thus self-doctrine clinging is a condition for the three existences together with their subdivisions and what is included within them.

Another, thinking "This rite and ritual, when fulfilled by one in either the sensual-sphere fortunate existence or in one of the fine-material or immaterial existences, leads to the fulfilment of happiness," performs action leading to that through the influence of rite-and-ritual clinging. His action is kammic becoming; the aggregates

produced by that are becoming of rebirth. Percipient existence and so forth, however, are included within that very same. Thus rite-and-ritual clinging too is a condition for the three existences together with their subdivisions and what is included within them - in this way the determination should be understood here also from the standpoint of what is a condition for what.

But here, for which existence and how is it a condition?

For fine-material and immaterial existences, clinging is a decisive-support condition;

That is also by conascence and so forth for sensual existence - thus should it be understood.

For fine-material and immaterial existences, and for the becoming of rebirth of wholesome action included within sensual existence in the sensual realm, this fourfold clinging is a condition in one way only, by way of decisive-support condition. In the sensual realm, for kammic becoming of unwholesome action associated with itself, it is a condition by conascence and so forth, through the varieties of conascence, mutuality, dependence, association, presence, non-disappearance, and root conditions. But for that which is dissociated, it is a condition only by way of decisive-support condition.

The Exposition of the Term Existence with Clinging as Condition.

Exposition of the Bases of Birth, Ageing-and-Death, etc.

235. In the expositions of birth with existence as condition and so forth, the determination of birth and so forth should be understood in the same manner as stated in the Analysis of the Truths. Here, however, by "existence" only kamma-existence is intended. For that is the condition for birth, not rebirth-existence. And that is a condition in just two ways: by way of kamma-condition and decisive-support condition.

Therein one might ask - but how should this be known, that "existence is a condition for birth"? Because of the observation of distinction as inferior and superior even when external conditions are complete. For even when external conditions such as the begetting father, the bearing mother, semen, blood, nutriment and so forth are complete, a distinction of inferior and superior and so forth is seen among beings, even among twins. And that is not without cause, since it is not present always and in all cases; nor is it due to a cause other than kamma-existence, since there is no other cause in the internal continuum of beings produced by it - therefore it is due to kamma-existence alone as its cause. For kamma is the cause of the distinction of inferior and superior and so forth among beings. Therefore the Blessed One said - "Kamma distinguishes beings, that is, in terms of inferiority and superiority." Therefore this should be known - "existence is a condition for birth."

And since, when birth is absent, there is no such thing as ageing-and-death, and states such as sorrow and so forth do not arise, but when birth is present, there is ageing-and-death, and for the fool who is afflicted by painful states reckoned as ageing-and-death, whether connected with ageing-and-death or afflicted by this or that painful state without being connected with it, states such as sorrow and so forth

arise - therefore this should be understood as a condition both for ageing-and-death and for sorrow and so forth. And that is a condition in just one way, by way of the decisive-support aspect.

Exposition of the terms beginning with birth conditioned by existence.

242. The meaning of "Thus of this" and so forth should be understood in the same manner as stated in the section of the summary. "Association" and so forth are merely synonyms for "origin."

Now, since sorrow and so forth are stated at the end here, therefore that ignorance which is stated at the beginning of this wheel of existence as "with ignorance as condition, volitional activities" -

By sorrow and so forth, ignorance is established; this wheel of existence has no known beginning;
It is devoid of a maker and an experiencer, and is void with a twelvefold voidness.

It should be understood that it rolls on constantly and continuously. But how is ignorance here established by sorrow and so forth? How does this wheel of existence have no known beginning? How is it devoid of a maker and an experiencer? How is it void with a twelvefold voidness? For here, sorrow, suffering, displeasure and despair are inseparable from ignorance, and lamentation indeed belongs to one who is deluded - thus, when these are established, ignorance too is thereby established. Moreover, it has been said: "From the arising of the taints there is the arising of ignorance." And these sorrow and so forth arise from the arising of the taints. How? First, does sorrow in the separation from objects of sensual pleasure arise from the taint of sensual desire? As he said -

"For one desiring sensual pleasures, for that being in whom desire has arisen; If those sensual pleasures decline, he is transformed like one pierced by a dart."

And as he said - "From sensual desire sorrow is born." And all these also arise from the taint of views, as it is said: "For one who stands obsessed with 'form is mine, form belongs to me,' that form changes and becomes otherwise. With the change and alteration of form, there arise sorrow, lamentation, suffering, displeasure and despair." And just as they arise from the taint of views, so too they arise from the taint of existence, as it is said: "Even those devas who are long-lived, beautiful, abounding in happiness, and long-established in lofty mansions - even they, having heard the Truth-finder's teaching of the Dhamma, for the most part experience fear, urgency and terror" - as in the case of devas threatened by the fear of death upon seeing the five premonitory signs. And just as they arise from the taint of existence, so too they arise from the taint of ignorance, as it is said: "That fool, monks, experiences threefold suffering and displeasure in this very life."

Thus, since these arise from the arising of the taints, therefore these, being established, prove the taints which are the causes of ignorance. And when the taints are established, ignorance too is thereby established, due to the existence of the

condition-state. Thus it should be understood here that "ignorance is established by sorrow and so forth."

Since, however, when ignorance is thus established through the existence of the condition-state, there is no end to the succession of cause and result thus: "with ignorance as condition, volitional activities; with volitional activities as condition, consciousness," therefore the twelve-linked wheel of existence that proceeds by way of the connection of cause and result is established as 'having no discernible beginning.'

If this is so, does not the statement "with ignorance as condition, volitional activities" contradict this by being merely a statement of a beginning? This is not merely a statement of a beginning; rather, it is a statement of the principal factor. For ignorance is the principal among the three rounds. For by grasping ignorance, the remaining defilement-round and kamma and so forth envelop the fool, just as by grasping a serpent's head, the rest of the serpent's body envelops the arm. But when the cutting off of ignorance is accomplished, there is liberation from them, just as when the cutting off of the serpent's head is accomplished, there is liberation of the enveloped arm. As he said - "With the complete fading away and cessation of ignorance comes the cessation of volitional activities," etc. Thus this is the statement of the principal factor, the grasping of which leads to bondage and the releasing of which leads to liberation, not merely a statement of a beginning. In this way, this wheel of existence should be understood as having no discernible beginning. Since the occurrence of volitional activities and so forth is due to causes such as ignorance and so forth, this is devoid of any creator of saṃsāra imagined as other than those, such as "Brahmā, the Great Brahmā, the Supreme, the Creator," and devoid of any experiencer of pleasure and pain imagined as a self thus: "This self of mine is the speaker, the experiencer." Thus it should be understood as 'devoid of a creator and an experiencer.'

Since herein ignorance is empty of permanence because it is subject to arising and passing away, empty of beauty because it is defiled and defiling, empty of happiness because it is oppressed by arising and passing away, and empty of a self that exercises mastery because its existence depends on conditions - and likewise the other links such as volitional activities and so forth; or since ignorance is not self, not belonging to self, not in self, and not possessing self, and likewise the other links such as volitional activities and so forth; therefore this wheel of existence should be understood as 'empty with a twelvefold emptiness.'

And having understood thus, furthermore:

Its roots are ignorance and craving; the three times are past and so forth; the links in them are two, eight, and two respectively, in their own nature.

The links in them are two, eight, and two respectively, in their own nature.

Of this wheel of existence, two things - ignorance and craving - should be understood as the roots. This is twofold: rooted in ignorance and ending with feeling, by way of tracing from the past; and rooted in craving and ending with ageing-and-death, by way of continuation into the future. Therein, the former is stated by way of those of view-disposition, the latter by way of those of craving-disposition. For ignorance is the

leader in saṃsāra for those of view-disposition, and craving is the leader in saṃsāra for those of craving-disposition. Or the first is for the eradication of the annihilationist view, because it reveals the non-interruption of causes for the arising of results; the second is for the eradication of the eternalist view, because it reveals the ageing-and-death of what has arisen; or the first is by way of womb-born beings, because it illustrates gradual occurrence; the second is by way of spontaneously-born beings, because it illustrates simultaneous arising.

And its three times are past, present, and future. Among these, as they come in their own nature in the text, ignorance and volitional activities are the two links belonging to the past time; the eight from consciousness to existence belong to the present time; and birth and ageing-and-death are the two belonging to the future time - thus should it be understood. Again -

This has three connections preceded by cause-result-cause, a fourfold grouping; with twenty aspects as its spokes, it revolves as a triple round without fixed station.

With twenty aspects as its spokes, it revolves as a triple round without fixed station.

This too should be understood. Therein, between volitional activities and relinking consciousness there is one junction called the cause-result junction. Between feeling and craving there is one junction called the result-cause junction. Between existence and birth there is one cause-result junction. Thus this should be understood as having three junctions preceded by cause-result-cause. There are, however, four groups determined by the beginning and end of the junctions, that is to say: ignorance and volitional activities are one group, consciousness, mentality-materiality, the six sense bases, contact and feeling are the second, craving, clinging and existence are the third, birth, ageing-and-death are the fourth. Thus this should be understood as the fourfold grouping.

Five causes in the past, a pentad of results now;

Five causes now, a pentad of results in the future.

By these twenty aspects, which are spokes, it should be understood as having twenty aspect-spokes. Therein, "five causes in the past" - ignorance and volitional activities, these two are already stated. But since the ignorant one trembles with anxiety, and being anxious he clings, and for him with clinging as condition there is existence, therefore craving, clinging and existence are also included. Hence it is said: "In the prior kamma-existence, delusion is ignorance, accumulation is volitional activities, desire is craving, approaching is clinging, volition is existence - these five dhammas in the prior kamma-existence are conditions for relinking here."

Therein, "in the former kammic becoming" means in the former kammic becoming, in the kammic becoming being performed in a past birth - this is the meaning. "Delusion is ignorance" means whatever delusion at that time regarding suffering and so on, by which one who is deluded performs action - that is ignorance. "Accumulation is volitional activities" means the prior volitions of one performing that kamma, just as the prior volitions that arose in one who, having generated the thought "I shall give a gift," prepares the requisites for giving for a month or even a year. But the volition of

one who is placing the offering in the hands of the recipients is called existence. Or, in a single adverting, the volition in the six impulse moments is called accumulation-activities. The seventh volition is existence. Or whatever volition is existence, those associated with it are called accumulation-activities. "Desire is craving" means whatever longing and aspiration for the result in the existence of arising on the part of one performing kamma - that is called craving. "Approaching is clinging" means whatever kamma has become a condition for existence; the approaching, grasping and holding on that occurs in such a manner as "having done this, I shall enjoy sensual pleasures in such and such a place" or "I shall be annihilated" etc. - this is called clinging. "Volition is existence" - the meaning should be understood thus: the volition stated at the end of accumulation is existence.

"The pentad of results now" - from consciousness to feeling as stated in the text itself. As it is said: "Here relinking is consciousness, descent is mentality-materiality, sensitivity is sense base, what is contacted is contact, what is experienced is feeling - these five dhammas in the existence of rebirth here are conditions of previously performed kamma." Therein, "relinking is consciousness" means that which is called relinking because it has arisen by way of relinking to another existence - that is consciousness. "Descent is mentality-materiality" means the descent of material and immaterial dhammas into the womb, as if arriving and entering - this is mentality-materiality. "Sensitivity is sense base" - this is stated by way of the five sense bases beginning with the eye. "What is contacted is contact" means that which has arisen contacting, touching the object - this is contact. "What is experienced is feeling" means whatever resultant experience that has arisen together with relinking consciousness, or with the six sense bases as condition, or with contact - that is feeling. The meaning should be understood thus.

"The five causes at present" - craving and so on have come in the text itself as craving, clinging, and existence. But when existence is taken, the volitional activities that are its prior portions or that are associated with it are also taken; and by the taking of craving and clinging, the ignorance associated with them, or by which one deludedly performs kamma, is also taken - thus there are five. Therefore it is said: "Here, due to the maturity of the sense bases, delusion is ignorance, accumulation is volitional activities, desire is craving, approach is clinging, volition is existence. These five dhammas in the present kamma-existence are conditions for relinking in the future." Therein, "here, due to the maturity of the sense bases" indicates the delusion at the time of performing kamma when the sense bases have matured. The remainder is clear in itself.

"The five resultant factors in the future" - these are the five beginning with consciousness. These are stated by the taking of birth. But ageing-and-death is the ageing-and-death of those very same. Therefore it is said: "In the future, relinking is consciousness, descent is mentality-materiality, sensitivity is sense base, what is contacted is contact, what is experienced is feeling. These five dhammas in the future existence of rebirth are conditions of kamma done here." Thus this has twenty modes as its spokes.

Therein, five kamma-constituents in the previous existence, five resultant-constituents at present, five kamma-constituents at present, five resultant dhammas in the future - thus ten dhammas are kamma, and ten are result. Kamma in two

places is called kamma, result in two places is called result - thus all this wheel of existence, the round of the mode of conditionality, is both kamma and kamma-result. Likewise, kamma in two places is the kamma-summary, result in two places is the result-summary - thus all this is both kamma-summary and result-summary. Kamma in two places is the kamma-round, result in two places is the result-round - thus all this is both kamma-round and result-round. Likewise, kamma in two places is kamma-existence, result in two places is result-existence - thus all this is both kamma-existence and result-existence. Kamma in two places is kamma-occurrence, result in two places is result-occurrence - thus all this is both kamma-occurrence and result-occurrence. Likewise, kamma in two places is kamma-continuity, result in two places is result-continuity - thus all this is both kamma-continuity and result-continuity. Kamma in two places is called action, result in two places is called fruit of action - thus all this is both action and fruit of action.

Thus arisen, this is with cause,
Suffering, impermanent, unstable, fleeting, not lasting;
From dhammas, dhammas originate through cause,
Neither self nor another is found herein.

Dhammas generate dhammas, through the conditions of causal constituents;
For the cessation of causes, the Dhamma was taught by the Buddha;
When causes are stopped, the severed round does not revolve.

Thus for the making an end of suffering, the holy life exists here;
And when beings are not found, there is neither annihilation nor eternalism.

"Revolving with three rounds, without fixed station" - here, volitional activities and existence are the kamma-round, ignorance, craving, and clinging are the defilement-round, consciousness, mentality-materiality, the six sense bases, contact, and feeling are the result-round. With these three rounds, this wheel of existence has three rounds; so long as the defilement-round is not cut off, so long, because the conditions are unbroken, it is without fixed station, and revolves again and again - thus should it be understood.

This wheel of existence, thus revolving -

From the origin of truths, from function, from warding off, by similes,
And from the classification of profundity and methods - should be understood
as appropriate.

Therein, since wholesome and unwholesome kamma has been stated without distinction as the truth of origination in the analysis of truths, therefore "with ignorance as condition, volitional activities" - volitional activities conditioned by ignorance are the second truth originating from the second truth; consciousness conditioned by volitional activities is the first truth originating from the second truth; mentality-materiality and so on conditioned by consciousness and so on, ending with resultant feeling, are the first truth originating from the first truth; craving conditioned by feeling is the second truth originating from the first truth; clinging conditioned by craving is the second truth originating from the second truth; existence conditioned by clinging is the pair of first and second truths originating

from the second truth; birth conditioned by existence is the first truth originating from the second truth; ageing-and-death conditioned by birth is the first truth originating from the first truth. Thus for now this should be understood 'from the origin of truths' as appropriate.

Since herein ignorance both deludes beings regarding objects and is a condition for the manifestation of volitional activities; likewise volitional activities both fashion the conditioned and are conditions for consciousness; consciousness too both claims a basis and is a condition for mentality-materiality; mentality-materiality too both mutually supports and is a condition for the six sense bases; the six sense bases too both operate in their respective domains and are conditions for contact; contact too both touches the object and is a condition for feeling; feeling too both experiences the flavour of the object and is a condition for craving; craving too both delights in delightful things and is a condition for clinging; clinging too both clings to things that can be clung to and is a condition for existence; existence too both disperses into various destinations and is a condition for birth; birth too both generates the aggregates and, through the occurrence of their production, is a condition for ageing-and-death; ageing-and-death too both presides over the state of maturation and dissolution of the aggregates and is a condition for the manifestation of a new existence, because it is the basis for sorrow and so on - therefore this should be understood 'from function' as operating in a twofold manner in all terms, as appropriate.

Since herein "with ignorance as condition, volitional activities" - this is the warding off of the view of a doer; "with volitional activities as condition, consciousness" - this is the warding off of the view of a self transmigrating; "with consciousness as condition, mentality-materiality" - from the showing of the distinction of the basis conceived as self, this is the warding off of the perception of compactness; in "with mentality-materiality as condition, the six sense bases" and so on - "a self sees" etc. "cognises, touches, feels, craves, clings, becomes, is born, ages, dies" - this is the warding off of such views and so on; therefore this wheel of existence should be understood 'from warding off' through the warding off of wrong views, as appropriate.

Since herein, because of not seeing phenomena in terms of their specific and general characteristics, ignorance is like a blind person; with ignorance as condition, volitional activities are like a blind person stumbling; with volitional activities as condition, consciousness is like the falling of one who has stumbled; with consciousness as condition, mentality-materiality is like the appearance of a boil on one who has fallen; with mentality-materiality as condition, the six sense bases are like the sores from the bursting of a boil; with the six sense bases as condition, contact is like the rubbing against the boil-sores; with contact as condition, feeling is like the pain from the rubbing; with feeling as condition, craving is like the desire for a remedy for the pain; with craving as condition, clinging is like the grasping of an unsuitable remedy through the desire for a remedy; with clinging as condition, existence is like the application of the unsuitable remedy that has been grasped; with existence as condition, birth is like the appearance of a morbid change from the application of the unsuitable remedy; with birth as condition, ageing-and-death is like the bursting of the boil from the morbid change.

Or since herein ignorance overwhelms beings through non-practice and wrong

practice, as a cataract overwhelms the eyes; and the fool overwhelmed by it wraps himself with volitional activities that lead to renewed existence, as a silkworm wraps itself with strands of its cocoon; consciousness grasped by volitional activities finds a footing in the destinations, as a prince supported by a regent finds a footing in the kingdom; because of conceiving the sign of rebirth, consciousness produces mentality-materiality of many kinds at rebirth-linking, as a magician produces an illusion; the six sense bases established upon mentality-materiality reach growth, development, and fullness, as a cluster of trees established on good soil; from the impingement of the sense bases, contact arises, as fire arises from the friction of rubbing fire-sticks together; feeling manifests for one who is touched by contact, as burning manifests for one touched by fire; craving grows in one who is experiencing, as thirst grows in one drinking salt water; one who is parched develops longing for existences, as one who is thirsty longs for drink; his clinging - through clinging he clings to existence, as a fish through greed for bait clings to a hook; when there is existence, birth occurs, as when there is a seed, a sprout occurs; for one who is born, ageing-and-death is inevitable, as the falling of a tree that has arisen - therefore this wheel of existence should be understood 'by similes' in this way, as appropriate.

And since the Blessed One, referring to its profound nature from the standpoint of meaning, from the standpoint of phenomena, from the standpoint of teaching, and from the standpoint of penetration, said "This dependent origination, Ānanda, is profound and has a profound appearance," therefore this wheel of existence should be understood 'from the classification of profundity' as appropriate.

Therein, since ageing-and-death does not arise from birth, nor does it arise from anything other than birth, and it does arise from birth in this way - thus the meaning of having arisen and originated with birth as condition is profound because of the difficulty of comprehending the meaning of ageing-and-death as having originated with birth as condition; likewise the meaning of birth having arisen and originated with existence as condition etc. the meaning of volitional activities as having arisen and originated with ignorance as condition is profound; therefore this wheel of existence is profound in meaning. This here is the 'profundity of meaning,' for cause and fruit are called meaning, as it is said: "Knowledge of cause and fruit is analytical knowledge of meaning."

But since the mode in which and the occasion on which ignorance is a condition for those various volitional activities - because of the difficulty of comprehending that, the meaning of ignorance being a condition for volitional activities is profound; likewise of volitional activities etc. the meaning of birth being a condition for ageing-and-death is profound; therefore this wheel of existence is profound in phenomena - this here is the 'profundity of phenomena,' for the cause is called phenomenon, as it is said: "Knowledge of the cause is analytical knowledge of phenomena."

And since its teaching is also profound because it has to be expounded in such and such a way for such and such a reason, no knowledge other than omniscient knowledge finds a footing therein; for it has been taught in some suttas in forward order, in some in reverse order; in some in both forward and reverse order, in some starting from the middle in either forward or reverse order, in some with three junctures and four groups, in some with two junctures and three groups, in some with one juncture and two groups; therefore this wheel of existence is profound in

teaching - this is the profundity of teaching.

But since herein the intrinsic nature of ignorance and so on, through the penetration of which ignorance and so on are penetrated in terms of their specific characteristics, is profound because of the difficulty of fathoming it, therefore this wheel of existence is profound in penetration. Likewise herein, the meaning of ignorance as not-knowing, not-seeing, and non-penetration of the truths is profound; the meaning of volitional activities as fashioning, accumulating, with attachment, and without attachment is profound; the meaning of consciousness as emptiness, non-agency, non-transmigration, rebirth-linking, and manifestation is profound; the meaning of mentality-materiality as arising together, separability, inseparability, bending, and distorting is profound; the meaning of the six sense bases as predominance, world, door, field, domain, and having a domain is profound; the meaning of contact as touching, impingement, coming together, and meeting is profound; the meaning of feeling as experiencing the flavour of the object, pleasure, pain, neutral state, and being experienced without a living entity is profound; the meaning of craving as delighting, being attached, flowing, creeper-like, river-like, ocean-like, and being difficult to fill is profound; the meaning of clinging as taking up, grasping, adherence, misapprehension, and being difficult to overcome is profound; the meaning of existence as accumulating, fashioning, and casting into wombs, destinations, stations, and abodes is profound; the meaning of birth as being born, being produced, descent, production, and manifestation is profound; the meaning of ageing-and-death as decay, waning, breaking up, and change is profound - this here is the profundity of penetration.

But since herein there are four methods of meaning - the method of unity, the method of diversity, the method of non-agency, and the method of such-is-its-nature - therefore this wheel of existence should be understood 'from the classification of methods' as appropriate. Therein, "with ignorance as condition, volitional activities; with volitional activities as condition, consciousness" - thus the non-interruption of the continuum, like a seed reaching the state of a tree through the stages of sprout and so on, is called the 'method of unity'; one who sees this rightly abandons the view of annihilation through understanding the non-interruption of the continuum proceeding by the connection of cause and fruit; one who sees wrongly adopts the view of eternalism through grasping as unity the non-interruption of the continuum proceeding by the connection of cause and fruit.

But the determination of ignorance and so on each according to its own characteristic is called the 'method of diversity'; one who sees this rightly abandons the view of eternalism through seeing the arising of ever new phenomena; one who sees wrongly adopts the view of annihilation through grasping as diversity what has fallen within one continuum, as if it were a broken continuum.

The absence of any such agency as ignorance thinking 'volitional activities are to be produced by me,' or volitional activities thinking 'consciousness is to be produced by us' - this is called the 'method of non-agency'; one who sees this rightly abandons the view of self through understanding the absence of a doer; one who sees wrongly, by not grasping the causal nature of ignorance and so on that is established by the fixed nature of their own intrinsic nature even without any agency, adopts the view of non-action.

But the arising of volitional activities and so on only from causes such as ignorance and so on, as curds and so on arise only from milk and so on, and not from others - this is called the 'method of such-is-its-nature'; one who sees this rightly abandons the view of non-causality and the view of non-action through understanding that the fruit accords with its conditions; one who sees wrongly, by not grasping that the occurrence of the fruit accords with its conditions, through grasping that anything can arise from anything whatsoever, adopts the view of non-causality and the doctrine of fixed destiny - thus this wheel of existence -

From the origin of truths, from function, from warding off, by similes,
And from the classification of profundity and methods - should be understood
as appropriate.

For this, being profound, is unfathomable; being apprehended through various methods, it is difficult to traverse. With the sword of knowledge, well-sharpened on the excellent whetstone of concentration -

Having shattered the wheel of existence,
Like a thunderbolt-disc, ever crushing;
Having gone beyond the fear of saṃsāra,
There is no one even in the interval of a dream.

And this too was said by the Blessed One - "This dependent origination, Ānanda, is profound and profound in its appearance. Through not understanding, through not penetrating this dhamma, Ānanda, this generation has become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and does not pass beyond the plane of misery, the bad destinations, the lower realms, and saṃsāra." Therefore, one practising for the welfare and happiness of oneself or of others, having abandoned remaining duties -

The wise one here, in the profound classification of the structure of conditions,
Should always apply himself mindfully, so that he may gain a foothold.

Commentary on the Suttanta Classification.

2. Commentary on the Abhidhamma Classification

243. Thus, the Teacher, whose knowledge is unobstructed regarding all phenomena, as though spreading out the great earth and as though expanding space, having shown in the Suttanta Analysis the untangled, disentangled structure of conditions by way of diverse consciousness-moments, now, since this structure of conditions occurs not only in diverse consciousness-moments but also occurs in a single consciousness-moment, in order to show the single consciousness-moment structure of conditions in various ways by way of the Abhidhamma Analysis, he first set down the matrix by the method beginning with "with ignorance as condition, activity." Regarding the matrix thus set down, however -

From the roots beginning with ignorance, nine root terms, nine
Methods; therein the tetrads and the division of rounds should be elucidated.

Herein is the explanation - Here, by the classifications of ignorance, activity, consciousness, mentality, the sixth sense base, contact, feeling, craving, and clinging - by these nine root terms beginning with ignorance - the method beginning with ignorance, the method beginning with activity, the method beginning with consciousness, the method beginning with mentality, the method beginning with the sixth sense base, the method beginning with contact, the method beginning with feeling, the method beginning with craving, and the method beginning with clinging - these nine root terms constitute nine methods.

Among these, as regards this method beginning with ignorance, therein there are four tetrads: the condition tetrad, the root-cause tetrad, the association tetrad, and the mutuality tetrad. And just as here, so also in the remaining ones - thus by way of four tetrads in each method, there are thirty-six tetrads. Therein, since each tetrad comprises four rounds, by way of all four tetrads there are sixteen rounds in each method - thus it should be understood that there are one hundred and forty-four rounds.

1. The Tetrad of Conditions

Therein, as regards the condition tetrad in the very first method rooted in ignorance, the first round is called the twelve-factored round conjoined with two incomplete factors, because mentality is stated at the place of mentality-materiality, and the sixth sense base is stated at the place of the six sense bases. The second is called the eleven-factored round conjoined with one incomplete factor, because only mentality is stated at the place of mentality-materiality, and nothing is stated at the place of the six sense bases. The third is called the twelve-factored round conjoined with one complete factor, because the sixth sense base is stated at the place of the six sense bases. The fourth, however, is simply the complete twelve-factored one.

Therein one might ask - Is this also conjoined with one incomplete factor, since it is stated "with the sixth sense base as condition, contact"? No, because that is not a factor. For here contact itself is the factor, not the sixth sense base. Therefore, because that is not a factor, this is not conjoined with one incomplete factor. In the commentary, however, it is said - "The first is taken in the sense of being all-inclusive, the second in the sense of a special condition, the third by way of womb-born beings, the fourth by way of spontaneously-born beings. Likewise, the first is taken in the sense of being all-inclusive, the second in the sense of a special condition, the third by way of incomplete sense bases, the fourth by way of complete sense bases. Likewise, the first is taken in the sense of being all-inclusive, the second by way of the Mahānidāna Sutta, the third by way of the form realm of existence, the fourth by way of the sense-desire realm of existence."

Therein, the first is said to be all-inclusive because it enters into each of the three rounds beginning with the second, without exception. The distinction of the remaining ones will become apparent later. For the purpose of making that apparent -

What is stated differently and where, what is not stated and where,
What is a condition for what and in what way - all that should be discerned.

Herein this is the method - Without distinction, first, in all four of these, it is stated "activity" in the singular, not "activities" in the plural as in the Suttanta Analysis. Why is that? Because it pertains to a single consciousness-moment. For there, the structure of conditions pertaining to diverse consciousness-moments was analysed. Here, the one pertaining to a single consciousness-moment is undertaken. And since in a single consciousness-moment there are not many volitions, it is stated "activity" in the singular, not "activities" in the plural.

Now, in the first round here, because of the inclusion of states comprised within a single mind-moment and because of being common to all bases, materiality is set aside and it is stated simply as "with consciousness as condition, mentality." For that is comprised within a single mind-moment and is common to all bases; there is no place where consciousness occurs in which it does not occur. And since only one contact is comprised within a single mind-moment here, therefore, when taking the sense base that serves as condition corresponding to it, in the place of the six sense bases he stated just the one mind base as "with mentality as condition, the sixth sense base." For that serves as the condition corresponding to a single unwholesome contact. Although this has indeed been stated also under "with activity as condition, consciousness," it is taken again here for the purpose of showing the distinction between cause and fruit and for the purpose of completing the links. For there, activity is specifically the cause of this, and mentality is its non-specific fruit. But here, mentality is its non-specific cause, and contact is specifically its fruit. However, sorrow and the rest are not included because they do not all arise in a single mind-moment, and they do not occur in every place where consciousness occurs nor in every type of consciousness. But birth, ageing and death, even though they are merely of the extent of a mind-moment, are included for the purpose of completing the links, since they are comprised within a mind-moment. Thus, so far here, "what is stated differently, and what is not stated" - that should be understood.

Now, whatever is stated here in the remaining rounds beyond this, its meaning should be understood in the same manner as already explained. However, whatever distinction has come in whichever round, we shall make that clear in that very place.

Regarding "what is a condition in what way for what" - here, ignorance is a condition for activity in seven ways: by the six conditions common to associated states - namely, conascence, mutuality, support, association, presence, and non-disappearance conditions - and also by root-cause condition. Therein, since later the three tetrads beginning with the root-cause tetrad are stated by way of non-disappearance, association, and mutuality conditions, therefore, setting those aside, it should be understood that ignorance is a condition for activity in four ways by way of the remaining ones.

Activity is a condition for consciousness in eight ways: by the six common conditions, and also by kamma and nutriment conditions. But here, setting aside those same three, it is in five ways. Consciousness is a condition for mentality in nine ways: by the six common conditions, and also by faculty, nutriment, and predominance conditions. But here, setting aside three, it is in six ways. Mentality is a condition for the sixth sense base by the six common conditions. But here, some by predominance condition, some by nutriment condition and so on - thus in multiple ways. But here, setting aside those same three, it is in three, four, or five ways. The sixth sense base

is a condition for contact in the same way as consciousness is for mentality. Thus, contact is a condition for feeling in seven ways: by the six common conditions and also by nutriment condition. But here, setting aside those same three, it is in four ways. Feeling is a condition for craving in eight ways: by the six common conditions and also by meditative absorption and faculty conditions. But here, setting aside those same three, it is in five ways. Craving is a condition for clinging in the same way as ignorance is for activity. Thus, clinging is a condition for existence in seven ways: by the six common conditions and also by path condition. But here, setting aside those same three, it is in four ways. Existence is a condition for birth; since "birth" here is intended as the characteristic of the conditioned, therefore it is a condition only by way of decisive-support condition in an indirect manner. Likewise, birth is a condition for ageing and death.

But those who say thus - "In this tetrad, for all activities and so on, ignorance and so on are conditions by way of consciousness condition. For the first round was commenced by way of consciousness condition alone" - they should be refuted by showing the absence of such for existence and so on, and the occurrence of the remaining conditions. For existence is not a consciousness condition for birth, nor is birth for ageing and death. And whatever remaining conditions have been stated for these activities and so on, they too do indeed occur. Therefore they cannot be discarded. Thus, for the first round, what has been stated differently in which place, what has not been stated and where, and what is a condition for what and in what way - that should be understood. The same method applies to the second round and so on as well.

But this is the distinction - in the second round, having said "with mentality as condition, contact," nothing was stated in the place of the six sense bases. For what purpose is that? For the purpose of showing the distinction of conditions and for the purpose of inclusion in the Great Discourse on Causation. For not only is the sixth sense base a condition for contact, but the three aggregates beginning with the aggregate of feeling are also conditions. And in the Mahānidāna Sutta, regarding this: "If asked 'Is there contact with this condition?' one should say, Ānanda, 'There is.' 'With what as condition is there contact?' If one should say thus, one should say 'With mentality as condition, contact.'" Thus, having omitted the six sense bases, dependent origination with eleven factors was stated. Therefore, for the purpose of showing this distinction of conditions and for the purpose of inclusion in this teaching of the Mahānidāna Sutta, in the second round, having said "with mentality as condition, contact," nothing was stated in the place of the six sense bases. This is the distinction in the second round.

But in the third round, "with consciousness as condition, mentality-materiality" - the fourth factor that came in the Suttanta analysis was stated. If one objects that this is unsuitable here because of the conditioned structure being of a single mind-moment - That is not unfitting. Why? Because of being a condition in its own moment. For even though materiality there persists beyond the mind-moment, nevertheless that consciousness is a condition for it in its own moment. How? For pre-arisen mind-originated materiality or other materiality, by way of post-nascence condition. And this has been stated: "Post-nascent mental and mental-concomitant states are a condition for this pre-arisen body by way of post-nascence condition." But for

conascent mind-originated materiality, it is a condition by way of support condition. As it is said: "Mental and mental-concomitant states are a condition for mind-originated material phenomena by way of support condition."

If so, why was it not stated thus in the previous rounds? Because it was taught with reference to a region where materiality occurs. For this conditioned structure was taught with reference to the region where materiality occurs, in the sense-sphere existence, by way of womb-born beings, spontaneously-arisen beings with incomplete sense bases, and fine-material sphere deities. Therefore here, instead of saying "with mentality-materiality as condition, the six sense bases," the sixth sense base was stated. Therein, mentality is according to the method stated above. But materiality should be understood as heart-materiality. And that is a condition for this sixth sense base in two ways - by way of support condition and by way of pre-nascence condition. This is the distinction in the third round.

The fourth round, however, is stated in terms of spontaneously-born beings by way of birth, in terms of those with complete sense bases by way of sense bases, and in terms of sense-sphere beings by way of existence. Therefore here it is stated "with mentality-materiality as condition, the six sense bases." Therein, mentality is a condition for the sixth sense base by co-nascence and so forth, and for the eye sense base and so forth by post-nascence condition. Regarding materiality, heart-materiality is a condition for the sixth sense base by support condition and pre-nascence condition, and the four great elements are conditions for the eye sense base and so forth by co-nascence, support, presence, and non-disappearance. But since this is a conditional structure of a single mind-moment, therefore here, without saying "with the six sense bases as condition," it is stated "with the sixth sense base as condition, contact" - this is the distinction in the fourth round.

Having thus understood the differences among these, it should be understood that, specifically, the first two rounds among all of them are stated for the purpose of showing the conditional structure in the immaterial existence. For in immaterial existence, the links of dependent origination occur unmixed with materiality. The third is stated for the purpose of showing the conditional structure in the material existence. For in material existence, even though there is mixture with materiality, the six sense bases do not occur. The fourth is stated for the purpose of showing the conditional structure in the sense-sphere existence. For in sense-sphere existence, the complete six sense bases occur. Or the third is stated with reference to the moment of unwholesome occurrence for those with incomplete sense bases in both material existence and sense-sphere existence. Or the fourth is for those with complete sense bases in sense-sphere existence. Or the first is stated with reference to its applicability everywhere. For it does not fail to occur in any realm where consciousness occurs. The second is stated with reference to the distinction of conditions. For here the distinction of conditions is the eleven-linked nature and the fact that mentality is the condition for contact. The third is stated with reference to the first two modes of birth. For it occurs in the first two modes of birth, since the six sense bases do not always occur there. The fourth is stated with reference to the last two modes of birth. For it occurs in the last two modes of birth, since the six sense bases always occur there.

And to this extent, regarding what was stated in all four rounds -

What is stated differently and where, what is not stated and where,
Whatever is a condition for whatever and in what way - all that should be
discerned."

The elucidation of the meaning of the verse has been made.

By this same method, one should know all this approach from here,
And whatever distinction there is, in the other tetrads as well.

2. The Tetrad of Roots

244. Therein, the method stated here is evident everywhere. However, the distinction should be understood thus: In the root tetrad, firstly, ignorance is its root, thus "rooted in ignorance." This means that ignorance, by co-occurring with it, is operative and accompanies it until dissolution. And by the phrase "with ignorance as condition," having shown in general that ignorance is a condition for activity by way of conascence and other conditions, then by the phrase "rooted in ignorance" itself, the not-departed condition is shown specifically. The same method applies in "with activity as condition, consciousness rooted in activity" and so forth.

But why is the term "rooted in" not applied to existence and so forth? Because of the absence of invariability of the not-departed condition, and because of the non-existence of the not-departed condition. "Therein, what is existence with clinging as condition? Setting aside clinging: the aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness - this is called existence with clinging as condition." From this statement, the four aggregates with clinging as condition are here named "existence." And in the aggregate of mental activities, from the statement beginning with "birth is included in two aggregates," birth, ageing and death are included within it.

Therein, since birth, ageing and death are not found as far as clinging extends, clinging is not invariably a not-departed condition for existence. From the statement beginning with "whatever is the birth of those various phenomena," among the conditioned characteristics, since birth is absent at the mere moment of arising of existence reckoned as ageing and death, the state of being a not-departed condition is not possible. Likewise, because of the absence of birth at the moment of ageing and death. However, existence is a condition for birth only by way of decisive-support condition. Birth is a condition for ageing and death - thus it should be understood that in all cases, because of the absence of invariability of the not-departed condition and because of the non-existence of the not-departed condition, the term "rooted in" is not applied to existence and so forth.

Some, however, say - From the statement "existence is of two kinds," existence is mixed with rebirth-existence, and since clinging is not a not-departed condition for rebirth-existence, it is stated as "with clinging as condition, existence" without saying "with clinging as condition, existence rooted in clinging." Because it is cut off here, it is not stated further on either. That is improper, because existence mixed with rebirth-existence is not intended here. For the immaterial aggregates have come here as "existence."

And in "with existence as condition, birth," setting aside birth, ageing and death, the remainder of existence should be understood as the condition for birth. Why? Because birth and so forth are not conditions for birth. If so, should it be stated that "setting aside birth, ageing and death, existence is the condition for birth"? Yes, it should be stated, but it is not stated because there is no place to state it. For in the exposition of the tenth factor, existence arisen with clinging as condition is to be stated. In the exposition of the eleventh factor, birth is to be stated. But for that existence which is the condition for birth, there is no place to state it, thus because of the absence of a place to state it, it is not stated. However, even though not stated, it should be understood through reasoning. And in "with consciousness as condition, mentality-materiality" and so forth, because the state of being a not-departed condition is possible for consciousness and so forth, the terms "rooted in consciousness" and so forth are applied - this is the distinction in the root tetrad.

3. The Tetrad of Association

245. In the tetrad of association too, by the phrase "with ignorance as condition," having shown the conditionality of ignorance for activity by way of co-nascence and other conditions, the association-conditionality is then shown by the phrase "associated with ignorance." The same method applies to the remaining terms as well. However, since there is no association of immaterial phenomena with material phenomena, therefore in the terms of the third and fourth rounds such as "with consciousness as condition, mentality-materiality," only what is obtainable by the method stated as "mentality associated with consciousness" and so forth has been taken - this is the distinction in the tetrad of association.

4. The Tetrad of Mutuality

246. In the group of four on mutual conditionality also, "with ignorance as condition" - having shown that activity has ignorance as its condition by way of co-nascence and other conditions, the mutual conditionality is shown by "and with activity as condition, ignorance." The same method applies to the remaining terms as well. But since existence is without residue, clinging is with residue, and a dhamma with residue can be a condition for a dhamma without residue, but not a dhamma without residue for a dhamma with residue, therefore here "and with existence as condition, clinging" is not stated; or it is not stated thus because it is cut off by the teaching below. And since there is the six sense bases with mentality-materiality as condition, but there is no mentality-materiality in a single mind-moment with the six sense bases as condition, for which the six sense bases could be a mutual condition, therefore in the fourth round, only what is obtainable as "and with the sixth sense base as condition, mentality-materiality" is taken - this is the distinction in the group of four on mutual conditionality.

Matrix of the method rooted in ignorance.

Matrix of the Method Beginning with Volitional Activities as Root

247. Now, "with activities as condition, ignorance" - the method rooted in activities has begun. Therein too, just as in the method rooted in ignorance, four tetrads and sixteen rounds should be understood. However, in the first tetrad, the teaching is abbreviated by showing only the first round. And just as here, so too in the methods

rooted in consciousness and so forth. Therein, in all those eight methods rooted in activities and so forth, having shown the conditionality of activities and so forth for ignorance by way of conascence and other conditions through the method beginning with "with activities as condition, ignorance," the occurrence of the wheel of conditional relations even within a single mind-moment is then shown through the method beginning with "with ignorance as condition, activities."

But why are the methods rooted in existence or rooted in birth, ageing and death not stated? Is it that with existence as condition, ignorance does not arise? It is not that it is not. However, when statements such as "with activities as condition, ignorance" are being made, there is no state included in existence that has not been stated as a condition for ignorance. Therefore, because there is no new, different condition for ignorance remaining to be stated, the method rooted in existence is not stated. And by the term "existence," ignorance too is included. Therefore, if "with existence as condition, ignorance" were stated, it would amount to saying "with ignorance as condition, ignorance." But within a single mind-moment, ignorance is not a condition for ignorance. For that very reason of being cut off, the methods rooted in birth, ageing and death too are not taken up. Moreover, birth, ageing and death are also included within existence. And these are not conditions for ignorance within a single mind-moment - thus the methods rooted in existence or rooted in birth, ageing and death are not stated.

Explanation of the Matrix.

Commentary on the Exposition of the Unwholesome

248-249. Now, just as below in the Chapter on the Arising of Consciousness, the wholesome was analysed first in the order of the matrix laid down beginning with the wholesome triad, so here, because it is not laid down in the matrix, without touching upon the wholesome first, and because it is laid down in the matrix by way of unwholesome states as "with ignorance as condition, activity," he stated beginning with "What mental states are unwholesome?" in order to analyse and show the factors of dependent origination beginning with ignorance in the very order of their laying down. The meaning of that should be understood in the same manner as stated below in the Chapter on the Arising of Consciousness. However, since the arising of both craving and clinging to sensual pleasures in a single mind-moment is impossible, in order to show precisely what clinging is obtained here with craving as condition, it is stated beginning with "wrong view is wrong view."

And in the analysis of existence, since clinging is included in the aggregate of mental activities, it is stated "excluding clinging, the aggregate of feeling, the aggregate of perception, the aggregate of mental activities and the aggregate of consciousness." For if it were stated thus, clinging would become a condition for clinging itself. But that itself is not a condition for itself. In the analyses of birth and so forth, since these are birth and so forth of mental states, "broken teeth, grey hair, wrinkling of the skin, passing away, falling away" are not stated.

250. Having thus concluded the first section, again in the second section, at the time when the conditional structure was shown by the first section, at that very time, in order to show the conditional structure by another method as well, without stating a

separate section on the determination of the occasion, the teaching was given by the method beginning with "at that time, with ignorance as condition, activity." Therein, "except contact" - this was stated because since contact too is included in mentality, it was said for the purpose of extracting contact from mentality.

252. In the third section, when the mind-originated materiality for which consciousness is a condition is occurring, since the state of being built up of the eye-base and so forth, which are supported by it, becomes evident, therefore it is stated "the building up of the eye-base" and so forth. And since consciousness is also a condition by way of the post-nascence condition for kamma-born materiality that is occurring at that time, therefore too it is stated thus. Therein, although only two continuities are taken, namely kamma-born and mind-originated, the other two continuities should also be taken. For consciousness is indeed a condition for those as well.

254. In the fourth section, however, since even within a single mind-moment, the eye base and so forth arise with great elements of materiality as condition, the sixth base arises with heart-materiality as condition, and all of them occur with mentality as condition by way of post-nascence, co-nascence, and so forth, each in its appropriate manner, therefore therein, what is the six sense bases with mentality-materiality as condition? It is stated beginning with "the eye base" and so forth.

256. In the second tetrad, everything is entirely clear.

264. In the third tetrad, in order to show separately that for which the state of association-condition does not exist and that for which it does exist, this is stated beginning with "with consciousness as condition, mentality-materiality - mentality associated with consciousness."

272. In the description of mentality with contact as condition in the fourth tetrad, although "setting aside contact, the aggregate of feeling, etc. the aggregate of consciousness - this is called mentality with contact as condition" was not stated, nevertheless, since in the description of the immediately preceding term "setting aside contact, the aggregate of feeling, etc. the aggregate of consciousness" was stated, even what was not stated is as though stated. For whatever mentality is a condition for contact, contact too is a condition for that very same mentality.

And just as this set of four tetrads with its division into sixteen modes, rooted in ignorance as the first method, has been elucidated in this first unwholesome consciousness, so too the eight methods beginning with that rooted in activities should be understood. The canonical text, however, is abbreviated. Thus it should be understood that in this very first unwholesome consciousness there are nine methods, thirty-six tetrads, and one hundred and forty-four modes.

280. Now, to show the conditional mode in the remaining unwholesome consciousnesses by this same method, the passage beginning with "What mental states are unwholesome?" is commenced. Therein, since in those dissociated from wrong view there is no clinging with craving as condition, the place of clinging has been filled by decision (*adhimokkha*), which strikes firmly, as if it were clinging. And in those accompanied by displeasure, since there is no craving even with feeling as condition, the place of craving has been filled by aversion (*paṭigha*), a strong

defilement, as if it were craving. The place of clinging is filled by decision itself. However, in that associated with doubt, since due to the absence of determination there is no decision either, the place of craving has been filled by doubt, which is a strong defilement. The place of clinging is simply omitted. However, in that associated with restlessness, since decision exists, the place of craving has been filled by restlessness, a strong defilement. The place of clinging is filled by decision itself. And in all cases, the canonical text is abbreviated after showing only the distinctive feature. And of the distinctive feature that has been shown, therein only the description of decision is new. The remainder has already been dealt with above.

In the description of decision, however, decision is by way of deciding. Or, by means of it the mind decides regarding the object, reaching determination through freedom from doubt - thus it is decision (*adhimokkha*). The mode of deciding is deciding (*adhimuccanā*). The state of that mind being decided, or being decided regarding that object - thus it is the state of being so decided (*tadadhimuttatā*). And in all consciousnesses, the classification into the fourfold method and the courses should be understood in the same way as stated for the first consciousness. However, since in that associated with doubt the method rooted in clinging is absent, there are eight methods, thirty-two tetrads, and one hundred and twenty-eight courses.

Commentary on the Exposition of the Unwholesome.

Commentary on the Exposition of the Wholesome

292. Now, to show the mode of conditionality in wholesome consciousness and so forth by this same method, "What mental states are wholesome?" and so forth is begun. However, unlike in the case of the unwholesome, where the matrix was first laid down and the exposition was made afterwards, it is not so here. Why? Because of the occurrence of diversity in the concluding phrase. For in the case of mundane wholesome states and so forth, since those mental states are included in the truth of suffering, the concluding phrase is "Thus is the origin of this whole mass of suffering," while in the case of supramundane wholesome states and so forth, it is "Thus is the origin of these mental states." Therefore, since a common matrix cannot be established here, the exposition is made by reciting the matrix separately for each of those wholesome states and so forth.

Therein, since ignorance does not exist in a single mind-moment together with wholesome activity, therefore, without mentioning it, just as ignorance is the root of unwholesome states, wholesome root is stated as the root of wholesome states; and since craving and clinging are absent, confidence immersed in the object is stated in the place of craving, like craving, and decision, which is firm in its application, is stated in the place of clinging, like clinging. The remainder should be understood in the same manner as stated above.

Commentary on the Exposition of the Wholesome.

Commentary on the Exposition of the Indeterminate

306. The indeterminate is analysed in the same sequence as presented below in the mind-arising section. And in all the modes, the methods rooted in ignorance are omitted. Why? Because there is nothing to be placed in the position of ignorance. For

in wholesome consciousness, there are wholesome roots to be placed in the position of ignorance, but in eye-consciousness and so forth, there are none. However, although they exist in those with roots, even so, because they are cut off here, they are not taken up there. It should be understood that the teaching is given having entered the stream of the five types of consciousness just as it flows.

Moreover, specifically here, in eye-consciousness and so forth, the position of craving and the position of clinging are omitted. Why? Because of the absence of a strong mental state worthy of the position of craving, and because of the absence of resolution. In the remaining rootless states, only the position of craving is omitted. In those with roots, because of the presence of confidence, the place in the position of craving is filled by confidence. Thus here, in the wholesome and unwholesome resultants of eye-consciousness and so forth, six methods each rooted in volitional activities, consciousness, mentality, the sixth sense base, contact, and feeling should be understood; in the remaining rootless states, seven each together with the method rooted in resolution; in those with roots, eight each together with the method rooted in confidence.

Therein, even in eye-consciousness and so forth, only the first mode of all four tetrads is stated. The second mode, although obtainable in the sense of a special condition, is not stated. The third and fourth modes are simply impossible. For they are mixed with matter, but eye-consciousness and so forth do not originate matter. And just as two modes are obtainable in the first tetrad, so also in the remaining tetrads. Therefore, it should be understood that the second mode in the first tetrad, and two modes each in the remaining tetrads, though not stated, are as if stated. In the remaining rootless indeterminate states, all modes in all tetrads are obtainable. However, because they are cut off here, they are not taken up beyond this point. The teaching is given having entered the stream just as it flows. The same method applies also in the remaining resultants with roots, except for the immaterial-sphere resultants. For in the immaterial-sphere resultants, only two modes are obtainable.

Commentary on the Exposition of the Indeterminate.

Commentary on the Exposition of the Wholesome Rooted in Ignorance

334. Now, to show the mode of conditionality in a single mind-moment by another method, the passage beginning with "What mental states are wholesome?" is commenced. Therein, "with ignorance as condition" is stated with reference to decisive support condition. For that very reason, in the exposition section, without analysing as "therein, what is ignorance?", it is analysed as "therein, what is the activity with ignorance as condition?" For the activity, reckoned as wholesome volition, is indeed co-arisen with consciousness at that time, not ignorance.

Therein, for mundane wholesome states, ignorance is a condition in the same manner as stated below in the Suttanta analysis. But since one whose ignorance is not abandoned develops the supramundane for the purpose of abandoning ignorance, therefore it is also a condition by way of overcoming. For the striving towards wholesome states occurs only for one who possesses ignorance, not for the other. Therein, in the case of three-plane wholesome states, the striving is obtained both by

way of delusion and by way of development for overcoming; in the case of the supramundane, by way of development for eradication. The remainder is according to the method already stated.

But this is the distinction - just as below, in each wholesome state, nine sets of sixteen were obtained by means of the four tetrads, so here they are not obtained. Why? Because ignorance does not have the status of not-departed, associated, and reciprocal conditions. However, here only the first tetrad is obtained by way of decisive support. Even that is shown only in the first instance and then abbreviated. But it should be shown by extracting it.

Commentary on the Exposition of the Wholesome Rooted in Ignorance.

Commentary on the Exposition of Resultant with Wholesome Roots

343. Now, in order to show the conditional relation among the indeterminate states as well by yet another method, the passage beginning with "What mental states are indeterminate?" has been commenced. Therein, "with wholesome root as condition" - this too is stated with reference to the decisive support condition. For the wholesome root is a decisive support condition for wholesome resultant, and the unwholesome root is a decisive support condition for unwholesome resultant; however, regarding the asynchronous kamma condition, there is nothing to be said. Therefore, this is a condition by way of both the decisive support condition and the asynchronous kamma condition. For that very reason, in the exposition section, without analysing it as "therein, what is the wholesome root?", it has been analysed as "therein, what is the activity with wholesome root as condition?" The same method applies to unwholesome resultant as well.

And just as in the exposition of wholesome rooted in ignorance, in this exposition of resultant too, only the first tetrad of conditions is obtained. That too has been shown in the first instance and then abbreviated. Therefore, the distinction of instances should be understood according to each single tetrad for each individual resultant consciousness, in both the method rooted in wholesome root and the method rooted in unwholesome root. However, since for functional mental states neither ignorance nor wholesome and unwholesome roots obtain the status of decisive support condition, therefore the conditional relation by way of functional states has not been stated.

Thus this -

Having stated in many divisions regarding unwholesome, wholesome and indeterminate mental states;

But for wholesome and unwholesome, and for resultant, by way of decisive support,

Again stated in just one way by the foremost of speakers, the conditional relation;

For the purpose of generating the differentiation of knowledge regarding the distinction of mental states and their conditions.

And for those devoid of the sequential practice of study, listening, reflection

and practice;

Since differentiation of knowledge never arises in this matter.

The wise one should always engage in the sequential practice of study,
listening, reflection and practice;

In this regard one should do nothing else, for there is nothing more worthy of
being done than that.

This conditional relation, however, has been shown by extracting and analysing in just
two rounds, by way of the Suttanta and Abhidhamma classifications.

Commentary on the Abhidhamma Classification.

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

the Commentary on the Analysis of Dependent Origination is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 3. The Canon of Higher Teaching - Commentaries. 2. Commentary on the Book of Analysis. 6. Analysis of Dependent Origination Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org