

Guide Through the Abhidhamma Piṭaka

A synopsis of the Philosophical
Collection of
the Buddhist Pāli Canon

Followed by an essay on
Dependent Origination
by

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Dedicated

To the memory of
my Burmese dāyikā

The Late
Mrs. Hla Oung, M.B.E., K.I.H.

in token of admiration for her great services rendered to the
Buddhist cause in general, as well as to the work of uplifting her
own people.

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Publisher's Preface

TO THE THIRD EDITION

This edition is an unchanged reprint of the Second Revised and enlarged edition (1957) of the work. The first two editions were issued by the Bauddha Sāhitya Sabhā of Colombo to which our sincere thanks are due for ceding to our Society the publication rights and for contributing towards the printing costs of this volume.

For the information of students of Abhidhamma, we wish to supplement here the list of English translations of canonical Abhidhamma books by the following titles which have appeared after the publication of the first two editions of this book (see Page 2):

Discourse on Elements (Dhātukathā). A translation with charts and explanations by U Nārada (Mūla Paṭṭhāna Sayādaw) of Rangoon. London 1962, Pali Text Society.

Conditional Relations (Paṭṭhāna). Being a transl. of Vol. I of the Chaṭṭhasaṅgāyanā text of this work, by U Nārada (Mūla Paṭṭhāna Sayādaw). London 1969, Pali Text Society.

The Book of Analysis (Vibhaṅga). Translated by Paṭhamakyaw Ashin Thiṭṭila. London 1969, Pali Text Society.

Buddhist Publication Society
February 1971

Preface

TO THE SECOND EDITION

This very valuable synopsis of canonical Abhidhamma literature has been out of print for a long time and greatly missed by students of Buddhist philosophy. It is therefore much appreciated that the *Bauddha Sāhitya Sabhā* has undertaken to reprint it, thus continuing the laudable service rendered by that society in the field of Buddhist literature.

It was the Venerable Author's wish to revise this book fully and enlarge it himself, but the infirmities of old-age obliged him to entrust this task to his pupil, the undersigned.

At his suggestion, a new introductory chapter on the *Abhidhamma Mātikā*, with a complete translation of it, has been included. As to the previously existing chapters, the most numerous additions are those made to Chapter II, on the *Vibhaṅga*. Here, for instance, the intricate divisions and sub-divisions found in some of the sections have been outlined and partly illustrated by extracts. The details of these rather involved classifications certainly do not make interesting reading, yet the editor regarded it as a principal aim of this book to clarify the structure of the several Abhidhamma works and thus aid closer study of them. With that aim in view tables have been included in the chapter on the *Paṭṭhāna* which show by symbols some of the regular permutations of terms used in that work. But owing to restrictions of space required by the present edition, the chapter on *Paṭṭhāna* could not be extended beyond its present limits.

For some of the additions incorporated here, use has been made of the more extensive German version of the book, which has been prepared by the author himself, but still remains unpublished. However, many extracts from the Pāli text and explanatory additions have been contributed by the editor, who

assumes, therefore, responsibility for any shortcomings that may be found in the book in its present shape.

While the final proofs of this book were being read by the editor, the Venerable author passed away, on May 28, 1957.

Nyanaponika

Colombo (Ceylon)
28th November, 1956

Preface

TO THE FIRST EDITION

I owe the idea for the present work to the late Mr. S. W. Wijayatilake of Matale, editor of the *Buddhist Annual of Ceylon*. When he asked me to write a summary of the whole Abhidhamma Piṭaka of the Pāli Canon to be published in parts in the *Buddhist Annual*, it appeared to me such a difficult undertaking that at first I refused; but after Mr. Wijayatilake's repeated entreaties I finally yielded.

Indeed, of the seven collections of this intricate labyrinth of the most abstruse trains of ideas presented in an old Indian dialect, only a little more than one-sixth has been translated into a Western tongue.

With regard to the Dhammasaṅgaṇi and the Kathāvatthu, my task was greatly facilitated by the translations of Rhys Davids (see Introd.). I further consulted the Burmese edition of the Pāli commentaries and of the sub-commentary (*Mūlaṭṭhā*), as well as the Pāli treatise on Yamaka by the Burmese scholar Ledi Sayādaw. The Sinhalese paraphrase of Dhātukathā by my friend D. Gunaratana Thera, also proved of some help.

I am well aware that this first attempt of mine, of giving a complete and clear synopsis of such intricate problems, cannot be free from imperfections or shortcomings, especially if one considers the limited period of time that had been at my disposal. I, therefore, beg the reader to be lenient in his judgement, remembering at the same time that this pioneer task has hitherto never yet been attempted by anyone, not even in Ceylon or Burma, the strongholds of pristine Buddhism.

Nyanatiloka
Island Hermitage,
Dodanduwa, Ceylon,
April 1938

Foreword

The Abhidhamma is the third section of the Tipiṭaka or Three Baskets of Buddhist Doctrine. We are unable, perhaps, to date exactly the first appearance of the seven books of this 'Basket' *in their present-day form*. Internal evidence indicates that the Dhammasaṅgaṇī, the Vibhaṅga, and the Paṭṭhāna are the oldest, and were probably recited, even as they stand today, at the Second Great Council of Arahants, held in the first quarter of the fourth century B.C. or earlier. The Dhātukathā, the Puggala-paññatti, and the Yamaka, too, are pre-Asokan, and were recited in much the same substance as today, at the Third Great Council of Arahants, held during Dhamma-Asoka's reign. The Kathāvattu, as we know it today, dates from that same Third Council, whose President, the Arahant Thera Moggaliputta Tissa, composed it to refute the pernicious views of all schismatics till that time.

Available evidence, therefore, goes to prove that all seven books of the Abhidhamma, in practically the same cast and arrangement as we have them today, were already fixed at a date not later than 250 B.C. From internal evidence again, it is clear that these books have never been tampered with throughout the period of their use in Lanka. This is true of the whole Tipiṭaka as we know it today.

Since the introduction of these books to Lanka, shortly after the Third Council, by Asoka's Arahant son, they have been considered to be finally closed and not open to alteration by jot or line. The Sangha has held these books in utmost veneration as the immutable word of the Buddha, and though the Commentaries contain many references to local events and incidents of interest, the Tipiṭaka itself has come down in substantially the same books that were treasured originally in India in the Middle Country of the Master. Not a word of reference do any of these books refer to

local matters, though the temptation must have been great to thus perpetuate the name of bhikkhu, king, or humble clerk. It is not impossible that there may be errors of clerk or copyist; indeed it would be wonderful were this never to have occurred throughout the transmission of these books through the centuries. But such errors are obvious, trivial and insignificant.

When one speaks of books, in this connection, it must be remembered that the Tipiṭaka was reduced to writing only later, in Lanka. The ‘books’ of the Three Baskets were, till then, an orderly arrangement of the Dhamma as taught by the Buddha, cast in definite groups and memorized by members of the Sangha. Thus was it recited by saintly yellow-robed teacher to eager yellow-robed pupil, memorized, and passed on from generation to generation till the reign of Vaṭṭagāmaṇi Abhaya. “Then,” says the *Mahāvamsa*, “the most wise bhikkhus who had passed down the Tipiṭaka and the Commentaries thereon orally in former times, since they saw that the people were less righteous, the bhikkhus assembled and, in order that the true doctrines may endure, they wrote them down in books.” This was approximately in 25 B.C., since which time we have had the Tipiṭaka in written form.

It must be stated here that the tradition of the Theravāda, the original trunk of orthodox Pāli Buddhism, insists that the Abhidhamma is the direct teaching of the Master himself. We, in Lanka, Burma, Siam, etc., the direct continuation of that parent stem, hold that immediately after the performance of the ‘Twin Miracles,’ the Buddha spent the three-month Rains in Tāvatiṃsa, the Realm of the Thirty-three. It was during that sojourn that the Abhidhamma was first declared, especially for the benefit of the being who once was Māyā-Devi, Queen of the Sakyans and mother of the Buddha-to-be. Daily, during those three months, the great arahant disciple Sāriputta met the Lord, and to him the Buddha repeated what that day had been taught to the devas. The Thera Sāriputta, in turn, repeated this doctrine to five hundred select pupils, who memorized it. Thus, at the close of the Rains, there were 501 arahant bhikkhus who had

mastered the word of the Abhidhamma. We hold that the Master, well aware of the schisms and doctrinal disputes to come, adumbrated even the Kathāvattu, foreseeing that when the hour was ripe, Tissa, at Pāṭaliputta, would competently fill in the details of that framework. To us, therefore, the seven books of the Abhidhamma have come direct from the Master himself. The first two Great Convocations merely repeated them and, in addition, the President of the Third, at Patna, filled in the details of the outlined Kathāvattu.

We do not think that any modern scholar, of East or West, has even approximated the erudition of the Tipiṭaka experts of yore who transmitted this body of Doctrine, and the running comment thereon that forms the mass of the great Commentary, to our time. If such ever arise again, masters not merely of pure Māgadhī, but men who have themselves at least read through all the Piṭakas and their standard Commentaries, we shall admit their competence and welcome their criticism. Till then we prefer to abide by our own ancient tradition.

Non-Buddhist scholars, especially of the West, would find it difficult to realize how highly the Theravāda Sangha prizes these abstruse books of the Abhidhamma. It is noteworthy how, in Lanka, our scholarly kings revered these works. Again and again the Mahāvamsa records how kings loved to hear the Abhidhamma, and some even preached it themselves. Kassapa V (929 A.C.) had the whole of the Abhidhamma engraved upon gold plates, with the first book, the Dhammasaṅgaṇī, specially studded with jewels. He housed this work in a glorious temple and led a magnificent procession thither. In 1066, when the Norman Duke, William the Conqueror, was ravaging Saxon England, our own King Vijayabāhu, scholar, poet and ‘chief of Sinhala bards,’ secluding himself ever morning, was studying the Abhidhamma and making a Sinhala translation from the Pāli Dhammasaṅgaṇī.

Why were these books, so dry and sterile-seeming to most, ever prized thus highly by our deeper thinkers? Only one who can appreciate the root of the Buddha-dhamma and its message

of deliverance can understand the reason. The root of the Buddha-dhamma is that here, in this cosmos, is nothing permanent, nothing truly happy, nothing of an enduring soul-entity. Though these truths underlie the doctrine of the Buddha right through the Tipiṭaka, the method of approach in the Second Basket, the Sutta Piṭaka, is graduated to suit the mind of the average man. Here the ordinary 'worldling' finds beautiful language, the unsurpassed poetry of the Pāli literature pointing to high ideals, to simplicity of life, charity, virtue, contentment, loving-kindness and mind-culture. But it is all in understandable language, *sammuti-sacca*, the language of apparent or 'conventional truth,' though it appeals ultimately even to the highest intellectuality that results from close study (*suta-maya-paññā*.)

Here men are called 'men,' trees 'trees,' and stones are yet 'stones.' Slowly the *puthujjana*, the worldling, is introduced to truth and the value of the higher life that alone opens the path to deliverance. The value of analytic knowledge is slowly revealed, gradually developed and cultivated. The student realizes that the Buddha is really a *Vibhajjavādin*, a teacher of a doctrine of analysis right up to the ultimates, but he feels all along that he himself sees differently. He feels that his 'seeing' falls far below the intuitive insight of *paṭisambhidā*, the exact individual analysis of the noble disciple who has tasted the fruition of the paths. He longs for some view, however dim, of that true vision.

It is to such a student that the Abhidhamma comes as a wonderful revelation, for even the Abhidhamma can be only that, a revelation and not a realization to a 'worldling,' however high he may have climbed up this ladder of knowledge. Here he feels he at last enjoys a picture of truth. It is not seeing truth face to face, it is a picture; but it is a true picture, a glimpse, however faint, of the truth that the Noble Ones have attained.

This is the nearest that a worldling's study can approach to *paramattha-sacca*, the real or 'ultimate truth' that is the exclusive heritage of the 'complete coming into' (*abhisamaya*), the

enlightenment, the penetration or realization (*pañivedha*) of an arahant.

But the Abhidhamma is not a tale told to fools, and few worldlings ever come to revel in its deeps.

A soaring royal swan spied a lowland crane puddling in a mud-pool out of compassion he descend and told this inglorious feathered kinsman of the Himalayan heights, of cool mountain streams, the translucent crystal waters and their shining jewels. "But I live on mudfish. Are there any mudfish there?" asked the crane.

"No. There are no mudfish there, nor mud," replied the swan.

"Then I don't want your mountains and your jewels," said the crane.

And the Abhidhamma does not mention mudfish. Here we find no gods, no men, no devils, no trees, no stones, and so forth. All these are mere appearances and we find that an 'individual' has no real existence.

Professor C.G. Jung, of Zurich, who was in Colombo lately, told us that "as a student of comparative religion he believed that Buddhism was the most perfect religion the world has seen. The philosophy of Buddha, the theory of evolution and the law of kamma, were far superior to any other creed." But even so eminent a psychologist, not knowing our Abhidhamma, stated that "in every religion the powers of the subconscious mind were represented by gods and demons." "The actual psyche," said Jung, "is really unconscious, and greater experience would impress us of the fact that the consciousness of man was like a little island floating in an ocean." Greater acquaintance with the facts of Buddhist philosophy would show Prof. Jung that actuality is something very different from what he dreams. And the consciousness of a being is more like an octopus, at the bottom of an ocean, grabbing and grasping now this, now that, its suckered tentacles ever seeking to feed that greedy mouth.

The scholars of the West have much to learn yet from Buddhism, and the Thera Nyanatiloka, author of this Guide to the

Abhidhamma Piṭaka, is the one occidental best favoured by both learning and temperament to do the work.

One remembers three clear-cut meetings with the author.

First, some thirty-five years ago when, new-arrived and clad in the woollens of the West, he came seeking to plumb the deeps of Buddhist thought. Two years later, at the Colombo jetty, he stepped ashore clad in the yellow robes of the bhikkhu, after ordination in Burma. Soon he was able to show his capacity with that clear and succinct work, *The Word of the Buddha*, which remains to this day the best introduction to Buddhism, though it is very much more than that. This was followed by numerous editions of Pāli texts and translations. Lastly, years after, one sees him again, on board ship, yet robed in the glorious yellow, returning from a spell of professorial labours in Japan, beaming with smiles, and glad to be back in the Lanka he loves so well.

The steadfastness, the endurance and the painstaking studies of the author have won him a place, both in Lanka and abroad, unique for reliability and scholarship. And now, a student treading the wondrous mazes of the Abhidhamma will find in this book a friendly and well-informed guide.

Cassius A. Pereira
Nugegoda, Ceylon
28 February 1938

INTRODUCTION

The third collection of the Pāli Tipiṭaka, or 'Triple Basket,' the so called Abhidhamma Piṭaka, belongs—at least in its form handed down to us—undoubtedly to a younger period than the other two collections. But in spite of this fact, it should in no way be considered a corruption or distortion of the Buddha's doctrine but rather an attempt to systematize all the doctrines laid down in the Suttas, and to elucidate them from the philosophical or, more correctly speaking, psychological and physiological standpoint.

Now, just as this Abhidhamma Piṭaka of the oldest form of Buddhism, the Theravāda school, preserved in Pāli, consists of seven books, so does the Abhidhamma Piṭaka of the so-called Sarvāstivāda school, preserved 5 in its Chinese version. The names of the seven books of both, the Theravāda and the Sarvāstivāda schools, are as follows:

Theravāda	Sarvāstivāda (Pāli: Sabbatthivāda)
1. Dhammasaṅgaṇī	Saṅgītipariyāyapāda
2. Vibhaṅga	Dharmaskandha
3. Dhātukathā	Dhātukāyapāda
4. Puggalapaññatti	Prajñapatipāda
5. Kathāvatthu	Vijñānapāda
6. Yamaka	Prakaranapāda
7. Paṭṭhāna	Jñānaprasthāna

Though, judging by the similarity of the names, we should rather expect No. 1, 3, 4 and 7 of either schools to be identical in contents, it nevertheless does not seem to be the case. Vibhaṅga and Dharmaskandha, however, coincide nearly completely with one another with regard to the subject matter of their respective chapters, as I have ascertained after collating both works with

the help of Prof. Takakusu's article on the Abhidhamma literature of the Sarvāstivādins in the *Journal of the Pali Text Society*, 1904–1905.

Vibhaṅga has eighteen chapters, Dharmaskandha twenty one, of which fourteen have their counterpart in Vibhaṅga as shown here below:

Vibh.:	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Dharm.:	19	18	20	10	17	21	9	7	8	15	-	11	12	1	-	-	16	-

Chapters 11, 15, 16, and 18 of Vibhaṅga are not found in Dharmaskandha.

It may here be stated that several of the formerly existing so-called Hīnayāna schools, especially the Sautrāntikas, contested the authenticity of the Abhidhamma altogether.

The complete text of the Pāli Abhidhamma Piṭaka in the Siamese Tipiṭaka edition—for the gracious donation of which by His Majesty the King of Siam I wish in this connection to express my deepest indebtedness—comprises 6297 pp. Roy. 8 vo; and of these, only 1152 pp., i.e. a little more than one sixth, has been translated into Western languages, namely, Dhammasaṅgaṇī into English by Mrs. Rhys Davids (1900), and into German by my pupil Nyanaponika (1950); Kathāvatthu (1915) into English by Shwe Zan Oung and Mrs. Rhys Davids; Puggala-paññatti by me into German (1910), and by B.C. Law into English (1924).

A very succinct résumé of all the essential doctrines of the Abhidhamma is given in that ingenious little vade-mecum called *Abhidhammatthasaṅgaha*, written by Anuruddha who is believed to have lived not earlier than the eighth century. In Burma, of one who wishes to study the Abhidhamma it is expected that he first thoroughly learns by heart and masters this short epitome; once he has mastered it, he will have grasped the whole substance of the Abhidhamma.

By the way, it may here be noted that, just as in the Abhidhamma Piṭaka many terms are being found, which one

may in vain may look for in the Sutta Piṭaka, so again in the *Abhidhammatthasaṅgaha* and the commentaries, various other new terms, and even teachings, are introduced. This, however, does not necessarily imply any deviation from the canonical Abhidhamma with regard to its contents, but may show the necessity felt of having terms better fitted for the work of summarizing and systematizing. It would prove of no little interest to have all those technical terms not met with in the earliest books collected and chronologically registered.

Regarding the difference between the Suttas and the Abhidhamma, the 'Higher Doctrine,' it does not really so much concern the subject, but rather its arrangement and treatment. The subject in both is practically the same. Its main difference in treatment, briefly stated, may be said to consist in the fact that in the Suttas the doctrines are more or less explained in the words of the philosophically incorrect 'conventional' everyday language (*voḥāra-vacana*) understood by anyone, while the Abhidhamma, on the other hand, makes use of purely philosophical terms true in the absolute sense (*paramattha-vacana*). Thus the Suttas often speak of individuals and persons, of 'I,' 'you,' and 'self,' even of the rebirth of a self, etc., as if such so-called individualities really existed. The Abhidhamma, however, treats of realities (*paramattha-dhamma*), i.e. of psychical and physical phenomena, which alone may be rightly called realities, though only of momentary duration, arising and passing away every moment. For in reality, or in the 'absolute sense' (*paramattha*), as the expression runs, there does not exist any real, self-dependent, permanent 'entity,' no such thing as the so-called 'ego,' but only this ever-changing process of conditionally arising and passing phenomena. Hence, the whole Abhidhamma has to do only with the description, analysis, and elucidation of such phenomena.

While these phenomena are in the Suttas treated under the aspects of the five groups (*khandha*), i.e. corporeality, feeling, perception, mental formations, and consciousness (*rūpa*, *vedanā*, *saññā*, *sankhāra*, *viññāṇa*), the Abhidhamma treats

them generally under three aspects: consciousness, mental concomitants, and corporeality (*citta, cetasika, rūpa*).

Before entering into the discussion of the contents of the seven Abhidhamma books, I wish to point out that the study of the Abhidhamma requires a previous thorough acquaintance with the fundamental teachings and ethical aims of Buddhism; and it is only to those who have fulfilled this preliminary condition that, by thus recapitulating their learning and by philosophically deepening their insight, the Abhidhamma may prove to be of real benefit.

THE MATRIX (MĀTIKĀ)

THE SCHEDULE OF THE ABHIDHAMMA PIṬAKA

PRELIMINARY REMARKS

In all editions of the Abhidhamma Piṭaka, the first book, the Dhammasaṅgaṇī, is preceded by a list of terms, called *mātikā* in Pāli. A close examination reveals it as embracing the entire universe, classifying it under a great number of psychological, ethical, and doctrinal aspects. These classifications are arranged in groups, of three terms and two terms, called *tika* (triad) and *duka* (dyad) respectively. The list is not, as it is sometimes assumed, merely a part of the analytical Dhammasaṅgaṇī, but is basic to the whole Abhidhamma, serving as the explicit framework for the most important of the seven books. It may be compared to a mould, or matrix, for casting metal, which is why that very term 'matrix' has been chosen here for rendering the cognate Pāli word *mātikā*. An alternative, and no less apt, rendering is 'schedule' as used by Bhikkhu Ñāṇamoli in his English translation of the *Visuddhimagga*.

This list is divided into the *Abhidhamma Matrix* and the *Suttanta Matrix*.

The *Abhidhamma Matrix*, which is by far the more important of the two, consists of twenty-two triads (groups of threefold classifications). These are defined and explained analytically in the Dhammasaṅgaṇī and its commentary, the *Atthasālinī*. They are also used in the Vibhaṅga. Furthermore, they are the subject matter proper of the Paṭṭhāna, where the twenty-four modes of conditionality are applied to all terms of the Abhidhamma matrix in succession.

For the most part the Abhidhamma triads and dyads comprise, each group in itself, all of reality, classified from differing angles. The *Atthasālinī* calls these all-comprehensive

groups of terms *nippadesa*, i.e. ‘with unlimited range;’ the other groups are called *sappadesa*, ‘with limited range.’ The later are indicated by an asterisk in the following translation of the Matrix.

The *Suttanta Matrix* may be regarded as a kind of appendix, which, as the name indicates, looks more to the Suttas than to the terminology and method of the Abhidhamma. It consists of 42 dyads, which are explained only in Book III of the Dhammasaṅgaṇī without being utilized there for the Abhidhamma investigations proper, and they do not appear in any other book of the Abhidhamma Piṭaka. Practically all the terms can be traced to the Sutta Piṭaka, chiefly to the Saṅgīti Sutta (DN 33), or to the Aṅguttara Nikāya, with parallels in the fourth book of the Abhidhamma Piṭaka, the Puggalapaññatti, which similarly has a loose connection with the rest of the Abhidhamma Piṭaka.

Also most of the terms of the Abhidhamma Matrix itself can be traced direct to the Suttas, or are derived from Sutta terms and teachings; an illustration of the close inner connection between the teachings of the two Piṭakas.

The Matrix provides a screen for sorting the fundamental raw material of the Abhidhamma for further analytical and relational treatment. The classifications, each by its particular angle, process the brute facts of experience, so bewildering in their enormous complexity, and lend to them an orderly arrangement, thus rendering them pliable and workable for more detailed analysis of other sorts.

The final purpose here is a practical one: to help in the realization of liberation through insight. The Abhidhamma serves that purpose (1) by breaking up the seeming unity or compactness of things and persons (*ghana-vinibbhoga*) by analysis; and (2) by breaking into the intimidating ‘hardness of objective facts,’ showing their dependent origination and their complex inter-relatedness. Thus these ‘hard facts’ of the inner and outer world are demonstrated to be accessible to the transforming power of a mind developed by virtue, meditation, and insight.

The final purpose of the Abhidhamma explains the character—the angle—of the list's categories. That aim, and not any intention to provide a complete catalogue or inventory from a supposedly 'objective' standpoint, has dictated the selection of the categories. It also explains why purely material classifications appear in the terminology of the list only in a very few instances (e.g., in Triad 22, Dyads 9, 10, 11). Matter is, however, included in each of the 'all-comprehensive' (*nippadesa*) triads and dyads, as specified in the respective definitions given in the Dhammasaṅgaṇī; and there is, furthermore in the same work (repeated in the *Vibhaṅga*), a separate 'matrix of corporeality,' which is subordinate to the general Matrix. Matter is viewed here only as a division in the range of cognizable objects, and as one among the constituents of so-called personality, misconceptions about which it is the Abhidhamma's task to eliminate by the special methods it employs.

The paragraph numbers added in brackets to the following translation of the Matrix indicate those passages in the first two books of the Dhammasaṅgaṇī where the respective triads and dyads are explained. The Abhidhamma Matrix, but not the Suttanta Matrix, is also treated in the fourth supplementary book of that work: the triads in §§1368–1423, and the dyads in §§1424–1599. The paragraphing refers to the edition of the Pali Text Society.

A. THE ABHIDHAMMA MATRIX (ABHIDHAMMA-MĀTIKĀ)

I. THE MATRIX OF THE TRIADS (TIKA-MĀTIKĀ)

Groups marked by an asterisk (*) have a 'limited range' (*sappadesa*); all others are all-comprehensive, having an 'unlimited range' (*nippadesa*).

1. States that are kammically wholesome—unwholesome—neutral (§§980, 981–983).
2. States that are associated with pleasant—painful—indifferent feeling (§§984–986).
3. States that are kamma-results—subject to kamma-results—neither kamma-results nor subject to kamma-results (§§987–989).
4. States that are kammically acquired and subject to clinging—not kammically acquired but subject to clinging—neither kammically acquired nor subject to clinging (§§990–992).
5. States that are defiled and subject to defilements—undefiled but subject to defilements—neither defiled nor subject to defilements (§§993–995).
6. *States with thought-conception and discursive thinking—without thought-conception but with discursive thinking—without either (§§996–998).
7. * States accompanied by rapture—by joy—by equanimity (§§999–1001).
8. States to be abandoned by understanding—by mental development—by neither (§§1002–8).
9. States having roots to be abandoned by understanding—by mental development—by neither (§§1009–12).

10. States leading to kamma-increase—to kamma-decrease—to neither (§§1013–15).
11. States pertaining to one in higher training—to one of completed training—to one who is neither in higher training nor has completed it (§§1016–18).
12. States that are limited—exalted—immeasurable (§§1019–21).
13. *States that have limited objects—exalted objects—immeasurable objects (§§1022–4).
14. States that are inferior—medium—superior (§§1025–17).
15. States with certainty of wrongness (in result)—with certainty of rightness (in result)—with neither (§§1028–30).
16. *States that have the path as object—as root—as predominant factor (§§1031–4).
17. States that are arisen—not arisen—bound to arise (§§1033–7).
18. *States that are past—future—present (§§1038–40).
19. *States having a past object—a future object—a present object (§§1041–3).
20. States that are internal—external—both (§§1044–6).
21. *States having internal objects—having external objects—having both internal and external and external objects (§§1047–9).
22. States that are visible and resistant—invisible and resistant—invisible and non-resistant (§§1050–2).

II. THE MATRIX OF THE DYADS (DUKA-MĀTIKA)

Section on Roots

1. States that are roots—not roots (§§1053–72).
2. States that have roots—that have no roots (§§1073–4).
3. States that are associated with roots—dissociated from roots (§§1075–6).
4. *States that are roots and have (other) roots—that are roots, but have no (other) roots (§§1077–8).
5. *States that are roots and are associated with roots—that are not roots, but are associated with roots (§§1079–80).

6. *States that are not roots, but may either have roots or not (§§1081–2).

Minor Intermediate Section (§§1083–95)

7. States that are conditioned—unconditioned.
 8. States that are formed—unformed.
 9. States that are visible—invisible.
 10. States that are resistant—non-resistant.
 11. States that are corporeal—non-corporeal.
 12. States that are mundane—supramundane.
 13. States cognizable by a certain one (of the 6 kinds of consciousness)—not cognizable by a certain one (of the 6 kinds of consciousness).

Section on Taints (§§1096–1112)

14. States that are taints—not taints.
 15. States that are subject to taints—not subject to taints.
 16. States that are associated with taints—dissociated from taints.
 17. * States that are taints and subject to them—that are not taints, but subject to them.
 18. * States that are taints and associated with taints—that are not taints but associated with taints.
 19. * States, however, that are dissociated from taints, may be either subject to taints or not.

Section on Fetters (§§1113–1134)

20. States that are fetters—not fetters.
 21. States that are subject to fetters—not subject to fetters.
 22. States that are associated with fetters—dissociated from fetters.
 23. * States that are fetters and subject to them—that are not fetters, but subject to them.
 24. * States that are fetters and associated with fetters—that are not fetters, but associated with fetters.

25. * States, however, that are dissociated from fetters, may be either subject to fetters or not.

Section on Ties (§§1135–1150)

26. States that are ties—not ties.
27- 31. (corresponding to 15–19).

Section on Floods (§§1151)

32. States that are floods—not floods.
33- 37. (corresponding to 15–19).

*Section on Yokes
(PTS §1151 in error for 1151a)*

38. States that are yokes—not yokes.
39–43. (corresponding to 15–19).

Section on Hindrances (§§1152–1173)

44. States that are hindrances—not hindrances.
45- 49. (corresponding to 15–19).

Section on Misapprehensions (§§1174–1184)

50. States that are misapprehensions—not misapprehensions
51. States that are subject to misapprehensions—not subject to misapprehensions
52. States that are associated with misapprehensions—dissociated from misapprehensions
53. *States that are misapprehensions and subject to them—that are not misapprehensions, but subject to them
54. *States, however, that are dissociated from misapprehensions, may be either subject to misapprehensions or not

Major Intermediate Section (§§1185–1212)

55. States that take objects—that do not
56. States that are consciousness—that are not
57. States that are mental concomitants—that are not
58. *States that are associated with consciousness—dissociated from consciousness
59. *States that are conjoined with consciousness—disjoined from it
60. States that are produced by consciousness—that are not
61. States that are co-existent with consciousness—that are not
62. States that are parallel with consciousness—that are not
63. States that are conjoined with consciousness and produced by it—that are not
64. States that are conjoined with consciousness produced by it and co-existent with it—that are not
65. States that are produced by consciousness, produced by it and parallel with it
66. States that are internal—external
67. States that are derivative (upon the primary elements of matter)—that are not
68. States that are kammically acquired—that are not

Section on Clinging (§§1213–1228)

69. States that are clinging—that are not
- 70- 74 (corresponding to 15–19)

Section on Defilements (§§1229–53)

75. States that are defilements—that are not
76. States that are subject to defilements—that are not
77. States that are defiled—that are not
78. States that are associated with defilements—dissociated from defilements
79. *States that are defilements and subject to them—that are not defilements, but subject to them

80. *States that are defilements and defiled—that are not defilements, but defiled
81. *States that are defilements and associated with defilements—that are not defilements, but associated with defilements
82. *States however, that are dissociated from defilements, may be either subject to defilements or not

Final Section (§§1254–95)

83. *States to be abandoned by understanding—not to be abandoned by understanding
84. *States to be abandoned by mental development—not to be abandoned by mental development
85. *States having roots to be abandoned by understanding—having no roots to be abandoned by understanding
86. *States having roots to be abandoned by mental development—having no roots to be abandoned by mental development
87. States with thought-conception—without thought-conception
88. States with discursive thinking—without discursive thinking
89. States with rapture—without rapture
90. States accompanied by rapture—not accompanied by rapture
91. States accompanied by joy—not accompanied by joy
92. States accompanied by equanimity—not accompanied by equanimity
93. States belonging to the sense sphere—not belonging to it
94. States belonging to the fine-material sphere—not belonging to it
95. States belonging to the immaterial sphere—not belonging to it
96. States included (in individual existence)—not included
97. States leading out (of existence)—not leading out
98. States with certainty (of result)—without certainty
99. States that are surpassable—not surpassable
100. States with conflict—without conflict

B. THE SUTTANTA MATRIX
(§§1296–1367)

1. *States partaking of wisdom—partaking of ignorance
2. *States comparable to lightning—comparable to the diamond
3. *States of foolishness—of prudence
4. *States that are dark—that are bright
5. *States causing remorse—causing no remorse
6. States that are designations—within the range of designation
7. States that are verbal expressions—within the range of verbal expressions
8. States that are concepts—within the range of concepts
9. Mentality and corporeality
10. *Ignorance and craving for (continued) existence
11. *The false views of existence and non-existence
12. *The false views of eternity and annihilation
13. *The false views of finiteness and infinity
14. *The false views of past and future
15. *Shamelessness and unscrupulousness
16. *Shame and scrupulousness
17. Inaccessibility to advice and keeping bad company
18. *Accessibility to advice and keeping good company
19. *Skill in (knowledge about) offences and rehabilitation
20. *Skill in the absorptions and in emerging from them
21. *Skill in the (18) elements and in wise attention to them
22. *Skill in the (12) sense bases and in the dependent origination
23. *Skill with regard to possibilities and impossibilities
24. * Uprightness and gentleness
25. *Patience and kindness
26. *Friendliness and politeness
27. Heedlessness at the sense-doors and immoderation in eating
28. *Heedfulness at the sense-doors and moderation in eating
29. *Lack of mindfulness and lack of clear comprehension

30. *Mindfulness and clear comprehension
31. *Power of reflection and power of meditation
32. *Tranquillity and insight
33. *The sign of tranquillity and the sign of insight
34. * Firmness and collectedness
35. *Failure in morality and views
36. Success in morality and views
37. *Purity of morality and views
38. *Purity of views and the (appropriate) effort of one who holds right views
39. *Being stirred on stirring occasions, and earnest effort of one who is stirred
40. *Not being contented with good achievements, and unflinching effort
41. *Wisdom and deliverance
42. *Knowledge of making an end (of defilements), and knowledge of (final) non-arising (of defilements)

I

DHAMMASAṄGAṆĪ:

‘Enumeration of Phenomena’

PRELIMINARY REMARKS

This fundamental first book of the Abhidhamma Piṭaka, together with the gigantic seventh work, the *Paṭṭhāna*, constitutes the quintessence of the entire Abhidhamma. We may even say that these two books embody the quintessence of the entire Buddhist doctrine, that is, its two basic teachings of the egolessness or emptiness (*anattatā, suññatā*), and the Conditionality (*ida-ppaccayatā*) of all existence. While the first book, *Dhammasaṅgaṇī*, generally proceeds analytically, dissecting existence into its ultimate constituents which are bare impersonal phenomena (*dhammā*), the last book, *Paṭṭhāna*, uses the method of synthesis, showing that all these phenomena are related and conditioned.

According to the Abhidhamma, all phenomena of existence may be classified under three ultimate terms or realities (*paramattha*): (I) states of consciousness (*citta*); (2) mental concomitants (*cetasika*); (3) corporeality (*rūpa*); as the fourth reality, Nibbāna is added. Now, in *Dhammasaṅgaṇī*, the first three realities are treated from the ethical, or more exactly, the kammical standpoint, and divide accordingly in (A) kammically wholesome *phenomena* (*kusala-dhammā*); (B) kammically unwholesome *phenomena* (*akusala-dhammā*); (C) kammically neutral *phenomena* (*avyākata-dhammā*), which make up the first triad of the Abhidhamma Matrix. Consciousness and mental concomitants may be either kammically wholesome,

unwholesome or neutral, while corporeality is always kammically neutral; and so is the fourth reality, Nibbāna.

Accordingly, Part I of the Dhammasaṅgani, dealing with consciousness and mental concomitants only, divides into the aforementioned sections A, B, and C. Part II is an analysis of corporeality (belonging to section C), and includes in its first paragraph also Nibbāna, being likewise kammically neutral (see p.43. Then 4 Part III, Summary, and Part IV, Synopsis.

I. CONSCIOUSNESS AND ITS CONCOMITANTS (CITTUPPĀDAKAṆḌA)

A. Kammically wholesome (*kusala*) states may belong to the sense sphere, the fine-material sphere, the immaterial sphere, or to the ‘unrelated’ (*apariyāpanna*) to individual existence (a name for the supramundane states of the four stages of holiness).

(1-8)¹ In the SENSE SPHERE (*kāmāvacara*), eight classes of wholesome (*kusala*) consciousness can be distinguished. Wholesome consciousness, namely, may be accompanied by joy or indifferent feeling combined with knowledge or no, premeditated² or not. Thus we get four classes accompanied by joy, and four by indifference; and of either tetrad, two classes are combined with knowledge, and two are not; and of each such pair, one is premeditated, and one is not. This is the text of the first class of consciousness:-

(1-2) “Whenever a state of wholesome consciousness belonging to the sensuous sphere has arisen, accompanied by

1. The bracketed numbers in connection with conscious states always refer to tables 1 & 2.

2. Premeditated or ‘prepared’ (*sa-saṅkhāra*, lit. ‘with effort’), means that the karmical consciousness (=kamma) in question does not arise spontaneously, but requires some effort or instigation, either by others or by oneself; for example, if only after being instigated by others, one gives alms etc., or, owing to one’s own stinginess etc., requires some preparatory effort of mind to do so.

joy and combined with knowledge (and unpremeditated) due to any object, an object of sight, sound, smell, taste, tangible object, or mind object, at that occasion there is:-

1. (mental) *Impression (phassa)*
2. *Feeling (vedanā; here: joy)*
3. *Perception (saññā)*
4. *Volition (cetanā)*
5. *Mind (citta = consciousness)*
6. *Thought conception (vitakka)*
7. *Discursive thinking (vicāra)*
8. *Interest (pīti; enthusiasm)*
9. *Joy (sukha)*
10. *One-pointedness of mind (cittass' ekaggatā = samādhi)*
11. *Faculty of faith (saddh'-indriya)*
12. *Faculty of energy (viriy'-indriya)*
13. *Faculty of mindfulness (sat'-indriya)*
14. *Faculty of concentration (samādh'-indriya)*
15. *Faculty of wisdom (paññā'-indriya)*
16. *Faculty of mind (man'-indriya)*
17. *Faculty of gladness (somanass'-indriya)*
18. *Faculty of vitality (jīvit'-indriya)*
19. *Right understanding (sammā-diṭṭhi)*
20. *Right thought (sammā-sankappa)*
21. *Right effort (sammā-vāyāma)*
22. *Right mindfulness (sammā-sati)*
23. *Right concentration (sammā-samādhi)*
24. *Power of faith (saddhā-bala)*
25. *Power of energy (viriya-bala)*
26. *Power of mindfulness (sati-bala)*
27. *Power of concentration (samādhi-bala)*
28. *Power of wisdom (paññā-bala)*
29. *Power of moral shame (hiri-bala)*
30. *Power of moral dread (ottappa-bala)*
31. *Non-greed (alobha)*
32. *Non-hatred (adosa)*
33. *Non-delusion (amoha)*
34. *Non-avarice (an-abhijjhā)*
35. *Non-ill will (a-vyāpāda)*

36. Right understanding (*sammā-diṭṭhi*)
37. Moral shame (*hiri*)
38. Moral dread (*ottappa*)
39. Tranquillity of mental concomitants (*kāya-passaddhi*)
40. Tranquillity of consciousness (*citta-passaddhi*)
41. Agility of mental concomitants (*kāya-lahutā*)
42. Agility of consciousness (*citta-lahutā*)
43. Pliancy of mental concomitants (*kāya-mudutā*)
44. Pliancy of consciousness (*citta-mudutā*)
45. Adaptability of mental concomitants (*kāya-kammaññatā*)
46. Adaptability of consciousness (*citta-kammaññatā*)
47. Proficiency of mental concomitants (*kāya-pāguññatā*)
48. Proficiency of consciousness (*citta-pāguññatā*)
49. Uprightness of mental concomitants (*kāy'-ujukatā*)
50. Uprightness of consciousness (*citt'-ujukatā*)
51. Mindfulness (*satī*)
52. Clear comprehension (*sampajañña*)
53. Tranquillity (*samatha*)
54. Insight (*vipassanā*)
55. Determination (*paggaha*)
56. Undistractedness (*avikkhepa*)

“These, or whatever other¹ conditionally arisen non-corporeal phenomena there are on that occasion—these phenomena are kammically wholesome.”

The above phenomena constitute really only thirty distinct factors, as one and the same factor may often be found there under different names, or in other connections, as will be clearly seen from the following index:—

1	11(=24)	— see 12	31 (=34)	41	— see 13
2 (=9,17)	12 (=21,25,55)	— ” 13	32(=35)	42	— ”15
3	13 (=22,26,51)	— ” 10	— see 15	43	— ” 10

1. In the *Visuddhimagga*, 9 further phenomema are enumerated, namely: the 3 abstinences, i.e., abstinence from wrong deeds, wrong bodily action and wrong livelihood, and the 2 boundless states: compassion (*karuṇā*) and sympathetic joy (*muditā*), further equanimity (*tatramajjhataṭā*), advertance, intention, determination.

4	— see 10	— ” 11	— ” 31	44	— ” 15
5 (=16)	15 (=19,28,33,36,52,54)	— ” 12	— ” 32	45	— ” 12
6 (=20)	— see 5	— ” 13	— ” 15	46	— ” 10
7	— see 2	— ” 10	— ” 29	47	
8	18	— ” 15	— ” 30	48	
— see 2	— ” 15	29 (=37)	39	49	
10 (=14,23,27,5 3,56)	— ” 6	30 (=38)	40	50	

After a detailed explanation, and description, of each of the above phenomena, there follows a synthetical grouping of them into separate categories, with continued questioning and explanations, which I shall outline here only in a very condensed way.

“On this occasion there are four Groups (feeling, perception, consciousness, mental formations, which latter comprise all the remaining phenomena mentioned above); 2 bases (mind, mind-object); 2 elements (mind-consciousness, mind-object); 3 nutriments (impression, mind-volition, consciousness); 8 faculties (11-18); 5 jhāna factors; (6-10); 7 powers (24-30); 3 root-conditions (31-33); 1 impression (1), 1 feeling (2), 1 perception (3) ... These, or whatever other conditionally arisen non-corporeal phenomena might be present, these phenomena are kammically wholesome.”

On groups, bases, elements, faculties, s. Vibh. I, II, II, V. On nutriments, jhāna factors, root-conditions, s. Paṭṭh. Introd. §§15, 17, I.

(3-4, 7-8) In wholesome consciousness uncombined with knowledge, there are absent all the aspects of wisdom (15, 19, 28, 33, 36, 52, 54), and in consciousness accompanied by indifference (5-8), joy is replaced by indifference.

(9-13) Kammically wholesome phenomena of the Fine-Material Sphere (*rūpāvacara*) are the 5 absorptions (*jhāna*; s. Vibh. XII) and their mental concomitants. I give here only the introductory words to the analysis of the first absorption:

“Whenever one is developing the way to the attainment of the fine-material world and, being detached from sensual things, detached from unwholesome phenomena, has entered into the first absorption produced by the earth-kasiṇa¹ which is accompanied by thought-conception (*vitakka*) and discursive thinking (*vicāra*), born of detachment (=concentration, *samādhi*), filled with rapture (*pīti*) and joy (*sukha*), at such a time there is: impression, feeling, etc.”

After all the absorptions have thus been analysed, the same analysis is made in regard to their combination with the four kinds of progress (difficult, or easy, with either sluggish, or quick, intuition), then with regard to the limited or unlimited nature of the absorptions and their objects, after which everything said is repeated again for the other seven kasiṇas.

Thereafter, again, the absorptions are analysed in connection with the so-called ‘spheres of mastery’ (*abhibhāyatana*), the four paths of progress, the deliverances (emptiness, desirelessness, conditionlessness) the four divine states (loving-kindness, compassion, sympathy, equanimity), and at last with the cemetery meditations.

(14–17) This is followed by an analysis of the four absorptions of the Immaterial Sphere (*arūpāvacara*).

The next sections give a synthetical grouping of all the above-mentioned kammically wholesome states of consciousness, with regard to the four predominant factors (concentrated resolve, energy, consciousness, investigation; s. Vibh. IX; Paṭṭh., Intr. §3) and also with regard to the degree of kammic efficiency—great, medium, or low.

(18–21) The treatment of wholesome consciousness ends with an investigation into those states of consciousness known as the Supramundane Paths (*lokuttara-magga*) of the four stages of Holiness, reached by the Noble Disciples; (1) The ‘Stream-winner’ (*sotāpanna*), (2) ‘Once-returner’ (*sakadāgāmin*), (3)

1. The earth-kasiṇa consists in fixing one’s whole undivided attention on some piece of earth, till finally all sense impressions vanish, and one enters into the first absorption. A full explanation of all the 10 kasiṇa exercises is given in *Visuddhimagga* IV—V.

‘Non-returner’ (*anāgāmin*), and (4) ‘Holy One’ (*arahant*), beginning with the words: —

“Whenever one is developing the supramundane absorption (*lokuttara-jhāna*) leading to the escape (from the round of rebirths) and its undoing, for the overcoming of all views and the attaining to the first stage of Holiness, ... on that occasion there is:—impression, feeling etc. (just as above, and besides:) the ‘I shall come to know the unknown’ faculty (*anāññātaññassāmīṭ’indriya*; cf. Vibh. V), right speech, right action, right living.”

According to the commentary, the last three phenomena, though not enumerated in the first wholesome consciousness, are nevertheless implied there by the additional phrase: “These, or whatever other phenomena.” Cf. p.14 (as above)

The explanation of the mental concomitants is here just as given above, except that thought-conception (*vitakka*) is now called a link of the eightfold path (right thought), and interest (*pīti*, rapture) a link of enlightenment (s. Vibh. X), etc. Thereafter the three further supramundane *jhānas* are analysed, first in a general way, then as different paths of progress, further as path of ‘emptiness’, ‘aimlessness’, and ‘conditionlessness’, then these latter together with the paths of progress. In exactly the same way are treated the remaining three paths of holiness (s. Vibh. V. note).

B. Kammically unwholesome (*akusala*) states are rooted either in greed, hatred, or delusion (*lobha, dosa, moha*).

(22–29) *Greedy* consciousness may be accompanied either by joy or by indifference, combined with wrong views or not, premeditated or not. Hence we get eight classes of greedy consciousness.

(30–31) *Hateful* consciousness, which always is accompanied by sadness, may be premeditated or not. Hence we get two classes of delusive consciousness.

(32–33) *Delusion* consciousness, which always is accompanied by indifference, may be accompanied either by scepticism

(*vicikicchā*), or merely by restlessness (*uddhacca*). Hence, we get two classes of delusive consciousness.

In unwholesome consciousness too, just as in wholesome consciousness, we find all those mental concomitants which either form the inseparable elements in any mind-consciousness, or which are, as such, kammically (morally) neutral: impression, feeling, perception, volition, mind, thought-conception, discursive thinking, interest, joy, one-pointedness of mind, energy, tranquillity; but instead of the wholesome phenomena we find: wrong views (only in four classes), wrong thought, wrong effort, wrong concentration, shamelessness, lack of moral dread, greed, hatred, delusion, etc.

Greed is absent in hateful consciousness and hatred in greedy consciousness, but delusion is present in both. In mere delusive consciousness greed and hatred are absent. In hateful consciousness sadness (painful mental feeling) is present instead of joy and indifference.

According to the *Abhidhammatthasaṅgaha*, the four evil phenomena present in every unwholesome consciousness, are:— delusion, lack of moral shame, lack of moral dread, restlessness (*moha*, *ahirika*, *anottappa*, *uddhacca*). Conceit (*māna*) may be present only in greedy consciousness uncombined with wrong views; envy and worry (*issā*, *kukkucca*), only in hateful consciousness.

C. Kammically neutral (*avyākata*) stages are either kamma-results (*vipāka*), or kammically neutral ‘functions’ (*kriyā*).

(a) Results Of Wholesome Kamma (*kusala-vipāka*)

are:—

(34–38) The five classes of sensuous consciousness (i.e., seeing, hearing, etc.) with desirable objects. Of them, consciousness of eye, ear, nose, and tongue are accompanied by indifferent feeling, but bodily consciousness is accompanied by bodily agreeable feeling. The text to the analysis of eye-consciousness as a result of wholesome kamma begins thus:

“Whenever, through the performing and accumulating (in a former birth) of wholesome kamma (actions) connected with the sensuous sphere, eye-consciousness as kamma-result has arisen, which is accompanied by indifferent feeling and has something visible as object, on that occasion there are present: a (sensuous) impression, feeling, perception, volition, mind, indifference, one-pointedness of mind, mind-faculty, indifference-faculty, vitality-faculty ... These, or whatever other conditionally arisen uncorporeal phenomena are present on such an occasion, these are kammically neutral phenomena.”

According to the Abhidhammattha-Saṅgaha, the seven inseparable mental concomitants in all classes of consciousness are: impression, feeling, perception, volition, concentration vitality, attention (*phassa, vedanā, saññā, cetanā, cittassekaggatā, jīvitindriya, manasikāra*). Cf. Table facing p.12.

(39) The mind-element (*mano-dhātu*) with a desirable object. This too is accompanied by indifference, but besides the above mentioned seven inseparables, there are present: thought-conception (*vitakka*) and discursive thinking (*vicāra*).

This kamma-resultant mind-element, according to the commentaries, performs the function of receiving (*sampañicchana*) the sense objects, (Cf. Vibh. III, and table).

(40–41) Mind-consciousness element (*mano-viññāṇa-dhātu*) with a desirable object.—It is accompanied either by joy, or by indifference. (cf. Vibh. III.)

This kamma-resultant (*vipāka*) mind-consciousness element, according to the commentaries, performs the functions of ‘investigating’ (*santīraṇa*) the sensuous object and ‘registering’ (*tad-ārammaṇa*) any sensuous or mental object. Accompanied by indifference, it may also function as rebirth-consciousness, sub-consciousness, and death-consciousness.

The above classes of kamma-resultant consciousness are not accompanied by root-conditions (s. Paṭṭh. Introd. § 1).

(42–49) The 8 kamma-results of the 8 wholesome states of the sensuous-sphere, with which they otherwise are perfectly identical.

According to the commentaries, they may be operative at conception, in sub-consciousness, at death the next existence, and in registering (*tad-ārammaṇa*). (s. Vibh. III.)

(57–65) The jhānas as kamma-results.

They operate at conception, in sub-consciousness, and at Death in the next existence (Comm.).

(66–69) The supramundane jhānas of the four paths of holiness appearing as kamma-results.

At first, all these states are analysed in a general way, then, as shown above, in connection with the four paths of progress, etc., etc., then with the supramundane foundations of mindfulness (*satipaṭṭhāna*, s. Vibh. VII), the supramundane right efforts (s. Vibh. VIII), etc., etc.

(b) Results Of Unwholesome Kamma (*akusalavipāka*) are:—

(50–54) The 5 classes of sensuous consciousness with undesirable objects. Of these, eye-, ear-, nose-, and tongue-consciousness are accompanied by indifferent feeling; body-consciousness, however, by bodily painful feeling.

(55) The ‘mind-element’ (*mano-dhātu*) with an undesirable object, accompanied by indifferent feeling.

(56) The ‘mind-consciousness-element’ (*mano-viññāṇa-dhātu*) with undesirable objects (without root-conditions), accompanied by indifferent feeling.

In Abh. Sang., ‘receptive consciousness’ (*sampaṭicchana-citta*) stands for mind-element, and ‘investigating consciousness’ (*santīraṇa-citta*) for mind-consciousness-element. (cf. Vibh. III.)

(c) **Kammically Neutral Functionals (*kriyā*)** are neither kamma-results, nor productive of kamma-results, but consist simply in ‘mere doing’ (*karaṇa-matta*). To this class may belong:—

(70) The ‘mind-element’ (*mano-dhātu*), which always is accompanied by indifferent feeling and is without root-conditions.

This functional (*kriyā*) mind-element, according to the commentaries, performs the ‘adverting to the threshold of the 5 senses’ (*pañcadvāravajjana*).

(71) The mind-consciousness-element (*mano-viññāṇa-dhātu*) accompanied by indifference (without root-conditions), which, even as kammically neutral function, is found in all sentient beings.

This element performs the functions of ‘Adverting’ (*āvajjana*), and ‘Determining’ (*vothapana*).

(72) The ‘mind-consciousness element’ accompanied by joy (without root-conditions), which, according to the Comm., as kammically neutral function, is found only in the Arahat (with the function of impulsion, or *javana*).

In Abh. Sang., these 3 functional states are given as: (70) *pañcadvāravajjana-citta* (adverting to the threshold of the 5 senses), (71) *manodvārāvajjana-citta* (adverting to the threshold of the mind), (72) *hasituppāda-citta* (consciousness producing pleasure). No. (71), however, performs also the function of determining (*vothapana*).

(73–80) 8 functional states which, in every other respect, are identical with the 8 classes of wholesome consciousness of the sensuous sphere, and also accompanied by root-conditions, but as functional states (*kriyā*) found only in the Arahat.

(81–89) The jhānas as practised by the Arahat.

The annexed Table gives a concise and clear survey of all the aforementioned 89 classes of consciousness, their functions and their varying combinations with the 52 mental concomitants (*cetasika*). The latter figure derives from *Visuddhimagga* and *Abhidhammattha Saṅgaha*, where the elaborate lists of the Dhammasaṅgaṇī are condensed by elimination of parallel factors (as exemplified on page 15).

A similar Table, attached to my *Buddhist Dictionary* has been based upon the division of phenomena into five groups of

existence (*khandha*), as used in *Visuddhimagga*. For that reason, only 50 mental factors are given there as making up the group of formations (*saṅkhāra-kkhandha*); the remaining two mental concomitants are identical with the groups of feeling and perception, respectively, and listed separately.

II. CORPOREALITY (RUPA-KAṄḌA)

This chapter may also be regarded as supplement to Section C of the first chapter, dealing with ‘kammically neutral states.’ This is indicated by the first paragraph which refers to all kammically neutral states, and not only to corporeality as the rest of this chapter does:

“Which phenomena are kammically neutral (avyākata)? Those kamma-results (vipāka) which belong to the sensuous-sphere, the fine-material-sphere, and the immaterial-sphere, or to the ‘unrelated’ (i.e., those pertaining to the fruitional states of consciousness), consisting in feeling, perception, etc.; further, those kammically neutral ‘Functions’ (kriyā); ... further all corporeality (rūpa), as well as the uncreated element (Nibbāna—these things are kammically neutral.”

Now the words of the first paragraph *all corporeality* are taken up, and in the next paragraph the question is posed “*What is ‘all corporeality’?*” The answer is: “*The four primary physical elements (solid, liquid, heat, motion) and the secondary physical phenomena derived from them—these are called ‘all corporeality.’*”

As a further reply to the question about *all corporeality* follows now a separate *Matrix, or Schedule, for corporeality*, in which the latter is classified first under single headings, then under two, three, up to eleven headings. After that all the terms of the Matrix are explained.

According to the classification under single headings, all corporeality, is e.g., said to be without root-conditions (*hetu*: greed, hatred, delusion, and their opposites), of conditioned origin, worldly, subject to the taints (*sāsava*), the fetters (which

bind beings to the wheel of rebirth), to the mental hindrances, etc.; not to be abandoned by understanding or by mental development (only mental states, e.g., attachment to corporeality, can thus be abandoned); belonging to the sense-sphere, cognizable by the six kinds of consciousness, impermanent, etc.

Twofold classifications are, for instance, derived or underived, kammically acquired or not, visible or invisible, produced by consciousness or not, internal or external, gross or subtle, etc.

As '**derived**' (*upādā*)—i.e. from the four primary physical elements—, are considered 23 phenomena, to wit: the 5 physical sense organs, visible object, sound, smell, taste, (the tangible object is 'underived', q.v.), femininity, virility, (physical) vitality, bodily intimation, verbal intimation, (intervening) space, bodily lightness, plasticity, wieldiness, integration, subsistence, decay, impermanence, nutriment.

None of the canonical Abhidhamma books mention the 'heart-base' (*hadaya-vatthu*), or any other special organ, as the physical base of mind.

As '**underived**' (*no upādā*) are designated the four primary physical elements, the solid, liquid (cohesion), heat, motion, of which the solid, heat, and motion constitute the tangible object.

As 'internal' ('own') are considered the 5 sense organs: as 'external,' the 5 objects; as 'not kammically acquired', the 5 sense objects, bodily and verbal intimation; as 'visible,' only the object of sight (colour, etc.).

Thereafter, all the categories of corporeality are in a similar way treated in groups of three, four, five, etc.

III. SUMMARY (NIKKHEPA-KANḌA)

The third chapter contains a full explanation of all terms of the Abhidhamma Matrix and of the Suttanta Matrix—as well, and follows the sequence of these schedules. It begins thus:

“Which phenomena are kammically wholesome (*kusala*)? The 3 roots of wholesome kamma (*kusala-hetu*): non-greed, non-hatred, non-delusion, and those groups of feeling, perception, mental formations, and consciousness which are associated with them; further all bodily, verbal, or mental kamma (action=volition) rooted in them. Which phenomena are kammically unwholesome (*akusala*)? The 3 roots of unwholesome kamma: greed, hatred, delusion, (etc. as above). Which phenomena are kammically neutral (*avyākata*)? The results (*vipāka*) of wholesome and unwholesome kamma ... the kammically neutral functionals (*kriyā*) ... all corporeality, as well as the uncreated element (*nibbāna*).”

Then follow such questions as: “Which phenomena are accompanied by pleasant feeling? ... by unpleasant feeling? ... by indifferent feeling? Which are kamma-results? ... productive of kamma results?...neither kamma-results, nor productive of kamma-results? Which are to be overcome by insight or Vipassanā? (Answer: The first three fetters, which are: self-delusion, scepticism, attachment to mere rules and rituals: these are overcome at the first stage of holiness)... Which by mental development (*bhāvanā*)? (Answer: The remaining seven fetters¹)...neither by understanding nor by mental development? (Answer: The kammically wholesome and neutral states).—Which phenomena appertain to those who are in the state of training (*sekha*)? (Answer: The four paths of holiness (*magga*), and the fruitions (*phala*) of the three lower paths). Which to those who have completed their training (*asekha*)? (Answer: The highest goal of holiness, *Arahatship*). Which to these “Who are neither training, nor have completed their training”? (Answer: “All the remaining states).”

Groups of root-conditions (*hetu*): There are 3 kammically wholesome root-conditions (*kusala-hetu*): non-greed, non-hate, non-delusion; 3 kammically unwholesome root-conditions (*akusala-hetu*): greed, hatred, delusion; 3 kammically neutral root-conditions: non-greed, non-hate, non-delusion; being either kamma-results (*vipāka-hetu*), or mere functionals (*kiriya-hetu*).....

1. About the 10 fetters and the 4 stages of Holiness s. further below.

The latter ones, according to the commentaries, are present in those kamma-resultant classes of consciousness (42–49), which correspond to the eight wholesome classes (1–8), and which may function as registering (*tad-ārammaṇa*) consciousness, rebirth-consciousness, sub-consciousness, and death-consciousness, further, in the corresponding mere functional classes (73–89), which in the Arahats are functioning as impulsion (*javana*) consciousness.

After that, an explanation follows of the four evil taints (*āsava*): sensual craving, craving for existence, speculative views, ignorance, then of the 10 fetters (*samyojana*) binding beings to the wheel of rebirths, which, in their wording and order, here somewhat differ from those usually mentioned in the Suttas. They are: (1) sensual craving, (2) ill-will, (3) conceit, (4) erroneous views, (5) scepticism (6) attachment to mere rules and rituals, (7) craving for existence, (8) envy, (9) avarice, (10) ignorance. According to the commentary at the first stage of holiness (Sotāpatti) 4, 5 & 6 have disappeared, at the second stage (Sakadāgāmi) 1 & 2 are very weak, at the third stage (Anāgāmi) they have entirely disappeared, and the fourth stage (Arahatship) is free from all the 10 fetters.

This is followed by an explanation of the four ties, four floods, four yokes, 6 hindrances (in the Suttas only 5 Hindrances are mentioned, leaving out ‘ignorance’).

Thereafter, follow such investigations, as: “*Which states have objects?* (The four mental groups: feeling, perception, mental formations, consciousness.) *Which have not?* (All corporeality and the uncreated element.)—*Which phenomena are states of consciousness, or mental concomitants, and which are not? Which are mental corruptions, and which are not?*”

Thus, in each of these many investigations, the nature and functions of the respective phenomena are determined with utmost precision.

Next follows the explanation of the **Suttanta Matrix** (see page 30). The answers to the two-term questions are generally very short and do not use any specific Abhidhamma termi-

nology, but reproduce, where applicable, formulations known from the Suttas. Some of the ‘definitions by synonyms,’ however, are identical with those used in the Dhammasaṅgani, e.g. for ‘mindfulness’, etc.

IV. SYNOPSIS (ATTHUDDHĀRA-KAṆḌA)

The last chapter, the *Synopsis* (lit. ‘The Extract of Meaning’) is probably of later origin, as indicated by the terminology used in it, and also by the alternative title, ‘The Commentary Section’ (*atthakathā-kaṇḍa*), given to it in the *Atthasālinī* where it is ascribed to the great disciple of the Buddha, Sāriputta Thera. This chapter follows likewise the sequence of the Abhidhamma Matrix but is more condensed than Chapter III. It does not deal with the Suttanta Matrix. In the answers, reference is made throughout to the planes of consciousness (*bhūmi*)¹ and to the classes of consciousness, called here *citt’uppāda* (lit. ‘uprising of consciousness’), a term used, in the earlier parts of the Dhammasaṅgani, only as the title of the first chapter.

We shall give here only one passage from this chapter to show the way of formulation used in it:

“Which phenomena are kammically wholesome? (Everything) wholesome on the four planes (of consciousness).

Which phenomena are kammically unwholesome? The twelve unwholesome classes of consciousness (see Table).

Which phenomena are kammically neutral? The kamma-results on four planes; the functionally neutral on three planes; further, all corporeality and Nibbāna.”

1. The four planes of consciousness (or, of Existence) are: the sense sphere, the fine-material sphere, the immaterial sphere, and the supra-mundane or ‘the unrelated (to existence)’.

II

VIBHAṄGA

‘THE BOOK OF TREATISES’

PRELIMINARY REMARKS

The second work of the Abhidhamma Piṭaka, the Vibhaṅga, consists of a series of 18 treatises, or Vibhaṅgas, all complete in themselves and independent one of the other. Each treatise, as a rule, consists of 3 parts: the Sutta-explanation, the Abhidhamma-explanation, and a Catechetic Section by way of questions and answers.

By reason of its first treatises, the Vibhaṅga, in a certain measure, is supplementary to the Dhammasaṅgaṇī and at the same time, a foundation for the Dhātukathā. Those 3 treatises are entirely devoted to an exhaustive investigation of three categories of highest importance for a real understanding of Buddhist philosophy, that is: the 5 ‘groups’ of existence (*khandha*), the 12 ‘bases’ (*āyatana*), and the 18 psycho-physical ‘elements’ (*dhātu*), with reference to which 3 aspects, in the Dhātukathā all the phenomena of existence are categorized and brought into relationship. Besides, these 3 categories form the subjects of the first 3 chapters of Yamaka, while in the Puggalapaññatti they head the table of contents (*mātikā*). Many of the passages in Vibhaṅga are also found in the Paṭisambhidāmagga of the Khuddaka-Nikāya, to which it has a great resemblance, in contents, as well as in arrangement. Both works are often referred to and quoted in the *Visuddhimagga*.

I. THE FIVE GROUPS OF EXISTENCE (Khandha-Vibhaṅga)

These 5 groups—which, in their 3 aspects as consciousness, mental concomitants, and corporeality, have already been

described in Dhammasaṅgaṇī—form the so-called individual existence or, in its wider sense, existence altogether: (1) corporeality (*rūpa*), (2) feeling (*vedanā*), (3) perception (*saññā*), (4) mental formations (*saṅkhāra*), and (5) consciousness (*viññāṇa*).

Sutta-explanation: Here the 5 groups are described as either past, future, or present, internal or external, gross or subtle, low or lofty, far or near (see *Anattalakkhaṇa-sutta*). Then follow explanations of each of these terms, by ways of questions and answers, for each group separately. Thus, for instance, gross corporeality is said to consist of the 5 physical sense bases (organs) and the corresponding sense objects; subtle corporeality, of femininity, virility, bodily and vocal intimation, etc. For the group of feeling (*vedanā-kkhandha*) the explanation of these terms runs as follows:

“Kammically unwholesome feeling is gross, wholesome and neutral feelings are subtle; wholesome and unwholesome feelings are gross, neutral feeling is subtle; painful feeling is gross, pleasant and indifferent feelings are subtle; pleasant and painful feelings are gross, indifferent feeling is subtle; the feeling of one without a meditative attainment is gross, the feeling of one with a meditative attainment is subtle; feelings subject to taints (sāsava) are gross, those not subject to taints are subtle. That is to say: this or that feeling is gross or subtle in comparison with another one.”

Abhidhamma-explanation: The explanation of corporeality consists of a literal repetition of the Matrix for corporeality, as give in Dhs. II (see p.??).

The statements about each of the four mental khandhas are grouped in four sections. The first 3 sections consist of numerous sets of single, 2-fold, 3-fold up to 10-fold classifications of the respective khandha. The fourth section contains various sets of 7-fold, 24-fold, 30-fold and manifold classifications. We shall exemplify the procedure by the *group of feeling*. The first set of classification in the first section runs here as follows:

“What is here the group of feeling? The group of feeling is of a single nature (ekavidhena): in being associated with sense-impression (phassa-sampayutta);

twofold: root-accompanied or not (sahetuko, ahetuko; = 2nd dyad of the Matrix);

threefold: belonging to the sense sphere—the fine-material sphere—the immaterial sphere;

fivefold: bodily ease, bodily pain, gladness, sadness, indifference;

sixfold: born of eye-impression, born of ear-, nose-, tongue, body-, or mind-impression;

sevenfold: born of eye-impression, born of ear-, nose-, tongue-, body-, impression, born of the impression of the mind-element (mano-dhātu) or of the mind-consciousness-element (manoviññāṇa-dhātu);

eightfold: born of eye-, ear-, nose-, tongue-, impression; born of body-impression, either pleasant or painful; born of the impression of the mind-element or of the mind-consciousness-element:

ninefold: born of eye-, ear-, nose-, tongue-, body-impression; of the impression of the mind-element, or of the mind-consciousness-element which may be kammically wholesome, unwholesome, or neutral;

tenfold: born of eye-, ear-, nose-, tongue-impression; born of body-impression, either pleasant or painful; born of the impression of the mind-element or of the mind-consciousness-element which may be wholesome, unwholesome, or neutral.”

In all the following classificatory sets of the first 3 sections, the single and fourfold up to tenfold classifications are identical within the treatment of each khandha; only the twofold and threefold classifications vary as indicated in the following.

The first section is called *duka-mūlaka*, ‘based on the dyads (of the Matrix),’ because here the twofold classification is made up by each of the applicable dyads in succession, followed by the applicable triads forming the threefold classification.

In the second section, called *tika-mūlaka*, ‘based on the triads,’ the applicable triads are the governing permutation, preceded by the applicable dyads forming the twofold classification.

According to the commentary, this will amount to 950 classificatory sets for each of the first two sections. In the Pāli text, however, they are condensed to four and 5 sets respectively.

In the third section, called *ubhato vaḍḍhaka*, ‘increase of both,’ the dyads and triads follow each other in parallel progression, in each set. Since there are in all 19 triads applicable to the group of feeling, only 19 of the applicable dyads are given in conjunction with them. Therefore, only 19 classificatory sets are found in this section.

The fourth section has no sub-title of its own, and contains several sets of 7-fold, 24-fold, 30-fold, and manifold classifications of which the 10 applicable triads form a part.

The treatment of the remaining 3 groups (*khandha*) follows the same method, with variations in details as required for the respective group.

Catechetical section (pañha-pucchaka): Here questions about the 5 Groups are posed in terms of all triads and dyads of the Abhidhamma Matrix, as far as applicable. For instance.

“How many groups are kammically wholesome—unwholesome—neutral? How many groups are associated with pleasant—painful—indifferent feeling?”

In the answers, for which a few examples are given here, generally only numbers are given in the text, not the names of the respective groups, which have been supplied here together with additional explanations.

“The corporeality group is kammically neutral. (The other) four Groups may be either wholesome, unwholesome, or neutral.

“Two groups (i.e. corporeality and feeling) are not classifiable (na vattabbā) in terms of ‘associated with pleasant, painful, and indifferent feeling.’ Three groups (i.e. perception, mental

formations, consciousness) may be associated with either pleasant, painful, or indifferent feeling.

“The corporeality group is neither a kamma-result nor subject to kamma-result (because these terms refer only to mental phenomena). (The other) four groups may be either kamma-results, or subject to kamma-results (= kamma), or neither (= kriyā ‘mere functionals’ operating independently of kamma).

The corporeality group may be either ‘kammically acquired and subject to clinging’ (upādīṇṇ’ upādāniya) [namely the sense organs], or ‘not kammically acquired, but subject to clinging’ [all other corporeality]. (The other) four groups may be either ‘kammically acquired and subject to clinging’ [all kamma-results], or ‘not kammically acquired, but subject to clinging’ [all kammic states of consciousness, wholesome and unwholesome], or they may be neither of the two [the supramundane Paths].

“The corporeality group is ‘not associated with consciousness’ [the term ‘associated’ (sampayutta) being used only for the conjunction of mental phenomena]. The consciousness group is not classifiable as ‘associated with consciousness,’ nor as ‘not associated.’ (The other) three groups are ‘associated with consciousness.’”

About the 5 groups of existence see also Yamaka II.

II. THE TWELVE BASES (Āyatana-Vibhaṅga)

The twelve sense bases are:

- | | |
|---------------|---|
| (1) eye | (7) visible object |
| (2) ear | (8) sound |
| (3) nose | (9) smell |
| (4) tongue | (10) taste |
| (5) body | (11) tangible object (= 3 elements:
solid, heat, motion) |
| (6) mind-base | (12) mind-object |

Sutta-explanations: Here the bases are described as ‘impermanent, miserable, non-ego, subject to change.’

Here they are fully explained as to their nature, for example:—

“What is the eye-base (cakkhāyatana)? The eye, consisting in ‘sensitivity’ (pasāda), derived from the four primary physical elements, related to individual existence, invisible (visible are only impressions of colour, light, etc.; s. below), but resistant to sense impressions (sappaṭiḡha); this invisible eye resistant to sense impressions, by means of which one has seen, sees, will see, or may see the visible object; this is the eye, ...etc....”

The four remaining sense organs are described in exactly analogous words.

According to a sevenfold classification given here, the mind-base (*manāyatana*) comprises: eye-, nose-, tongue-, body-consciousness, mind-element (*mano-dhātu*) and mind-consciousness-element (*mano-viññāṇa-dhātu*). In other words, it is a collective term for consciousness in its entirety (see Vibh. III).—The descriptive procedure for the mind-base is again that of several sets of single, twofold, up to tenfold classifications. The first 5 classifications are identical with those for the group of feeling, as quoted in Vibh. I. The second classificatory set ends with a reference to a ‘manifold classification,’ therefore, we probably have to fill in here all classifications applicable to the group of consciousness as given in Vibh. I.

Regarding the ‘mind-object-base’ (*dhammāyatana*) it is said:—*“What is the mind-object-base? The feeling-group, perception-group, formations-group, as well as that invisible physical condition which is not resistant to sense-impressions and is included in the mind-object-base; further the Uncreated Element.... Now, what is that invisible, non-resistant corporeal phenomenon that is considered as mind-object-base; further the uncreated element.... Now, what is that invisible, non-resistant corporeal phenomenon that is considered as mind-object-base? It is femininity, virility,...material nutriment...etc. And what is the uncreated element (asaṅkhata-dhātu=nibbāna)? It is the annihilation of greed, hatred, and delusion.”*

Thus, of the 12 bases, the 5 sense-organs and 5 objects are physical, the mind-base (consciousness) mental, while the mind-object may be anything whatever—past, present, future, physical or mental, real or imaginary.

The Catechetical Section is similar to that in I. For further details s. Yamaka III.

III. THE EIGHTEEN ELEMENTS (Dhātu-Vibhaṅga)

Sutta-explanation: At first are treated the following 6 elements: the solid, liquid, heat, motion, space, consciousness, which are here described just as in the Rāhulovāda Sutta (MN 62). Then follow 6 elements consisting of 5 kinds of feeling (s. Vibh.I), and ignorance as sixth element; then 6 elements, consisting of 3 kinds of wrong thoughts. (lust, malevolence, cruelty) and their 3 opposites, as in the Bahudhātuka Sutta (MN 115).

Abhidhamma-explanation: Here are treated the eighteen psychophysical elements, namely:—

(1) eye	(7) visible object	(13) eye-consciousness
(2) ear	(8) sound	(14) ear-consciousness
(3) nose	(9) odour	(15) nose-consciousness
(4) tongue	(10) taste	(16) tongue-consciousness
(5) body	(11) tangible object	(17) body-consciousness
(6) mind	(12) mind-object	(18) mind-consciousness -
element	-element	-element (<i>mano-dhātu</i>)
	(<i>dhamma-dhātu</i>)	(<i>mano-viññāṇa-dhātu</i>)

(1)-(5) and (7)-(12) are exactly the same as in II. The mind-element (*mano-dhātu*), however, is not identical with the mind-base (*manāyatana-dhātu*), but is comprised within the mind-base:—The mind-base, namely, is a collective term for the 5 kinds of sense-consciousness, mind-element (*mano-dhātu*), and mind-consciousness-element (*mano-viññāṇa-dhātu*). The descriptions of 6 and 18 are as follows:—

“Immediately after the arising and passing away of the eye-consciousness-element, there arises mind (*citta*, *mano*), consciousness...the corresponding mind-element (*mano-dhātu*); or, the first reaction to all these phenomena: this is called the mind-element.”

“Immediately after the arising and passing away of the eye-consciousness-element, there arises the mind-element; and, again immediately after the arising and passing away of the mind-element, there arises the mind, the corresponding mind-consciousness-element.”

The two passages quoted above refer to the momentary stages in a single process of cognition (*cittavīthi*). There are a few other references to these stages in the Paṭṭhāna and also in the Paṭisambhidāmagga. But the full series of these stages of cognitive consciousness, with nomenclature and explanations, is found only in the commentarial literature. Taking as an example visual cognition (eye-consciousness), the following stages obtain:

As soon as the visible object enters the field of presentation, there occurs (1) subconsciousness (*bhavaṅga*), (2) a perturbation (*bhavaṅgacalana*) and (3) a breaking-off of subconsciousness (*bhavaṅgupaccheda*), which in rapid succession is followed by: (4) advertence to the threshold of the sense-stimulus (*pañcadvārāvajjana*), (5) eye-consciousness (*cakkhuvīññāṇa*), (6) recipient consciousness (*sampañicchana-citta*), (7) investigating consciousness (*santīraṇa-citta*), (8) Determining consciousness (*voṭṭhapana-citta*), (9) the 7 impulsion moments (*javana-citta*), and finally (10) registering consciousness (*tadārammaṇa-citta*), after which the whole experience sinks again below the threshold of full consciousness, and gets immersed in sub-consciousness.— (4) and (6) are Mind-element; (7), (8), and (10) are mind-consciousness element. (Cf. Table).

Catechetic Section: “The mind-object-element and mind-consciousness-element may be either kammically wholesome, unwholesome, or neutral; the rest, including the mind-object, are kammically neutral.”—

“Ten elements (5 sense organs, and 5 objects) are not classifiable as either accompanied by agreeable, disagreeable, or indifferent feeling.—Body-consciousness is accompanied either by agreeable or disagreeable feeling, while the other kinds of sense-consciousness are accompanied by indifferent feeling.—10 (physical) elements are neither kamma-result nor productive of kamma-results (cf. Kath. 118–190. The mind-element, however, may be kamma-result (39, 55); or it may be neither kamma-result nor productive of kamma-results (70),—2 elements (mind-object and mind-consciousness) may be kamma-results (s. Dha. I. C.), or productive of kamma-results; or they may be neither kamma-results nor productive of kamma-results. The mind-object may be a mental concomitant (*cetasika*), or not (i.e. as a corporeal phenomenon; cf. End of II).”

IV. THE FOUR NOBLE TRUTHS (Sacca-Vibhaṅga)

Sutta-explanation: Here the Four Noble Truths, constituting the whole teaching of the Buddha—i.e. the truth about suffering or, better said, ‘Unsatisfactoriness’ (of all forms of existence), its Origin (craving), its Extinction (*nibbāna*), and the Path to its extinction—are explained in exactly the same words as in the Mahā-Satipaṭṭhāna Sutta.

Abhidhamma-explanation: Here the explanation of the Truths is given in 9 sets of slightly differing definitions, dividing into 3 sections. There are also 2 formal differences from the Sutta-explanation: (1) the truths are called here throughout ‘the four Truths’, and not ‘Noble Truths’; (2) their explanation starts with the second Truth, followed by the first, third and fourth Truths, though in the preceding brief enumeration of the Truths the ordinary sequence is preserved.

The first set of explanations has the following wording:—

“Four Truths: Suffering, Origin of Suffering, Extinction of Suffering, the Path leading to the Extinction of Suffering.”

“What here is Origin of Suffering? Craving (tanhā).”

“What here is Suffering? (a) The remaining defilements (kilesa), (b) the remaining kammically unwholesome states, (c) the 3 wholesome roots, as far as subject to taints (tīṇi ca kusala-mūlāni sāsavāni), (d) the remaining wholesome states, as far as subject to taints, (e) the kamma-results (vipāka) of wholesome and unwholesome states, (f) the states that are independent of kamma (functional; kiriyā), being neither wholesome nor unwholesome nor kamma-results; and (g) all corporeality.”

“What is here the Extinction of Suffering? The abandoning of Craving.”

“What is here the Path leading to the Extinction of Suffering? Whenever the monk develops the supramundane absorption (lokuttarajjhāna) leading to escape (from the round of rebirth) and (its) undoing for the purpose of overcoming all false views and attaining to the first stage of holiness (sotāpatti), and being detached from sensuous things ... has entered into the first absorption, with difficult progress and slow comprehension ... at such a time there exists the eightfold path: right understanding ... right concentration.”

“What is here Right Understanding ... Right Concentration?”
(The explanations are given in terms of synonyms, as in the Dhammasaṅgaṇī.)

“The other (wholesome) states (present at that time) are associated with the path leading to the extinction of suffering.”

The first part of this explanation of the 4th Truth corresponds to the basic text for ‘supramundane consciousness’, in Dhs. I. The entire passage explaining the 4th Truth is identical in the following sets of the first section.

In the second to fifth set of the first section, the factors (b) to (d) in the definition of the 1st Truth, are successively transposed into the definition of the 2nd Truth, so that in the last, the fifth, set only the factors (e), (f) and (g) remain as the definition of the 1st Truth. Also, the definition of the 3rd Truth varies in accordance with the increasing number of factors given for the 2nd Truth (origin).

The 5th and last set of this first section of the Abhidhamma-explanation may therefore be summarized as follows: 2nd Truth (Origin) consists here of craving and the remaining defilements as well as all mundane wholesome and unwholesome Kamma. The 1st Truth (Suffering) consists of all remaining mundane (*lokiya*) states of consciousness (i.e. kamma-results and kammi-cally independent or functional states) and of all corporeality.

The permutations between the definitions of the 2nd and 1st Truths indicate that, according to a given case or a chosen view-point, these 2 truths may be formulated with certain variations, up to a maximum or down to a minimum of factors. The first set gives the single minimal factor for the 2nd Truth and the maximal number of factors for the 1st; the fifth set gives the maximal number of factors for the 2nd Truth and the minimal for the 1st.

The beginning of the second and third section of explanatory sets is marked in the text by the brief enumeration of the Truths, as quoted above: *'Four truths...'*

In both the two sets of the *second* section, the last portion in the definition of the 4th Truth reads: *"at such a time there is a fivefold path: right understanding, right thought, right effort, right mindfulness, right concentration."* These are the 5 path factors which are always present, while the other 3 are not constant factors.

In the third section, the last portion in the explanation of the 4th Truth reads: *"at such a time there is sense-impression ... undistractedness,"* as in Dhs. 277 (PTS). This method is included for indicating that the Noble Eightfold Path consists not only of the 8 or 5 factors usually enumerated, but also of all the other mental states that belong to a moment of consciousness of the respective class which is here supramundane.

In the description of the supramundane absorption, only its first type is given in the text. The description has to be thought to continue with the numerous variations or methods (*naya*) which are elaborated in Dhs. §§277–364. The same holds good for the treatment of supramundane absorption in the Abhidhamma-explanations of the subsequent chapters Vibh. VII-XI. The

methods applicable in the individual cases, are mentioned in the Commentary. In the case of the present chapter, the number of variations or methods will, according to the Commentary, amount to no less than 60,000, if fully expanded.

Catechetical Section: In the brief introductory enumeration of the Truths, they are called again ‘Noble Truths.’ This is obviously meant to indicate that here the Sutta-explanation of the first 2 truths has to be applied, and not that given in the Abhidhamma-section. This can be seen from the answer to the first question:

“How many of the Four Noble Truths are wholesome, how many are unwholesome, how many are neutral? The Truth of Origin (Craving) is unwholesome; the Truth of the Path is wholesome; the Truth of Extinction is neutral; the Truth of Suffering may be either wholesome, unwholesome or neutral.”

The 4th Truth, however, is considered in its supramundane aspect, as in the Abhidhamma-explanation. This is evident from the following answers:

“The Path Truth refers to one in Higher Training (sekha), the other three refer neither those to in Higher Training nor to those who have completed it (n’eva sekha nāsekha).”

“Two truths (1, 2) are mundane, two (3, 4) are supramundane.”

Other answers are:—

“Two truths (2, 4) may be accompanied either by pleasant or indifferent feeling; the Truth of Extinction is not classifiable by either of the three feelings; the Truth of Suffering may be accompanied by either of the three feelings.”—

“The Truth of Origin may have a limited object (paritt’ ārammaṇa) [if one enjoys things of the Sense Sphere] or a developed object [if one enjoys objects of developed consciousness, i.e. of the fine-material or immaterial sphere] or it may have an object not classifiable by either of the two [if one enjoys a conceptual object (paññatti), e.g. a kasiṇa after-image]; it never has an unlimited (=supramundane) object —

The truth of suffering may have either of the above three objects [limited and developed: see above; unlimited, if one reviews one's experience of the nine supramundane states]; or it may not be classifiable by either of the three [if reviewing a conceptual object.] The Truth of Extinction has no object; the Path Truth has an unlimited object."

"The Truth of Extinction has no object. The [supramundane] Path Truth has an external object [=Nibbāna]. The Truth of Origin may have an internal, external, or internal and external object; the Truth of Suffering may have either of the three, or an object not classifiable by either of the three [at the time of attaining to the sphere of nothingness]."

The last two quotations show that a very careful consideration of all possibilities is sometimes required for a correct reply to the questions in the Catechetical Section.

V. THE TWENTY-TWO FACULTIES (Indriya-Vibhaṅga)

There are 22 faculties, or controlling factors (*indriya*), of partly physiological, partly mental or ethical import. The are:

- | | | |
|---|---|------------------------------|
| 1 . eye | } | (The 6 kinds of
organs) |
| 2 . ear | | |
| 3 . nose | | |
| 4 . tongue | | |
| 5 . body | | |
| 6 . mind | | |
| 7 . femininity (<i>itthindriya</i>) | } | (The 5 kind of
feelings) |
| 8 . virility (<i>purisindriya</i>) | | |
| 9 . vitality (<i>jīvitindriya</i>) | | |
| 10 . bodily ease (<i>sukha</i>) | | |
| 11 . bodily pain (<i>dukkha</i>) | | |
| 12 . glad-mindedness (<i>somanassa</i>) | | |
| 13 . sad-mindedness (<i>domanassa</i>) | | |
| 14 . indifference (<i>upekkhā</i>) | | |

- | | | |
|--|---|--------------------------------------|
| 15 . faith (<i>saddhā</i>) | } | (The 5 spiritual
faculties) |
| 16 . energy (<i>virīya</i>) | | |
| 17 . mindfulness (<i>satī</i>) | | |
| 18 . concentration (<i>samādhi</i>) | | |
| 19 . wisdom (<i>paññā</i>) | | |
| 20 . the thought: "I shall come
to know the unknown"
(<i>anaññātāññassāmītindriya</i>) | } | (The 3
supramundane
faculties) |
| 21 . the faculty of gnosis (<i>aññindriya</i>) | | |
| 22 . the faculty of 'one who has understood'
(<i>aññātāvindriya</i>) | | |

This chapter has no *Sutta-explanation*. The *Abhidhamma-explanation*, after listing the 22 faculties, gives a definition of each.

1 - 6 are identical with the corresponding bases (*āyatana*; see Vibh. II). Here too, the mind faculty (No. 6) is explained by several sets of classifications, just as the mind base in Vibh. II). and the group of consciousness in Vibh. I. The treatment is here greatly abridged.

7 - 9 = Dhs. §633f. 9 may be either physical (*rūpa-jīvitindriya*) or mental (*arūpa-jīvitindriya*).

Also all other definitions are identical with those in Dhs.

14 usually translated 'equanimity,' does not refer here to the ethical quality of that name, which belongs to the Group of Mental Formations. The Faculty intended here belongs to the group of feeling, being identical with indifferent feeling (*aduk-khamasukhā vedanā*).

There is also a Catechetical Section in this chapter.

For further details see Yamaka X.

VI. THE MODES OF DEPENDENCY (Paccayākāra-Vibhaṅga)

The *Sutta-explanation* begins with the formula of 'dependent origination' (*paṭicca-samuppāda*; see Appendix) as it is usually found in the Suttas:

“On ignorance (*avijjā*) depend the kamma-formations (*saṅkhārā=cetanā*, volition); thereon consciousness (*viññāṇa*; at rebirth); thereon mentality and corporeality (*nāma-rūpa*); thereon the 6 sense-bases (*ṣaḷāyatana*); thereon (sense-, or mind-) impression (*phassa*); thereon feeling (*vedanā*); thereon craving (*taṇhā*); thereon clinging (*upādāna*); thereon the process of becoming (*bhava*; here *kamma-bhava*, kamma-process); thereon rebirth (*jāti*) thereon old age and death (*jarā-maraṇa*),” etc.

This formula is followed by definitions of each of its 12 terms. The explanations are almost identical with those given, e.g., in the Nidāna-Saṃyutta. Here, however, *bhava* (becoming) is explained as dividing into *kamma-bhava* (kamma-process) and *upapatti-bhava* (rebirth-process). The former may be said to be identical with the second link, *saṅkhārā*, but more widely includes ‘all action leading to becoming.’ *Upapatti-bhava* is defined by way of three triads, the most important of which is; sense-sphere becoming, fine-material-sphere becoming, and immaterial-sphere becoming. (For the full definition see old edition P.0000 below.)

The *Abhidhamma-explanation* begins with a Schedule or Matrix (*mātikā*) which, however, refers only to the section on Unwholesome Consciousness in the subsequent Exposition (*niddesa*). There is no Matrix for Wholesome or Neutral Consciousness, for reasons mentioned in the Commentary.

The matrix lists a great number of modes, or variations, of the normal formula of ‘Dependent Origination’. These amount to no less than 144 modes, which obtain through 16 basic modes, divided into four tetrads, which occur in each of 9 larger divisions, called ‘methods’ (*ṇayā*) in the Commentary. The differentiating feature in these 9 large divisions is only the variable beginning in terms of the ‘dependent origination’. The first of the 9 begins, as in the normal formula, with “Through Ignorance conditioned is the kamma-formation,” and continues in accordance with each of the 16 basic modes. The second method begins: “Through the kamma-formations conditioned is Igno-

rance,” and continues with the normal sequence, “through ignorance conditioned is the kamma-formation....” Similarly, each of the other seven methods opens with the next link, i.e. ‘consciousness’ up to ‘clinging,’ on which ignorance is said to be dependent; the continuation proceeds again with each of the sixteen basic modes which will be described below.

Only the first of the 9 methods is elaborated in the Matrix and in the following exposition of it. The other 8 methods are merely indicated at the end of the Matrix.

One of the features in common to all modes is that the second link of the dependent origination is always given in the singular, as ‘kamma-formation’ (*saṅkhāra*), while in the Suttas always the plural is used (‘kamma-formations,’ *saṅkhārā*). The reason for that divergence will become apparent in the subsequent Exposition of the Matrix, from which it will be seen that the present treatise, in its ‘Abhidhamma-explanation,’ deals with dependent origination only as far as it operates within a single moment of consciousness (Comy.: *eka-citta-khaṇika-paṭicca-samuppāda*). Since, as the Commentary points out, there cannot be several volitions (*cetanā*=*saṅkhāra*) in a single moment of consciousness, the singular is used here.

Other divergences from the normal formula will be pointed out and explained in notes accompanying the following description of the 16 basic modes. The source of these explanations is the Commentary on the Vibhaṅga (*Sammohavinodanī*). In the following only those links of the Dependent Origination will be mentioned which differ from the normal formulation or from the first mode.

I. The 'Conditioned' Tetrad (paccaya-catukka)

1. *Through ignorance conditioned is the kamma-formation (saṅkhāra); through the kamma-formation, Consciousness; through consciousness, mentality (nāma); through mentality, the sixth base (chaṭṭhāyatana); through the sixth base, sense-impresion... old Age and death.*

According to Comy., this first mode is meant to contain only those factors which, being included in a single moment, are common to all processes of consciousness. Therefore, only mentality is mentioned instead of mentality and corporeality (*nāma-rūpa*), and the sixth (=mind) base instead of the 6 bases (*saḷāyatana*). This first mode applies as well to immaterial existence.

2. *"... through consciousness, mentality; through mentality, sense-impresion...."*

Here the sixth base is omitted firstly, for indicating that not only the mind base (= *viññāṇa-khandha*) is a condition for sense-impresion, but that also the three other mental groups (Feeling, etc.), included in the term 'mentality' (*nāma*), are conditions for it; secondly, for including the method of the Mahānidāna Sutta (DN 15) where likewise the term 'six bases' (*saḷāyatana*) is entirely omitted. Also this second mode applies to immaterial existence.

3. *"...through consciousness, mentality and corporeality (nāma-rūpa); through mentality and corporeality, the sixth base...."*

Applies to embryonic life in the sense-sphere, to spontaneously arisen beings with incomplete sense organs, and to fine-material existence. 'Corporeality' (*rūpa*) refers here to the heart basis (*hadaya-vatthu*) only.

4. *"... through consciousness, mentality and corporeality; through mentality and corporeality, the six bases...."*

Applies to beings with complete sense organs, be it of the sense sphere or those spontaneously arisen. This mode differs

from the normal Sutta formulation only as to the second link which is in the singular here.

II. The Tetrad ‘Rooted In ...’ (*hetu-catukka*)

5–8 These four modes correspond exactly to 1–4, with the only difference that, up to ‘clinging’ inclusively, each conditioned factor is once more said to be ‘rooted in’ its conditioning factor, e.g., “*Through ignorance conditioned is the kamma-formation rooted in ignorance (avijjā-heṣṭuko) ...*”

III. The Tetrad ‘Associated With...’ (*sampayutta-catukka*)

9–12. Here the addition, up to ‘clinging’, is ‘associated with,’ e.g., “*Through ignorance conditioned is the kamma-formation associated with ignorance (avijjā-sampayutto)...*”

IV. The Tetrad of Mutuality (*aññamañña-catukka*)

13–16. Here, up to ‘Clinging,’ each statement of conditionality is repeated in reverse order, e.g., . “*Through ignorance conditioned is the kamma-formation, and through the kamma-formation conditioned is ignorance (saṅkhāra-paccayā pi avijjā)*”.

Now the Exposition (*niddesa*) that follows the Matrix, shows how Dependent Origination, in its various modes, operates within each of the 89 classes of consciousness described in Dhs. I. Thus the analytical method of Dhammasaṅgaṇī is supplemented and, we may say, activated, by the relational statements of Dependent Origination. In the Commentary it is noted which of the 24 types of conditionality (see Ch. VII, Paṭṭhāna) obtain in each case.

The exposition starts with the first (Tab. 22) of the 12 classes of unwholesome consciousness, connecting it with the first mode, or variation, of Dependent Origination.

“Which states are unwholesome? Whenever a state of unwholesome consciousness has arisen, accompanied by joy and associated with wrong views, due to any object ..., at that occasion is conditioned through ignorance the kamma-forma-

tion; through the kamma-formation, consciousness; through consciousness, mentality; through mentality, the sixth base; through the sixth base, sense-impression ... old age and death. Thus is the origin of this whole mass of suffering.”

From the definitions of the links of dependent origination that follow now, we note the following divergences which are required by the context: ‘clinging.’ (*upādāna*) is defined by only one of its four divisions, i.e. ‘wrong views’ (*diṭṭhi*) and its synonyms. ‘becoming’ (*bhava*): ‘the groups (*khandha*) of feeling, perception, formations and consciousness, with the exception of clinging.’

The definition of clinging is worded thus because clinging ultimately consists of two mental factors, greed and wrong views; greed comprises clinging to sense pleasures, wrong views the other three types of clinging. Now since greed is identical with craving, and greed cannot be its own condition within the same unit of consciousness, this leaves wrong view as the only factor of clinging for which craving can be a condition.

According to the requirements of the context, there are alterations: (a) in the other modes of the Formula, (b) in the definitions of terms, (c) in the case of the other classes of consciousness. These divergences are pointed out in the Commentary and have to be noted carefully by the student. We shall add here only a few typical instances of such divergences: in Tab. 24, 25 (‘without wrong views’), ‘through clinging’ is replaced by ‘through determination’ (*adhimokkha*); in all wholesome classes, ‘through ignorance’ is replaced by ‘through the wholesome roots’ (*kusalamūla-paccayā*), ‘craving’ by ‘confidence’ (*pasādo*), ‘clinging’ by ‘determination.’ In the classes of neutral consciousness, ignorance, craving, and clinging are omitted.

In the classes of consciousness dissociated from wrong view there is no clinging conditioned by craving, for no views are present to be conditioned by the mental factor greed. Therefore, for these classes of consciousness, the text supplies ‘determination’ (*adhimokkha*) in place of clinging, for determination is

said to be similar to clinging in having a strong impact (*dalha-nipātinā*) on the mind. In the wholesome classes of consciousness Ignorance is absent, and therefore, in place of ignorance, the text inserts ‘the wholesome roots,’ which exercise an influence on the associated states similar to that which ignorance exerts in the unwholesome classes of consciousness. craving is replaced by ‘confidence’ (*pasāda*), the wholesome counterpart of craving; both establish a positive evaluation of the object, though in ethically opposite ways. As clinging is absent, determination is stated in its place.

After all 89 classes of consciousness have been treated in the way indicated, another three concluding sections are added. The first is called ‘exposition of wholesome consciousness, starting with ignorance’ (*avijjāmūlaka-kusalaniddesa*). Here, in the case of all 21 wholesome classes of consciousness, the dependent origination begins with ‘ignorance,’ which, according to comy., is to be understood here in the sense of a condition of decisive support (*upanissaya-paccaya*) and not as a simultaneous condition.

Second and third concluding section: Here, in the case of wholesome kamma-results, the formula begins with ‘conditioned through the wholesome roots’; in the case of unwholesome kamma-results, with ‘conditioned through the unwholesome roots.’ Both are intended as ‘decisive support’ conditions only.

There is no Catechetical Section in this chapter.

If the vast frame provided here by the 144 modes of dependent origination in permutation with the 89 classes of consciousness should actually be filled in, in all details, one can well imagine how enormous the resulting material will be; it will fill thousands of pages. This is an impressive illustration of the Buddha’s saying that mind is more variegated than even the animal kingdom with its vast number of species and individual beings.

VII. THE FOUR FOUNDATIONS OF MINDFULNESS (Satipaṭṭhāna-Vibhaṅga)

These are: The contemplation of body, feeling, mind, and mind-objects (*kāya, vedanā, citta, dhamma*).

The *Sutta-explanation* gives extracts from the Satipaṭṭhāna Sutta, with variations, additional comments and abridgements. A characteristic feature here is that each statement on the four Contemplations is repeated with reference to the internal, the external, and internal-external, while, in the Discourse, this application is included in a general statement following each exercise. Our text begins as follows:

“Here a monk dwells contemplating the body in the body internally—dwells contemplating the body in the body externally—dwells contemplating the body in the body internally and externally, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.” And so with feelings, etc.

For the contemplation of the body, only the reflection on repulsiveness (i.e. the thirty-one parts of the body) is given here, repeated thrice, with reference to the internal, etc. As a transition to the second and the third repetition, the following sentences are included, so also in the other contemplations with due alterations: *“He cultivates that object (of contemplation), develops it, practices it and establishes it firmly. Having cultivated it... he turns his mind to the (contemplation of the) body externally ... internally and externally.”* Now follow explanations of some of the terms in the textual passage quoted first. The treatment of the contemplations of feeling and mind follows the same procedure.

From the contemplation of mind-objects only the sections on the hindrances and the enlightenment-factors are selected here. Both in conjunction, are repeated thrice, with reference to the internal, etc.

In the *Abhidhamma-explanation* the presence of the four foundations of mindfulness in the supramundane absorptions is

stated in a similar way as exemplified in the case of the Path Truth in the Abhidhamma-explanation of Vibh. IV.

Also in the *Catechetical Section* the reference is to Satipaṭṭhāna in supramundane consciousness only, as indicated by some of the answers. The foundations of mindfulness are said to be wholesome or neutral; associated with pleasant or indifferent feeling; associated with thought-conception and discursive thinking (in the 1st supramundane absorption), or without thought-conception and only with discursive thinking (in the 2nd absorption), or without both (in the 3rd to 5th absorptions); belonging either to one in higher training (*sekha*) or one beyond it (*asekha*); they are conditioned, non-corporeal, supramundane, etc.

VIII. THE FOUR GREAT EFFORTS (Sammappadhāna-Vibhaṅga)

They are: the effort (1) to avoid and (2) to overcome unwholesome states; (3) to develop and (4) to maintain wholesome states.

The *Sutta-explanation* gives the standard text of these four, as in the Suttas, followed by explanations of the principal terms used in it, from which we quote: The 'unwholesome states' are the three unwholesome roots, the defilements conjoined with them, the four mental groups (*khandha*) associated with them, and the bodily, verbal, or mental kamma produced thereby. The 'wholesome states' are the three wholesome roots, the four mental groups, etc.

The *Abhidhamma-explanation* refers again to supramundane consciousness and it is stated that each of the four great Efforts is present in the supramundane absorptions.

In the *Catechetical Section*, where reference is likewise to supramundane consciousness, they are said to be always wholesome (not neutral).

IX. THE FOUR ROADS TO POWER (Iddhipāda-Vibhaṅga)

They are: the road to power, accompanied by intent effort and concentration of (1) intention, (2) energy, (3) consciousness, (4) investigation (*chanda-*, *virīya-*, *citta-*, *vīmaṃsa-samādhippadhānasaṅkhāra-samannāgato iddhipādo*).

The *Sutta-explanation* gives first the standard text of these four, followed by an explanation of the components of the above compound term, which is nearly, though not fully, identical with that given in Iddhipāda-Saṃyutta No. 13.

The *Abhidhamma-explanation* demonstrates the presence of the four in supramundane absorption.

In the *Catechetical Section* they are said to be wholesome, belonging to those in higher training (*sekha*); ‘Investigation’ (=non-delusion *amoha*) is a root cause (*hetu*); the other three are not, but occur together with the wholesome root causes (*sahetuka*). All four are conditioned, non-corporeal, supramundane.

X. THE SEVEN FACTORS OF ENLIGHTENMENT (Bojjhaṅga-Vibhaṅga)

They are: mindfulness (*sati*), investigation of dhamma (or of states; *dhamma-vicaya*), energy (*virīya*), rapture (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*), equanimity (*upekkhā*).

The *Sutta-explanation* consists of three sets of expositions. The first set, referring to mundane consciousness, gives a general definition of each enlightenment factor. In the second and third set, both the mundane and the supramundane aspects are intended, according to the Comy. The second set gives a twofold division of each factor, as in Bojjhaṅga-Saṃyutta No. 52. The third set refers to the actual meditative development of the Enlightenment Factors (Comy.: *bhāvanāvasena pavattaṃ*): “Here a monk develops the enlightenment factor mindfulness,

based on seclusion, based on dispassion, based on cessation, inclined towards relinquishment” (*Bojjhaṅga-Samy.*, No 1).

The *Abhidhamma-explanation* and the *Catechetical section* apply again to supramundane consciousness.

XI. THE EIGHTFOLD PATH (Magga-Vibhaṅga)

The *Sutta-explanation* consists of two expositions of the Path Factors. The first is identical with that given for the 4th Truth in the *Sutta-explanation* of Vibh. IV. The second exposition refers to the development of the Path Factors, describing them as ‘based on seclusion’ etc. (see previous chapter).

Here too the *Abhidhamma-explanation* refers to supramundane absorption, and the 8- and 5-fold Path (see Vibh. IV) is, in various methods of treatment, shown to be present in it.

According to the *Catechetical Section* the 8 Path Factors may be either wholesome or neutral; they are neutral in the case of kamma-resultant consciousness and in the karmically independent (functional) consciousness of the Arahāt.

Right Thought (*sammā-saṅkappa*) is accompanied by pleasant feeling; the other Path Factors, with either pleasant or indifferent feeling. Supramundane Right Thought, which alone is relevant here, is identical with Right Thought-conception (*vitakka*; s. MN 117), and in the first supramundane absorption it is always associated with the jhāna-factor joy (*sukha*).—Right Thought is not associated with Thought-conception (being identical with it), but with Discursive Thinking (*vicāra*).

All 8 may belong to one in higher training or one who has completed it. Right Understanding (= undeludedness) is a root cause (*hetu*) and occurring with (the other) root causes (*sahetuka*); the other seven occur with root causes but are not root causes themselves. All eight are conditioned, formed, non-corporeal, supramundane.

XII. THE ABSORPTIONS (Jhāna-Vibhaṅga)

The *Sutta-explanation* is introduced by a Matrix or Schedule, which, in the phraseology of the Suttas, outlines first the preliminary training required by a monk who wished to attain to the meditative absorptions. He has first to follow strictly the moral and disciplinary rules of the Order, and to train himself in sense restraint, moderation in eating, watchfulness (reduction of sleep), and mindfulness in all his actions. Then, having gone to a secluded place, he should free himself from the 5 mental hindrances (*nīvaraṇa*), and he will then be able to enter the first absorption (*jhāna*). The Matrix closes with the standard text of the four fine-material and four immaterial absorptions.

Now follows a very detailed commentary on almost every word of the Matrix. The definitions of mental factors occurring in the Matrix are identical with those in Dhs.

Abhidhamma-explanation The text for the first absorption (*kusala-jjhāna*) is as follows:—

“Which phenomena are karmically wholesome? —Whenever the monk develops the way for rebirth in the Fine-material (Sphere), and, being detached from sensual things, detached from unwholesome phenomena...enters and dwells in the first absorption produced by the earth kasiṇa, at such a time there are five absorption-factors: thought-conception, discursive thinking, rapture, joy, and one-pointedness of mind. The other mental states (present at that time) are associated with the absorption.”

The formulations of our text are similar to those in Dhs. §160 ff., but in the concluding part of the sentences only the respective factors of absorption (*jhānaṅga*) are enumerated, and not all mental factors as in Dhs. The latter appear, however, in the passages on kamma-resultant absorption.

The first absorption has five factors, or components, which are principally characteristic of it: (1) thought-conception (*vitakka*), (2) discursive thinking (*vicāra*), (3) rapture (*pīti*), (4) joy (*sukha*), (5) mental one-pointedness (*citt’ekaggatā*). The

2nd absorption has 3: rapture, joy, mental one-pointedness; the 3rd has 2: joy and mental one-pointedness; the 4th has two; mental one-pointedness and equanimity. This pertains to the fourfold division of absorption, as used in the Suttas. In the five-fold division, used in the Abhidhamma, the factors of the first, third, fourth, and fifth absorptions are identical with those of the first, second, third and fourth absorption respectively, in the fourfold division: the second here still has discursive thinking, but not thought-conception.

In our text, first all classes of karmically wholesome absorption (*kusala-jjhāna*) are treated: (1) those of the fine-material sphere (*rūpa-jjhāna*), according to (a) the 4-fold division, (b) the 5-fold division; (2) those of the immaterial Sphere (*arūpa-jjhāna* or *ārūppa*); (3) the supramundane absorptions (*lokuttara-jjhāna*) in (a) the 4-fold, (b) the 5-fold division. The four immaterial absorptions appear here under the heading of the 4th absorption (4-fold division), since they share with it the same *jhāna*-factors.

Now follow the kamma-resultant (*vipāka*) absorptions of fine-material, immaterial, and supramundane type, and finally the karmically independent (functional; *kiriya*) fine-material and immaterial absorptions of the Arahats.

The treatment has to be assumed proceeding with all divisions and subdivisions given in Dhs. for wholesome (Dhs. §§160–373), kamma-resultant (§§531–585), and functional (§§615–618) absorption.

Catechetical Section.—The absorptions may be karmically wholesome (in worldlings, or at attainment of the supramundane Paths of Stream-entry, etc.); karmically neutral: (a) kamma-resultant as the rebirth-consciousness, subconsciousness, and death-consciousness for beings in the fine-material and immaterial realms of existence, or as the supramundane Fruitions of Stream-entry, etc.), (b) karmically independent (in Arahats).

Supramundane absorption has an unlimited object (i.e. Nibbāna). The first three absorptions have objects not classifiable as limited, developed, or unlimited, because their objects,

the mental after-images (*nimitta*), are of conceptual nature. The fourth absorption, serving as basis for various attainments (immaterial absorptions, supernormal powers, supramundane states, etc.), may have either of these three objects or may be not classifiable by them.

XIII. THE FOUR UNBOUNDED STATES (Appamaññā-Vibhaṅga)

‘Unbounded states’ is an alternative name for the four divine abodes or sublime states (*brahma-vihāra*): loving-kindness, compassion, sympathetic joy, and equanimity (*mettā, karuṇā, muditā, upekkhā*).

The *Sutta-explanation* is introduced by the standard text on the unbounded states as often found in the Suttas, followed by a commentary on it. The four sections of the latter begin with the following sentences:

1. Just as if one will feel loving-kindness at the sight of a dear and agreeable person, so one pervades all beings with loving-kindness.

2. Just as if one will feel compassion at the sight of a miserable, poor person, in the same way one pervades all beings with compassion.

3. Just as if one will feel sympathetic joy at the sight of a dear, agreeable person, in the same way one pervades all beings with sympathetic joy.

4. Just as if one will have equanimity at the sight of a person who is neither agreeable nor disagreeable, so one pervades all beings with equanimity.

The *Abhidhamma-explanation* shows the presence of the four unbounded States in mundane absorption (wholesome, kamma resultant, and functional). Since these four can have only mundane objects, i.e. the conventional concept of a living being, the supramundane absorption, which always has the supramundane object of Nibbāna, is not included here.

The text runs as follows:

“Whenever the monk develops the way for rebirth in the Fine-material (Sphere) and...dwells in the first absorption that is accompanied by Loving-kindness, at such a time there is amity, kindness, kind-heartedness, loving-kindness, the deliverance of the heart. The other mental states (present) are associated with loving-kindness.”

As evident from the continuation of the text, loving-kindness, compassion, and sympathetic Joy will produce only the first 3 absorptions (or the first four of the 5-fold division). The meditation upon the unbounded state of equanimity will produce only the fourth absorption. It may be noted that our text, in dealing with equanimity gives only the 4-fold and not the 5-fold division of absorption, while for the other 3 unbounded states both divisions are given.

Catechetical Section:— Because the objects of these four states are of conceptual nature, they are said to be not classifiable by the terms of the Tetrads of limited objects, etc., past objects, etc., Path objects, etc.—They have only external objects.—loving-kindness (=non-hatred) is a root-cause.—All four are mundane and belong to the fine-material sphere only.

XIV. THE OBSERVANCES OF MORAL TRAINING (Sikkhāpada-Vibhaṅga)

The five observances of Moral Training, also known as the five precepts (*pañca-sīla*), are: Abstention from killing, stealing, sexual misconduct, lying, use of intoxicants.

There is no *Sutta-explanation* in this chapter.

According to the Abhidhamma-explanation, the five observances may be connected with any of the eight classes of wholesome consciousness (Tab. 1–8), the text of which provides the frame for the explanations given here. Within that frame, each of the five observances is defined: (1) as the respective abstention (*virati*) and the other wholesome states associated with it; (2) as volition (*cetanā*) and associated wholesome states; (3) by the whole list of wholesome states constituting the respective class of consciousness.

“What is here the observance of abstaining from killing? whenever, for one who abstains from killing, a state of wholesome consciousness belonging to the sense-sphere has arisen, accompanied by joy and associated with knowledge (and unpremeditated), the refraining from killing at such a time, the abstention (*virati*), restraint, abstaining, non-performance, not doing, not committing...that is called the observance of abstaining from killing. The other mental states are associated with (that) abstention.”

The second method concludes: “...the volition (*cetanā*) occurring at that time, the will, the willing, that is called the observance of abstaining from killing. The other mental states are associated with (that) volition.”

The third method concludes: “...at that time there are sense-impression...non-distraction. That is called the observance of abstaining from killing.”

After permutations with the other 7 classes of wholesome consciousness and with the remaining four observances, the same treatment is repeated differentiating each class of consciousness: (a) as to its quality (low, middle, excellent); (b) as to its predominant factor (intention, energy, consciousness, or investigation); (c) as to both combined.

Finally, the question is put, “Which things constitute ‘training’ (in general)?” (*katame dhammā sikkhā*). In reply, the formulas for all classes of wholesome consciousness, i.e. of the sensuous, fine-material, and immaterial sphere, and the supra-mundane, are briefly indicated. This passage is perhaps intended to show that not only the 5 observances of moral training (*sikkhāpada*), but all 3 kinds of training (*sikkhā*), i.e. in morality, concentration, and wisdom, are expressible in psychological terms by the classes of wholesome consciousness.

Catechetical section. The 5 observances are throughout karmically wholesome, mundane, subject to kamma-results; their objects are limited (i.e. of the sense sphere), external, and present.

XV. THE FOUR DISCRIMINATIONS (Paṭisambhidā-Vibhaṅga)

1. The discrimination of the meaning (*attha-paṭisambhidā*), 2. the discrimination of the law (*dhamma-paṭisambhidā*), 3. the discrimination of language (*nirutti-paṭisambhidā*), 4. the discrimination of sagacity (*paṭibhāna-paṭisambhidā*).

The *Sutta-explanation* gives several sets of explanations for these terms:

(1) *Attha-paṭisambhidā* means *atthe nāṇa*, i.e. knowledge as to the meaning (or results), (2) *dhamma-paṭisambhidā* means *dhamme nāṇa*, i.e. knowledge as to the Law (or causes), (3) Discrimination of language is the knowledge about the expression by language of the former two discriminations, (4) discrimination of sagacity is the knowledge concerning (these) knowledges (*nāṇesu nāṇa*).

(1) = knowledge of the Truth of Suffering, (2) = knowledge of the Truth of Origin; (1) = knowledge of the Truth of Cessation, (2) = knowledge of the Truth of the Path. The explanations of (3) and (4) remain the same here and in the following definitions.

(2) = knowledge of the cause (*hetumhi nāṇa*), (1) = knowledge of the result of the cause (*hetuphala nāṇa*).

(1) = knowledge of things born, originated, produced, etc., (2) = knowledge of the things from which the former have originated.

(1) = knowledge of old age and death (*jarā-maraṇa*), (2) = knowledge of origin of old age and death; (1) = knowledge of the cessation of old age and death, (2) = knowledge of the path leading to their cessation. To be continued with the preceding links of dependent origination up to 'formations.'

(2) obtains if one knows the doctrine the Suttas, mixed prose, etc. (i.e. its wording); (1) obtains if one knows the meaning of it.

In the *Abhidhamma-explanation* all eighty classes of consciousness are briefly enumerated, and in the case of each of

the wholesome and unwholesome classes it is said that the knowledge of the mental phenomena present in them is the discrimination of the law (= cause, i.e. kamma); the knowledge of their kamma-results (*vipāka*) is the discrimination of the meaning (or result); the knowledge of the expressions and concepts by which these are made known, is the discrimination of Language; the knowledge of these knowledges is the discrimination of sagacity. In the case of the kamma-resultant and karmically independent classes of consciousness, the discrimination of the law, being of causal nature, does not apply, and only the other three discriminations are mentioned.

Catechetical Section. The discrimination of language, being concerned with words (or sounds; *sadda*) only, has a limited object; the other three may have limited, developed or immeasurable objects. The discrimination of language has a present object only; the discrimination of meaning may have past, future or present objects, or an object not classifiable (*na vattabba*) in that way (i.e. Nibbāna); the discriminations of law and sagacity may have past, future or present objects. The discrimination of meaning may be either mundane or supramundane; the other three are only mundane. All four are root-causes (=non-delusion) and accompanied by (the other two) root-causes.

XVI. KINDS OF KNOWLEDGE (Ñānavatthu-Vibhaṅga)

This chapter does not divide into a Sutta-explanation, etc., but consists of a Matrix or Schedule and its Exposition.

The Matrix lists numerous kinds of knowledge by way of a single, twofold, up to tenfold classification.

The *single* classification is entirely devoted to statements about the fivefold sense-consciousness (*pañca-viññāna*), i.e. visual consciousness, etc. The first sequence of single descriptive terms is mostly, though not exclusively, derived from the dyads of the Abhidhamma Matrix. Here fivefold sense-consciousness is said to be not a root-cause, conditioned,

mundane, subject to the taints, karmically acquired, not accompanied by thought-conception and discursive thinking; when arisen, it is cognizable by mind-consciousness, etc.

In another sequence of single terms it is said that the five kinds of sense-consciousness are conditioned by sense-bases (organs) and objects that are presently existent but which had arisen earlier; they do not participate in each other's domain, they do not arise without attention, adverting, etc., nor together, nor in immediate succession [because after, e.g., visual consciousness, which is the bare awareness of the visual object, has arisen the other cognitive stages completing the visual perception have to follow, before another, e.g., auditory, type of perception can follow.]

By the fivefold sense-consciousness one does not fully cognize (or recognize; *paṭivijānāti*; Comy: e.g. as wholesome) anything, except as a mere (perceptual) encounter (*abhinipātamatta*); nor does one fully cognize anything immediately after it (i.e. by the mind-element functioning as 'receiving,' *sampaṭicchana*). Neither by the fivefold sense-consciousness nor by the following (states of five-door cognition) does one assume the four postures, perform bodily or vocal kamma, die or be reborn, sleep, awaken or dream (because these functions are performed by mind-door cognition).

The *twofold* classification consists of 35 dyads taken from the Abhidhamma Matrix, and one concluding dyad not contained in the latter. The 35 dyads begin with 'mundane and supramundane knowledge' and end with 'surpassable and not surpassable knowledge.' The additional dyad is: 'knowledge productive of results [or meaning] (*attha-jāpikā paññā*). The commentary says that *attha* has here the fivefold meaning given in the previous chapter, in the explanation of *attha-paṭisambhidā*. For a detailed explanation of this dyad and the other terms, see the exposition in the text and the commentary.

The *threefold* classification.—The first group of three-term classifications concerns knowledge in general, i.e. without qualifying terms (Comy.: *anīyamita*), while in the following groups

the knowledge to be classified by the triads is qualified (*niyamita*) by certain terms. The first group begins with four triads not included in the Abhidhamma Matrix.

Knowledge derived from thinking—from learning—from meditation (*cintāmaya-sutamaya-bhāvanāmaya-paññā*);

Knowledge connected with liberality—with morality—with meditation (*dānamaya-sīlamaya-bhāvanāmaya-paññā*);

Knowledge of higher morality—higher mentality—higher wisdom (*adhisīle-adhicitte-adhipaññāya paññā*);

Proficiency concerning growth—concerning loss—concerning expedients (*āya-apāya-upāya-kosalla*).

Now follow 13 triads taken from the Abhidhamma Matrix, beginning with ‘knowledge about states that are kamma-results—that are subject to kamma-results—that are neither’; ending with ‘knowledge about states with internal objects—external objects—internal and external objects.’

In the following groups of this section, the knowledge to be classified here is itself qualified first by the *vitakka-ttika*, and in a second set of classifications, by the *pīti-ttika*, i.e. (1) knowledge with thought-conception and discursive thinking—without thought-conception, only with discursive thinking—without either; (2) knowledge accompanied by rapture—by joy—by equanimity. The knowledge characterized by each of these six terms, forms the heading of the following classificatory sets, and in each case it is stated which of the other 13 matrix-triads mentioned in the first group apply to these types of knowledge. For instance: “*Of knowledge with thought-conception and discursive thinking, there is such concerned with kamma-resultant states, etc.....*” Here 13 triads are applicable, leaving out the *vitakka-ttika* that forms the heading. Under the heading of the other two terms of this triad only 7 and 12 threefold classifications, respectively, apply.

The *fourfold* classification has 21 tetrads from which the following may be mentioned here:

The knowledge of kamma-ownership—of adaptation to truth—of the supramundane paths—of the supramundane frui-

tions.—The knowledge of the four truths.—The knowledge concerning the sensuous, fine-material and immaterial sphere, and the Unincluded (= supramundane).—The knowledge of Dhamma (obtained by the 6 supramundane paths and fruitions; *dhamme ñāṇa*)—of conformity (between the past, future and present Dhamma; *anvaye ñāṇa*)—of others' minds (*paricce ñāṇa*)—conventional knowledge (*sammutiñāṇa*; i.e. all knowledge excepting the former 3 kinds).—Knowledge of the four Discriminations, the four kinds of progress, the four objects.—Knowledge of old-age and death—of their origin—their cessation—the path to their cessation (to be continued in the same manner with the other links of to dependent origination up to 'formations').

Fivefold classifications: (knowledge of the) fivefold right concentration (*pañcaṅgiko sammā-samādhi*); the fivefold knowledge about right concentration (*pañcañāṇako sammā-samādhi*).

The *sixfold* supernormal knowledge (*abhiññā*).

The *77* (= *seven* by eleven subjects of knowledge concerning Dependent Origination; see Nidāna Saṃyutta, Sutta 34).

The *eightfold* knowledge about the supramundane paths and fruitions.

The knowledge of the *nine* successive meditative attainments (*nava-anupubba-vihāra-samāpattiyo*).

The knowledge of the *ten* powers of the Tathāgata (*dasa Tathāgata-bala*).

In the subsequent Exposition, all classifications given in the Matrix are explained with more or less detail.

XVII. MINOR POINTS (Khuddakavatthu-Vibhaṅga)

This chapter contains, in the Matrix, long lists of mental defilements, i.e. evil qualities, which are explained in the subsequent Exposition. The arrangement is again in groups of single, two,

up to ten terms, with an addition of the eighteen and 108 types of craving, and the 62 wrong views. This chapter is a useful source of reference for its subject. The treatment has however nothing characteristic of the method or terminology of the Abhidhamma. We therefore do not include details here.

XVIII. THE HEART OF THE DOCTRINE (Dhamma-hadaya-Vibhaṅga)

The figurative expression ‘heart’ in the title is obviously meant to signify essence, gist, or summary, as also in later-Buddhist Sanskrit literature, e.g. in the title *Prajñāpāramitā-hadaya*.

It deserves mention that, according to the *Atthasālinī*, the commentary on Dhammasaṅgaṇī; sectarians who did not recognize the Kathāvatthu as canonical replaced it by a treatise called *Mahā-dhammahadaya*. The Theravādin rejects it, saying that the treatise does not contain anything new (Subcommentary: ‘compared with the *Dhammahadaya-Vibhaṅga*’), except some sections with questions (PTS, p.3).

The treatment of the *Dhammahadaya-Vibhaṅga* is based on twelve categories which form here the subject of inquiry by way of questions and answers. The 12 categories are:

Groups of existence (<i>khandha</i> ; Vibh. I)	Nutriments (<i>āhāra</i>)
Sense-bases (<i>āyatana</i> ; Vibh. II)	Sense-impressions (<i>phassa</i>)
Elements (<i>dhātu</i> ; Vibh. III)	Feelings (<i>vedanā</i>)
Truths (<i>sacca</i> ; Vibh. IV)	Perceptions (<i>saññā</i>)
Faculties (<i>indriya</i> ; Vibh. V)	Volitions (<i>cetanā</i>)
Root-causes (<i>hetu</i>)	Consciousness (<i>citta</i>).

The first five categories correspond to the first five chapters of the Vibhaṅga. They are also identical with the first five of those subjects which, in the *Visuddhimagga*, are called the ‘basis of knowledge’ (*paññā-bhūmi*) and are treated in chapters XIV-XVI of that work.

I. In the first section the questions are answered: “How many are the groups of existence ... the kinds of conscious-

ness?” and “Which are the 5 groups ... the 7 kinds of consciousness?”

There are 9 root-causes (*hetu*), i.e. three each of wholesome, unwholesome, and neutral character. Differing from the enumeration as 6, as usual in the Suttas, 7 types of sense-impression, feeling, perception, volition and consciousness are given here, i.e. conditioned by eye, ear, nose, tongue, body mind-element, and mind-consciousness-element (see in Vibh. I the sevenfold classification of the group of feeling).

II. Questions and Answers: “How many, and which, groups of existence, etc., are in the sensuous, fine-material, and immaterial element (= sphere), and in (those states that are) Unincluded (in the three spheres; *apariyāpanna*)?” The latter term refers here only to the eight supramundane paths and fruitions and not to Nibbāna, included in the complete definition of the term.

We exemplify a few answers;

In the sensuous, fine-material, and immaterial sphere, there are only 3 truths, excepting the third (Nibbāna).

In the fine-material sphere, from the physical sense-bases, only eye and ear and their objects exist; accordingly there are only 6 sense-bases, 9 elements, 14 faculties, 3 nutriments; four sense-impressions, feelings, perceptions, volitions, kind of consciousness.

In the fine-material and immaterial sphere, there are only 8 root-causes, omitting ‘hatred.’ Among the faculties of feeling, ‘sadness’ (*domanassa*) is absent.

In the immaterial sphere all material categories are absent. Among the faculties also the faculty ‘I shall come to know the unknown’ (pertaining to the Sotāpanna) is left out. There is only one kind of sense-impression, feeling, perception, and volition, i.e. that conditioned by mind-consciousness (*mano-viññāṇa*), and only one type of consciousness (*citta*), the mind-consciousness-element (*mano-viññāṇa-dhātu*).

The Unincluded (*apariyāpanna*), as the commentary points out, is not an element or a sphere in the spatial sense, nor is it a

place of rebirth, since it refers only to the eight supramundane classes of consciousness. Consequently, all material categories are omitted. From the Truths, only the 3rd and the 4th are present; from the root-causes, only the 6 wholesome and neutral ones. Among 12 faculties present here, all 3 supramundane ones are included (see Vibh. V; 20–22 of the list).

Also in the following sections many instructive facts can be derived from the questions and answers. But within the limited frame of this book, we have to restrict ourselves to a bare mention of the questions answered in them.

III. How many factors of the 12 categories, and which, are included, and not included, in each of the three spheres? How many belong, and do not belong, to the Unincluded?

IV. How many factors of the 12 categories, and which, arise at the rebirth moment (*upapatti-kkhaṇe*) in each of the three spheres? (This section is rich in interesting details.)

V. This section begins with the following four dyads of the Abhidhamma Matrix.

- States belonging to the sense-spheres, and not;
- States belonging to the fine-material sphere, and not;
- States belonging to the immaterial sphere, and not;
- States included (in the 3 spheres), and states Unincluded.

The answers to the questions which these states are, are identical with those in Dhs. §§1280–87.

VI. This section is an dealing with in a field outside the Abhidhamma. It deals mainly with the duration of life of the various classes of deities.

VII. Here the method of treatment based on the 12 categories is resumed, and it is asked: Which of the 5 groups of existence ... penetrated (*pariññeyya*), abandoned (*pahātabba*), developed (*bhāvetabba*), and realized (*sacchikātabba*), and which are not?

VIII. (a) Which of the 5 groups ... 7 types of consciousness have objects (*sārammaṇa*), and which have not (*anārammaṇa*)?

(b) Which of them have objects that, on their part, have objects themselves, and which have not (*sārammaṇṇārammaṇa*)—*anārammaṇa*)?

IX. Which of them are seen (= visible; *diṭṭha*), heard (= audible; *suta*), sensed (by smell, taste, touch; *muta*), cognized (*viññāta*), and which are not?

X. Which of them are karmically wholesome, etc.; are associated with pleasant feeling, etc.; are accompanied by thought-conception and discursive thinking, etc.? (See the respective triads of the Abhidhamma Matrix.)

Which of them are corporeal—uncorporeal; mundane—supramundane?

III

DHĀTU-KATHĀ:

‘DISCUSSION WITH REFERENCE TO THE ELEMENTS’

PRELIMINARY REMARKS

This and the following book, the Puggalapaññatti, are in extent the smallest books of the Abhidhamma Piṭaka. Both, from beginning to end, are written in catechism form.

The Dhātukathā consists of 14 chapters, with some hundreds of questions and answers. Its full title really could be ‘Khandhāyatana-dhātukathā,’ i.e. ‘Discussion with reference to the groups, bases, and elements’ (s. Vibh. I-III), for here all conceivable phenomena are discussed with reference to these three categories, i.e. whether, and in which measure, they are ‘included’ (*saṅgahita*), or ‘not-included,’ in these three aspects; whether they are ‘associated’ (*sampayutta*) therewith, or ‘dissociated’ (*vippayutta*) therefrom.

Now, with this task in view, the whole work has been divided into the following 14 chapters, which, with regard to their subject matter, form three distinct groups:

- i. Inclusion and Non-Inclusion (*saṅgaho asaṅgaho*);
- ii. Included and Unincluded (*saṅgahitena asaṅgahitaṃ*);
- iii. Unincluded and Included (*asaṅgahitena saṅgahitaṃ*);
- iv. Included and Included (*saṅgahitena saṅgahitaṃ*);
- v. Unincluded and Unincluded (*asaṅgahitena asaṅgahitaṃ*);
- vi. Association and Dissociation (*sampayogo vippayogo*);
- vii. Association and Dissociated (*sampayuttena vippayuttaṃ*);
- viii. Dissociated and Associated (*vippayuttena sampayuttaṃ*);

- ix. Associated and Associated (*sampayuttena sampayuttaṃ*);
- x. Dissociated and Dissociated (*vippayuttena vippayuttaṃ*).
- xi. XI. Associated with, and dissociated from, the Included (*saṅgahitena sampayuttaṃ*);
- xii. Included and unincluded in the Associated (*sampayuttena saṅgahitaṃ asaṅgahitaṃ*);
- xiii. Associated with, and Dissociated from, the Unincluded (*asaṅgahitena sampayuttaṃ vippayuttaṃ*);
- xiv. Included and Unincluded in the Dissociated (*vippayuttena saṅgahitaṃ asaṅgahitaṃ*).

Here it should be noted that, in the Abhidhamma, the term ‘associated’ (*sampayutta*) is reserved for mental phenomena only, namely for those combined in a single moment of consciousness. The term cannot be applied to the combination of material phenomena or their relationship to mental processes or factors (see also p. 000).

The aforementioned 14 headings form the first part of the Matrix, or Schedule, with which the Dhātukathā starts. In the second part of it, those phenomena are indicated which are the subject of the inquiry as to their inclusion, etc., in the elements, etc. They consist firstly of 125 phenomena enumerated in the following, and in addition, of all triads and dyads of Abhidhamma Matrix. The 125 phenomena are:

5 Groups of Existence (<i>khandha</i>)	4 Unbounded States (<i>appamaññā</i>)
12 Bases (<i>āyatana</i>)	5 Spiritual Faculties (<i>indriya</i>)
18 Elements (<i>dhātu</i>)	5 Powers (<i>bala</i>)
4 Truths (<i>sacca</i>)	7 Factors of Enlightenment (<i>bojjhaṅga</i>)
22 Faculties (<i>indriya</i>)	8 (Factors of the) Path (<i>magga</i>)
12 (links of the) Dependent Origination (<i>paṭicca-</i> <i>samuppāda</i>)	Sense-impression (<i>phassa</i>)
4 Foundations of Mindfulness (<i>satipaṭṭhāna</i>)	Feeling (<i>vedanā</i>)
4 Great Efforts (<i>sammappadhāna</i>)	Perception (<i>saññā</i>)
4 Roads to Power (<i>iddhipāda</i>)	Volition (<i>cetanā</i>)
4 Absorptions (<i>jhāna</i>)	Consciousness (<i>citta</i>)
	Determination (<i>adhimokkha</i>)
	Attentiveness (<i>manasikāra</i>)

The additional inclusion of the triads and dyads among the subjects of inquiry is indicated in the Matrix by a single sentence: “*Also the whole Dhammasaṅgaṇī (belongs to) the matrix of the Dhātukathā.*”

As will be seen from the following extracts, the respective questions are answered in the text merely by saying how many groups, etc., obtain in the respective case. Where it seemed necessary, the identification of these groups, etc., by name, has been added in brackets by the author. In a number of instances it was not at all easy to find the correct answers to the intricate questions. In fact, the Dhātukathā, the Yamaka, and the catechetical sections of the Vibhaṅga are partly very severe tests for logical and analytical thought, and for the proficiency in using correctly the fundamental doctrinal terms that are the subject-matter of these treatises.

For the study of the following extracts and of the original text, reference to the following table will be helpful. Mental phenomena are printed in italics; all others are material. Only

the mind-object base and the mind-object element may be either mental or material.

Groups	Bases	
1. Corporeality	1. Eye	7. Visual Object
2. Feeling	2. Ear	8. Sound
3. Perception	3. Nose	9. Odour
4. Formations	4. Tongue	10. Taste
5. Consciousness	5. Body	11. Tangible object
	6. Mind-base (consciousness)	12. Mind-object (mental or material)
	Elements	
1. Eye	7. Visual Object	13. Eye-consciousness
2. Ear	8. Sound	14. Ear-consciousness
3. Nose	9. Odour	15. Nose-consciousness
4. Tongue	10. Taste	16. Tongue- consciousness
5. Body	11. Tangible object	17. Body consciousness
6. Mind-element	12. Mind-object- element (mental or material)	18. Mind- consciousness

I. INCLUSION AND NON-INCLUSION

“In how many groups, bases, and elements is the corporeality-group included? In 1 group (i.e. corporeality-group), in 11 bases (i.e. the 10 physical bases and (corporeal) mind-object; cf. Vibh. II), in 2 elements (=bases). In how many groups is it unincluded? It is unincluded in four (mental) groups, unincluded in 1 base (mind-base) and unincluded in 7 elements (i.e. the 6 kinds of consciousness, and mind-element).”

“In how many groups, bases and elements is the feeling-group included? It is included in 1 group (i.e. feeling-group), included in 1 base (i.e. mind-object), and included in 1 element (i.e. mind-object).”

The answers for the perception and formation-groups are analogous with the above.

“In how many groups, bases and elements is the consciousness-group included? It is included in 1 group (i.e. consciousness-

group), included in 1 base (i.e. mind-base), and included in 7 elements (i.e. the 6 kinds of consciousness and mind-element)."

Thereafter, the same question is repeated with regard to the dyads 'corporeality and feeling', 'corporeality and perception', 'corporeality and formations', 'corporeality and consciousness', the triads 'corporeality, feeling, perception', etc.; the tetrads 'corporeality, feeling, perception, formations', etc.; the pentad 'corporeality, feeling, perception, formations, consciousness', i.e. the five groups.

Then the question is asked with regard to each of the 12 bases, then with regard to the dyads formed by the eye-base in turn with each of the remaining bases, etc. In exactly the same way, are treated the 18 elements, similarly the four Truths (s. Vibh. IV), the absorptions (i.b. XII), the four unbounded states (i.b. XIII), the 5 spiritual faculties (i.b. V), the 5 spiritual powers (the same), the 7 factors of enlightenment (i.b. X), etc., etc.

In the following a few specimens of answers to these questions are selected:—

"The mind-object-base (dhammāyatana) is included in four groups (1-4; 5, i.e. consciousness, cannot be object), included in 1 base (mind-object), and included in 1 element (do.).—The truth of suffering is included in all the 5 groups, 12 bases, and 18 elements—The vitality-faculty is included in 2 groups (corporeality and formations group, namely, as physical and mental vitality), in 1 base (mind-object) and in 1 element (do.).—The kammically wholesome and unwholesome phenomena are included in four groups (2-5), in 1 base (mind-base), and in 1 element (mind-consciousness).—The jhāna factors (s. Vibh. XII) are included in 2 groups (joy in the feeling-group, the other components in the formations group), in 1 base (mind-object), and in 1 element (do.)."

II. INCLUDED AND UNINCLUDED

"Those phenomena which together with the eye-base are included in the same group—hence all the corporeal phenomena—but which are not included in the same base and element (namely, eye-base and eye-element), in how many groups, bases, and

elements are they unincluded? They are unincluded in the four groups (i.e. mental groups), unincluded in 2 bases (i.e. eye- and mind-base), and unincluded in 8 elements (i.e. eye-element, 6 kinds of consciousness, and mind-element)."

The question is in the same way repeated and answered with regard to each of the remaining 9 corporeal bases and elements.

"Those phenomena which together with the eye-consciousness-element are included in the same group (i.e. the consciousness group)—hence the mind-element, and all the consciousness-elements except eye consciousness—and included in the same base (namely, the mind-base) but which are not included in the same element (namely, eye-consciousness-element), those phenomena are unincluded in four groups (1-4), unincluded in 11 bases (i.e. 10 corporeal bases, and mind-object), and unincluded in 12 elements (i.e. eye-consciousness, ten corporeal elements, and mind-object)." Etc., etc.

VI. ASSOCIATION AND DISSOCIATION

"With how many groups, bases and elements is the corporeality-group associated? With none. From how many is it dissociated? From four (mental) groups, 1 base (mind-base), 7 elements, (6 kinds of consciousness and mind-element); from 1 base and 1 element (mind-object) it is sometimes dissociated (i.e. if the mind-object is a mental phenomenon, or Nibbāna; s. Vibh. II)."

"The feeling-group, just as the perception- and formations-groups, is associated with 3 groups (i.e. the remaining 3 mental groups), 1 base (mind-base), 7 elements (6 consciousness-elements and mind-element); with 1 base and 1 element (mind-object) it is sometimes associated (i.e. if the mind-object is a mental phenomenon). From how many groups, bases, and elements is it dissociated? From 1 group (corporeality), 10 bases, and 10 elements (the corporeal ones); from 1 base and 1 element (mind-object) it is sometimes dissociated (if the mind-object is a corporeal phenomenon, or Nibbāna)."

XI. ASSOCIATED WITH, AND DISSOCIATED FROM, THE INCLUDED

This chapter begins thus:—

“Those phenomena (mental formations) which together with the Origination-Truth (i.e. craving; cf. Yam, V & Vibh. IV) are included¹ in the same group (i.e. here the Formations-group), included in the same base (mind-object), and included in the same element (mind-object), with how many groups, bases, and elements are they associated?—They are associated with 3 groups (feeling, perception, consciousness), with 1 base (mind-base), with 7 elements (6 consciousness-elements and mind-element); with 1 group (formations), 1 base, and 1 element (mind-object) they are sometimes associated (namely, in case the mind-object consists in feeling or perception). From how many groups, bases, and elements are they dissociated?—They are dissociated from 1 group (corporeality group), 10 (physical) bases and elements; from 1 base and 1 element (mind-object) they are sometimes dissociated (namely in case the mind-object is a corporeal phenomenon, or Nibbāna).”

XIV. INCLUDED AND UNINCLUDED IN THE DISSOCIATED

Those phenomena which are dissociated from the corporeality-group, in how many groups, etc., are they included? In four groups, 2 bases, 8 elements.—In how many groups, etc., are they unincluded? In 1 group, 10 bases, 10 elements.

Those phenomena which are dissociated from karmically wholesome or unwholesome phenomena (i.e. karmically neutral phenomena), in how many groups, etc., are they included? Excluding the Uncreated (asaṅkhata=Nibbāna) from the groups, they are included in (all) 5 groups, 12 bases, 18 elements.—In how many are they unincluded—In none.

Those phenomena which are dissociated from mundane phenomena (i.e. the supramundane four paths and four fruitions), in how many groups, etc., are they included? In four groups, 2 bases, 2 elements—In how many groups, etc., are they unincluded? In 1 group, 10 bases, 16 elements.

1. Read *saṅgahita* for *asaṅgahita* of the PTS's edition

IV

PUGGALA-PAÑÑATI

‘DESCRIPTION OF INDIVIDUALS’

PREMINARY REMARKS

This smallest of the seven Abhidhamma books appears to be somewhat out of place in the Abhidhamma Piṭaka, as is shown even by its title ‘Description of Individuals.’ For it is one of the main characteristics of the Abhidhamma that it does not employ conventional concepts like ‘individual’ (*puggala*), etc., but deals only with ultimates, or realities in the ‘highest sense’ (*paramattha-dhamma*), i.e. the mental and material phenomena, and their classifications into groups (*khandha*), bases, elements, etc. This treatise, however, in accordance with its subject-matter, is written in the conventional language as used in the Sutta Piṭaka. In fact, most of its contents has literal parallels in the Aṅguttara Nikāya and the Saṅgīti Sutta of the Dīgha Nikāya.

The treatise is introduced by a Matrix and its first part is suggestive of a formal reason for the inclusion of this book in the Abhidhamma Piṭaka. The Matrix begins with enumerating six kinds of ‘descriptions’ (*paññatti*): the description of Groups (*khandha-paññatti*), of Bases, of Elements, of Truths, of Faculties, and finally, of Individuals (*Puggalapaññatti*). The first five fall certainly within the scope of the Abhidhamma, and may well have been the original reason for ascribing this treatise to the Abhidhamma Piṭaka. These five items, however, appear only in the Matrix, which adds only their respective divisions into corporeality-group, etc. There is no detailed treatment of them in the main body of the book. As a reason for that omission, the commentary mentions that the subject-matter of these

five ‘descriptions’ had already been dealt with, in full detail, in the respective chapters of the Vibhaṅga.

The Matrix now proceeds to give the headings for the ‘description of individuals.’ That description divides into 10 chapters, of which the first deals with single individuals, the second with pairs, the third with groups of three, and so forth, up to a tenfold classification. These ten chapters contain 142 groupings of individuals with 386 single individuals, which, however, partly overlap. The detailed exposition that follows after the Matrix has the same divisions. It contains not merely brief definitions of the various human types, but also some fairly long descriptions, and a number of beautiful and elaborate similes. Apart from ethical classifications of individuals, a great number of important specifically doctrinal terms concerning human types are explained here, and among them also some of relatively rare occurrence.

Therefore this little work makes a handy book of reference that will prove very useful in Buddhist studies.

(1, 9) “Which person is a worldling (*puthujjana*)? *One who has not yet abandoned the 3 fetters* (of self-illusion, scepticism, and trust in rules and rituals), *and also is not yet on the way to abandoning these things, such a person is called a worldling.*”

(1,10) “Which is the person who ‘attains two ends simultaneously’ (*samasāsī*)? *It is one in whom the end of the taints (āsava) and the end of life take place at the same time.*”

(1, 20) “Which is the person who ‘can halt a world-destruction’ (*thitakappī*)? *It is a person who is on the way to realizing the fruition of stream-entry. If, then, it is the time for the conflagration of the world-system (kappa), the world-system will not be consumed by fire until that person has realized the fruition of stream-entry. Also all persons who have attained to (one of the other) paths are such who can halt a world-destruction.*”

The fruition of stream-entry, etc., follows immediately after the stage called the path of stream-entry, etc., which lasts for only one moment of consciousness.

(1, 28) “Which person is a Fully Enlightened One (*sammā-sambuddha*)? Whoever, in things previously not heard of, by himself fully understands the truths, and therein becomes all-knowing, and gains mastery in the (ten) powers of a Buddha, such a person is called a Fully Enlightened One.”

(1, 29) Which person is a Silent Buddha (*paccekabuddha*)? Whoever, in things not previously heard of, by himself fully understands the truths but does not become all-knowing, nor gain mastery in the (10) powers of a Buddha, such a person is called a Silent Buddha.”

(1, 30) “Which is the person who is twice-liberated (*ubhatobhāga-vimutta*)? –It is one who , in his own person, has attained to the eight liberations (=absorptions), and through wise penetration his taints (*āsava*) have come to extinction.”

(1, 31) “Which is the person who is liberated by wisdom (*paññā-vimutta*)? –It is one who has not attained, in his own person, to the eight liberations, but through wise penetration his taints have come to extinction.”

(III, 17) “Three teachers: –

There is one teacher who proclaims as true and real a self in this visible existence, and he proclaims as true and real a self in future life.

There is one teacher who proclaims as true and real a self in this visible existence, but he does not proclaim as true and real a self in future life.

There is one teacher who neither proclaims as true and real a self in this visible existence, nor does he proclaim as true and real a self in future life.

The first should be understood as one who teaches eternalism (sassata-vādo); the second, as one who teaches annihilationism (ucchedavādo); the third teacher who neither proclaims as true and real a self in this visible existence, nor in future life, he is the Fully Enlightened One.”

V
KATHĀVATTHU
'POINTS OF CONTROVERSY'

PRELIMINARY REMARKS

This book is ascribed to the Elder Moggaliputta-tissa, who according to tradition compiled it as a polemical treatise against the schismatic monk-groups, or schools, existing in the 3rd century B.C., and recited it at the Third Council, at Pāṭaliputta, the present Patna, convened by King Asoka in about 246 B.C.,

This is, in short, what the Commentary to the work tells us about the rather confused, and in no way yet settled, history of those schools:—One hundred years after the passing away of the Buddha, the so-called Vajjiputtaka monks proposed laxer rules of the Order, and founded the Mahāsaṅghika school from which, in the 2nd century after the Buddha's death five other schools sprang up, making six schools in all. From the original school of Buddhism, which—by reason of its having been rehearsed by 500 Theras, or Elders, immediately after the Buddha's death—was called the Theravāda, there seceded 11 schools—the most important amongst them being the Sarvāstivāda (Pāli: Sabbatthivāda) school—making twelve in all. Thus, in the 2nd century after Buddha, i.e. the 3rd century B.C. we find altogether 18 different schools, 17 of which were considered schismatic by the Theravādins, the Theravāda alone being orthodox.

Mahāsaṅghikas			
Ekabbohārikas	Gokulikas	Paṇṇatti-vādins	Bāhulikas
Theravādins		Cetiya-vādins	
Mahimsāsakas		Vajji-puttakas	
Sabbatthivādins	Dhammaguttikas	Dhammuttariyas	Bhadrayānikas
Kassapikas		Channāgarikas	Sammitiyas
Sankrantikas			
Suttavādins			

According to the ancient chronicles of Ceylon, the Mahāvamsa and Dīpavamsa, however, the Vajjiputtakas were not the founders of the Mahāsaṅghika school, but were wicked monks who had been excommunicated from the Community of monks; and the Mahāsaṅghikas, or ‘Adherents of the Great assembly’, had (in conformity with the northern tradition of Vasumitra and Bhavya) arisen independently of the Vajjiputtakas, which again are figuring as off-shoots of the Theravāda. According to the southern tradition, again, the Mahāsaṅghikas altered and falsified the Sutta and Vinaya, and invented a number of Suttas, which they gave out as the Word of the Buddha.

The Commentary further says that, since King Asoka showed great regard for Buddhism and the Buddhist monks, many teachers and adherents of other faiths sought admission to the Order, or stealthily donned the yellow robe, whilst at the same time still continuing their former religious views and practices, such as fire-worship and sun-worship, and the like. After many vain attempts to settle the troubled state of the Buddhist monkhood, and fix the exact Word of the Buddha, King Asoka finally convened the Council at Pāṭaliputta, where the whole Canon was rehearsed, and the present work of Moggaliputtatissa, the leader of the Council, incorporated in the Abhidhamma Piṭaka.

The Kathāvatthu (edited by the Pali Text Society in 2 vols. of altogether 628 pp.) contains 219 controversies, divided into twenty three chapters. There is no distinct plan in the grouping of these controversies, neither with regard to the subject-matter nor with regard to the different schools. The whole seems rather to have grown gradually so that already for this reason one would hesitate to ascribe the entire work to one single author. But the fact that most of the heretical opinions are ascribed to schools that came to life several centuries later, I consider a positive proof that Moggaliputta-tissa could not have been the only author of the work.

In the text itself no mention is made of the names of the different schools to which the manifold theories and speculations are assigned; this is supplied by the Commentary. A great deal of those speculations relate, indeed, to very minor matters, and are often merely one-sided, or misleading, statements; and nearly all of them can be traced back to wrong or inaccurate understanding, or to the indiscriminate use of technical terms or of utterances occurring in the Canon. I give here a chronologically arranged list of the schismatic schools, to which the Commentary (5th cent. A.D.) ascribes the opinions treated in this work. Of those schools, really only the first eight belong to the above-mentioned heretical schools existing at Asoka's time, and of them, again, three are mentioned only once, and one twice. The figures refer to the numbers of the discussions.

4th cent. B.C.	{	Vajjiputtakas 12
		Mahiṃsāsakas (Mahiṃs.) 21 55 59 82 98 106 161 181 192 197
		Mahāsaṅghikas (Mahās.) 98-103 105 107-09 112 116-19 135 144 145 149 155-56 184 201 204
		Gokulikas 18
		Sabbatthivādins (Sabb.) 2 6 7 19 113
		Sammitiyas (Samm.) 1-5 19 26 28 29 66 75 80 82-84 98 106 141 142 154 161 162 182
3rd cent. B.C.	{	Bhadrayānikas 19
		Kassapikas 8
		Hetuvādins (Het.) 148 150-51 153 157 168-69 192 194 219
		Uttarāpathakas (Uttar.) 34-37 39 40 45 47 58 59 74 87 88 90- 91 113 120-21 123 126-27 129-30 132 137-38 159- 60 175 178-80 185 189 191 193 199 205-06 209-II 213 216 219
		Andhakas (Andh.) 9 10 17 19-24 26 28 29 32 33 41-44 46 48- 54 58 60-63 70-74 78-81 85 88 89 96 97 111 114-15 131 139-42 154 162-65 179-80 182 186 190 195- 96 202 203 205-08 215 217 218
		Pubba-seliyas (Pubb.) 11-16 55 56 75-77 83 84 86 93-95 110 122 128 133-34 136 143 158 183 187-88 198 214
		Apara seliyas (Apar.) 11 128 158 214
		Rājagirikas (Rāj.) 64-69 125 152 166-67
		Siddhatthikas (Siddh.) 64-69 166-67
		Vetulyakas 170-74 176 177 215

The method applied in the discussions is in most cases a purely logical one, as in Yamaka, *Nettipakaraṇa*, and *Peṭakopadesa*. As our space is limited, and, besides, the general inquirer into Buddhism is not so much concerned with the mere method but rather with the doctrine itself, I shall give here only a rough idea of the logical treatment of the first and most important dialogue, comprising 69 pages in the PTS edition. Of all the remaining 218 dialogues, I shall give only the substance.

CHAPTER I

1. *Is there, in the absolute sense, any personality (puggala) to be found? Puggala is here explained by attan (self, ego, personal entity), satta (being), and jīva (vital principle, soul, etc.), all terms which in Buddhism have validity only in a relative sense, namely, as figures of speech in popular and conventional language (vohāra), but not in the absolute sense (cf. Intr.). Amongst the schismatic schools, the Vajjiputtakas and Sammitiyas advocated some sort of personality-belief. This first controversy starts with 8 refutations.*

The first refutation, of which I shall quote merely the beginning consists of: a 5 fold affirmative presentation (*anuloma*), a four fold rebuttal (*patikamma*), a 5 fold refutation (*niggaha*), a four fold application (*upanayana*), a four fold conclusion (*niggamana*).

(The 5 fold affirmative presentation):

(1) Ther.: *'Can there be found any personality in the real, absolute sense?'*

Heretic: *'Yes.'*¹

²*Amantā*—This word is found only in Kathāvatthu and Yamaka.

(2) Ther.: *'Can the personality be found in the real, absolute sense, in the same way that a real, absolute fact is found?'*

Her.: *'No, that cannot be said.'*

(3) Ther.: *'Admit your refutation: If the personality can be found in the real and absolute sense, then you should also say that the personality can be found in the real, absolute sense, in the same way that a real absolute fact is found (like any mental or bodily phenomenon). —(4) That which you here declare is wrong, namely, that we should say the first thing, but should not say the second thing. —(5) If the second thing cannot be said, then also the first thing should not be said. Thus, you are wrong in affirming the first thing, whilst denying the second thing.'*

1.

2.

(The four fold rebuttal)

Heretic: *'Can the personality not be found in the real, absolute sense?'*

Ther.: *'No, it cannot.'*

Her.: *'Is it then undiscoverable, just in the same sense that a real, absolute fact is discoverable?'*

Ther.: *'No, that could not be said.'*

Her.: *'Admit the rebuttal: if the personality cannot be found in the real, absolute sense, then you should also say that it is undiscoverable, just in the same way that a real, absolute fact is discoverable, etc., etc.'*

In the second refutation, the heretic first puts forward a 5 fold negative presentation (*paccanīka*): *'Is personality not to be found in the real, absolute sense?'* to which the Ther. Replies that it is not. The rest is analogous to the first refutation. In the third refutation, the matter is presented with regard to locality: *'Is the personality everywhere found in the sense of a real, absolute fact?'*; in the fourth refutation, with regard to time: *'Is personality always found, etc.?''*; in the fifth refutation, with regard to the object: *'Is personality found in everything (i.e. 5 groups of existence, etc.)?'* In the sixth, seventh, and eighth refutations, the matter is presented in a negative form with regard to locality, time, and object.

Thereafter follows an inquiry, in which personality is compared with the realities, i.e. the 5 groups of existence, etc. (s. Vibh. I-III), first in a direct way, then by way of analogy, of identity, then with regard to relativity and absoluteness, to conditionality and unconditionality, eternity and temporariness, externality and internality, then by clearing the meaning of the terms, then by inquiring into personality with regard to rebirth: *'Does the personality transmigrate from this to the next world?'* etc.; then with regard to dependency: *'Is personality dependent upon corporeality? Upon feeling? ... Could five personalities be dependent upon the five groups of existence?'* etc. Further: *'Does personality undergo rebirth in each moment of consciousness? ...Is*

personality in the next moment the same, or another?... (Her.:) Is it not the personality who sees with the eye? ... Does not the Buddha with his divine eye perceive visible objects, and also personalities? ... (Ther.): Are the visible things the personality? ... Is the personality something seen?' ... (Her.): 'Does there not exist the doer of wholesome and unwholesome actions? Or the experiencer of their karmic effects? Or the Enjoyer of Nibbāna? Or the Person possessed of magical power? ... Do there not exist father mother, brother, sister, merchants, holy men, etc., etc.?' ... (Ther.): 'Is feeling one thing, and the Experiencer of the feeling another?' ... (Her.): 'Did not the Buddha say in Anguttara I: 'There is one Person born in the world, who works for the good ... of heavenly beings and men?'' etc. The Ther. quotes the unambiguous and conclusive passage from MN 22: 'If, O monks, there was to be found the Self (*attā*), then there also would be found that which belongs to the Self, etc.' further from Puggalapaññatti III, 17 (see p. 00) that there are 3 teachers to be found in the world: the one who teaches an imperishable, eternal Self ('eternalist'); the one who teaches a temporary, perishable Self ('annihilationist'); and the one who teaches neither (the Buddha). In conclusion, we may add the passage from DN 9: 'All these terms (personality, I, self, etc.) are mere popular designations and expressions, mere conventional terms of speech, mere popular notions ...'

2. *Can an arahat fall away from arahatship?* According to the Comy., the Samm., Vajjiputtakas, Sabb., and some Mahās believed so, by reason of such texts, as: 'There are, O Monks, four things which bring ruin to a 'temporarily emancipated' monk.' By this term really not an arahat is meant, but one who from time to time reaches the jhānas (s. Pug. I). The Ther., in reply, says that in such a case the 3 other kinds of holy disciples would also be liable to fall away from their attainments, and all would thus become 'worldlings' again; and that there is no single instance in the texts where such a thing is reported of any monk (Cf. §84).

3. *Can the holy life (brahmacariya) be found amongst heavenly beings?* The Samm.—not distinguishing between *brahma-cariya*

as a name for the ‘monastic life’ and *brahma-cariya* as a name for the four stages of ‘Holiness’—rebuke the Ther. for holding that, while there is no monastic life among the heavenly beings, there could nevertheless be the living of a Holy Life.

4. *Does one lose the mental corruptions only piece by piece?*

The Samm. Believed that the Sotāpanna, by insight into the Truth of Suffering and its Origin, loses only a portion of the 1st 3 fetters and the corruptions involved; and that, by insight into the extinction of suffering, he again loses a portion of the 2nd and 3rd fetters and the corruptions involved; and that, by insight into the 8-fold path, he again loses a portion of the 3rd fetter and the corruptions involved. If this be so, the Ther. objects, one should come to the conclusion that only one portion of that person is a Sotāpanna, another portion not, etc. The Samm. support their belief by Dhṛ 239, while the Ther. quotes Sn 231 and another text as his support.

5. *Can one as a ‘Worldling’ be free from sensuous greed and ill-will?* The Samm. believed that by entering (through Jhāna) the fine-material sphere (*rūpāvacara*) one becomes free from those mental impurities. The heretic, as his last resource, quotes AN 6:54, where it is said of 6 ancient teachers, still ‘Worldlings’, that they were free from sensuous desires (which is not to be taken there in the absolute sense), and reborn in the Brahmā-heaven (belonging to the *rūpa*-sphere).

6. *Does everything exist (sabbam atthi)?* The adherents of Sabbatthi-vāda.: Sansk.: Sarvāstivāda: (s. Takakusu, JPTS 1905, 67 f), believe that all the past, present, and future bodily and mental phenomena of existence, are to be considered as existing. According to the Ther., however, only the phenomena at this present moment actually exist; the past ones have existed but exist no more; and the future ones will exist but do not exist as yet.

7. This discussion is supplementary to the foregoing.

8. *Is it true that certain things of the past and future do exist, others not?* The Kassapikas, an off-shoot of the Sabb., believed that the past partly survives in the present, and that those future

things which are inevitably determined are to be considered as existing.

9. Are all phenomena ‘foundations of mindfulness’ (*satipaṭṭhāna*)?¹—The Andh.² held this view, basing it on *Satipaṭṭhāna Saṃyutta*, where it is said: ‘I will show you, O monks, the arising and passing away of the foundations of mindfulness...’ (SN 47:42). Though all phenomena may form *objects* of mindfulness, they cannot be said to be identical with the meditative practice of *satipaṭṭhāna* or with the mental factor ‘mindfulness,’ nor are all beings possessed of mindfulness.

10. *Do the past, present, and future phenomena, in a certain way, exist; and in a certain way, not? This view was held by the Andh. (Cf. 6–8).*

CHAPTER II

11. *May the Arahat still have seminal discharge?* The Pubb. and Apar. believed so, and considered it to be the result of eating and drinking, etc.

12–14. *May the Arahat still possess ignorance (aññāṇa)—possess doubt (kankhā),—be excelled by others?* The Pubb. made these misleading statements, by reason of the fact that the Arahat may still be ignorant, doubtful and excelled by others in knowledge, with regard to names of men, trees, etc. But the Arahat is absolutely free from delusive ignorance (*avijjā*), and sceptical doubt (*vicikicchā*).

15. *Is speech uttered during the jhānas (s. Vibh. XII)?*—This wrong conception of the Pubb. is due to the misunderstanding of the term *vacī-sankhāra*, or ‘verbal functions’ (i.e. within the mind), by which the two constituents of the 1st jhāna,

1. i.e., Contemplation of body, feelings, mind, mind-object. See *Satipaṭṭhāna Sutta*, DN 22 and MN 10.

2. The Andhakas, comprising Pubba- and Aparā-seliyas, Rājagirikas, and Siddhatthikas, were still in existence at Buddhaghosa’s time, i.e., the 5th cent. A.D.

vitakka and *vicāra*, i.e. ‘thought-conception’ and ‘discursive thinking,’ are explained in the texts. (Cf. 93).

16. *May a man by merely repeating the word ‘dukkha’ (suffering, misery) induce the four stages of holiness, as the Pubb. believed?*

17. *May a state of consciousness last a whole day?* The Andh. believed that in the World of the Arūpa-devas (immaterial heavenly beings) it may last even for a whole lifetime, whilst, according to the orthodox teaching, it lasts but for an inconceivably tiny fraction of time.

18. *Are all formations (saṅkhāra) in every respect like ‘red-hot coals’ (kukkūḷa)?* The Gokulikas (*kukkūḷikas*, according to the northern tradition), are basing this view of theirs on such statements as: ‘All is on fire, O Monks...,’ and: ‘All formations are miserable...’ According to the orthodox teaching, there do exist also temporary worldly, as well as supra-mundane, states of happiness, and bliss.—About the difference between the Truth of Suffering (*dukkha-sacca*) and suffering as a feeling (*dukkha-vedanā*) see 169 and Yam. V.

19. *Is there such a thing as a gradual realisation of the four stages of holiness?* This view, which is similar to 4, was held by the Andh., Sah., Samm., and Bhadrāyānikas.

20. *Is there such a thing as ‘supramundane’ (lokuttara) communicating, or conversing (vohāra), of a Buddha?* The Andh. believed so. Cf. MN 117, where there is spoken of ‘supramundane right speech (*vācā*),’ and the other supramundane constituents of the Holy Eightfold Path. Correctly speaking, only mind connected with the stages of holiness, and Nirvana, are supramundane. (Cf. 106).

21. *Are there two kinds of ‘cessation’ (nirodha)?* The Mahiṃs. and Andh. believed that there are, namely a ‘cessation through reflection’ (*patisaṅkhā-nirodha*) and a ‘cessation without reflection’ (*apatisaṅkhā-nirodha*). The former is the deliberately effected final cessation, i.e. Nibbāna; the second is the natural momentary cessation of conditioned phenomena. Both appear as

‘uncreated elements’ (*asāṅkhata-dhammā*) in the Sarvastivādins’ list of dharmas.

CHAPTER III

22–23. *Are the 10 powers of a Buddha (s. B. Dict.: bala) also shared by his disciples? Is his power of knowing things according to reality, as possible or impossible (i.e. the 1st of the 10 powers), to be considered as something ‘holy’ (ariya)?* Both these views were held by the Andh.

24. *Is it the greedy mind that is being emancipated?* The Andh. believed that only after reaching Arahātship, the mind will gradually become free from greed, etc.

25. *Is liberation a gradual process of becoming free?* This problem is based on the fact that through the jhānas (s. Vibh. XII) the mind becomes partially liberated, and is fully liberated by the gradual process of the four paths of holiness.

26. *Is in the ‘eighth man’ (i.e. one who just enters the 8th, or lowest, stage of holiness, the Path of the Sotapan) the fetter of Views already extinguished?* The Andh. and Samm. think so, whilst the orthodox teaching is that, at the very moment of entering the path, this fetter is in the process of becoming extinguished, but is not extinguished as yet. (Cf. 27 and 102).

27. *Does the ‘eighth man’ not yet possess the faculties (indriya) of faith, etc.?* The Andh. believed that at his entering the Path, he has not yet acquired, but is only in the process of acquiring, these powers, whilst they do not deny him simple Faith, etc. (Cf. 26, 102 and 192).

28–29. *May the fleshly eye, if based on mental phenomena, turn into the Divine Eye (dibba-cakkhu)?* The Andh. and Samm. believed so.

30. *Is the Divine Eye identical with the Insight into the working of Kamma?* This opinion arose, according to the Comm., from a superficial understanding of the well-known passage (MN 119, etc.): ‘With the Divine Eye, purified, superhuman, he sees beings vanish and reappear.....sees how beings are born

according to their deeds.’ According to the orthodox teaching, there is no need of the Divine Eye for understanding the working of Kamma.

31. *Do the heavenly beings possess moral restraint (saṃvara)?* Some believed that all the Devas above the heaven of the ‘Thirty Three’ possess restraint, as they no more commit the 5 immoral actions, as killing, stealing, etc. (Cf. Vibh. XIV).

32. *Do the ‘beings without perception’ (asaññā-satta; the Unconscious Beings) possess still perception (saññā)?* The Andh. affirm that there is no rebirth without mind, and that therefore even those beings should have consciousness, at least at the moment of rebirth and death.

33. *Is it really wrong to say that there is still consciousness in the ‘sphere of neither-perception-nor-non-perception’ (n’eva-saññā-nāsaññāyatana)?* The Andh. deny that there is.

CHAPTER IV

34. *May a layman be an Arahat?* The Uttar. held this belief, basing it on the fact that Yasa and others had attained Arahatship whilst still living amidst the pleasures of household life. According to the orthodox teaching, a layman after reaching Arahatship will not continue to live the household life.

35. *May one become an Arahat at the moment of rebirth?* The Uttar. believed so, apparently through the misunderstanding of certain terms used in connection with the Anāgāmin (s. Pugg. 41) reaching Nibbāna in the Rūpa-world (as *opapātika*, or as *upahacca-parinibbāyin*, distorted into *uppajja* ‘having been born,’ etc.)

36. *Is every thing pertaining to an Arahat ‘unaffected by worldly influxes’ (an-āsava= holy)?* The Uttar. are said to have held this view.

37. *Is the Arahat still in possession of all the four Fruitions (of the four paths of holiness)?* The Uttar. believed that the once attained fruitions are still retained after reaching Arahatship.

38. *Are the 6 kinds of Equanimity (i.e. with regard to the 6 sense-objects), at one and the same moment possessed by the Arahāt?* Such a thing is impossible according to the orthodox teaching, as little as the simultaneous arising of the corresponding 6 kinds of consciousness.

39. *Does one become a Buddha by mere Bodhi?* The Uttar. said so, not distinguishing between Bodhi as a name for knowledge, or Insight, into the four paths of holiness, and bodhi as a name for the 'Omniscience' of a Buddha.

40. *Is he, who possesses the 32 Marks of a Great Man, a Bodhisatta (i.e. a candidate for Buddhahood)?* The Uttar. believed so, through misunderstanding the statement in Dīgha 30 that to one, possessed of those 32 marks, two careers lie open: that of a Universal King of Righteousness, or that of a Buddha.

41. *Had the Bodhisatta entered the right path, and realized the holy path, already under the discipline of Kassapa Buddha?* The Andh. believed so.

42. Similar to 37.

43. *Does Arahātship really consist in the overcoming of all the ten fetters (saññojana; c. Dhs. III.)?* This was a misleading statement of the Andh., because by entering the Arahāt-Path only the remaining 5 fetters are overcome, the first five having already been overcome.

CHAPTER V

44. *Is the knowledge of Emancipation identical with Emancipation?* The Andh. made this incorrect statement, not distinguishing between the four kinds of knowledge of emancipation, namely: 1. insight-knowledge (*vipassanā-ñāṇa*), 2. path-knowledge, 3. fruition-knowledge, 4. retrospective-knowledge. Only the 3rd is identical with emancipation.

45. *Does the sekha (the 'learner'; i.e. one who has reached one of the stages of holiness, except the last, the fruition of Arahātship) possess the knowledge of the asekha (the 'non-learning' i.e., the learned one, the arahāt)?* The Uttar. affirmed

that Sotāpannas, like Ānanda, could understand the Asekha-state of Buddha and others, and that, therefore, they should have realized that knowledge themselves.

46. *Does he who has induced the jhāna through earth-kasiṇa (gazing on a portion of earth), possess (at that time) an illusory knowledge?* The Andh. affirm so, as the mental image (*nimitta*) seen during jhāna is no longer the original earth.

47. *Does the 'not yet assured one' (a-niyato) possess the knowledge required for the path of assurance (niyāma; a name for the four stages of holiness)?* The Uttar. affirmed so.

48. *Does all knowledge constitute analytical knowledge (Paṭisambhidā; s. Vibh. XV)?* The Andh. made this misleading statement, not taking into account the conventional knowledge, which, of course, is not analytical knowledge.

49. *Is it wrong to say that conventional knowledge (sammutiñāṇa) has only the truth, and nothing else, as its object?* Thus was the statement of the Andh., who did not distinguish here between the 'conventional', and the 'absolute' (*paramattha*) truth. (Cf. Introd.)

50. *Has Insight into the mind of others nothing but consciousness as its object?* The Andh. made this statement, not considering that also the mental concomitants, as feeling, perception, volition, greed, hatred, etc., belong to its objects.

51. *Is knowledge of the (whole) future possible?* The Andh. believed so.

52. *Is knowledge of the (entire) present (simultaneously) possible?* The Andh. and others upheld that view, which they supported by the statement: 'When all phenomena are perceived as impermanent, also the insight itself, as a phenomenon, is perceived as impermanent.' In reality, however, in one moment of consciousness only one single present object can be known; all the other objects belong to the past, or future.

53. *Can the disciple (sāvaka) have knowledge of the Path-attainment of others?* The Andh. believed so. (Cf. 45)

CHAPTER VI

54. *Is 'assurance' attained through the four Paths, or Stages of Holiness, something Uncreated (asaṅkhata, i.e. without beginning and end)?* The Andh. believed so.

55. *Is the 'dependent origination' (paṭicca-samuppāda; s. App.) something Uncreated, and Eternal (asaṅkhata)?* The Pubb. and Mahiṃs. held this belief, basing it on SN 15:20, 'Whether Buddhas appear in the world, or not, it remains a firm, immutable fact, a fixed Law, that on Birth depend Decay and Death, etc.' (Cf. 56).

56. *Are the Four Noble Truths (s. Vihh. IV) something Uncreated, or Eternal (asaṅkhata)?* This was a belief of the Pubb., based on Sacca-Saṃyutta: 'Four things, O Monks, are persisting, permanent, eternal, immutable: the Truth of Suffering,.. its origin.., its extinction,.. the path leading to its extinction.' Thus, they really meant the mere abstract truth, or law, which, however, cannot exist as something apart from the phenomenal objects underlying. (Cf. 55, 149).

57–59. *Are the 'Sphere of Unbounded Space', (ākāśānāṇ-cayatana)—the attainment called 'Suspension of Consciousness' (nirodhasamāpatti)—and 'Space', something Uncreated (asaṅkhata)?* The 2nd view was held by the Andh. and Uttar.; the 3rd one, by the Uttar. and Mahiṃs.

Among later Schools, the 2nd and 3rd view were held by the Mahayānistic Vijñānavāda; the 3rd one, by Sarvastivāda.

60–63. *Are space, the four elements, the five sense-organs, and bodily action, something visible?* The Andh. believed so. According to the orthodox teaching, however, only colours and light constitute the objects of visual consciousness. (Cf. Vibh. II).

CHAPTER VII

64. *Is it impossible to group certain things together with other things?* Such was the idea of the Rāj. and Siddh., who considered it useless to classify material qualities under one generic concept, as one cannot group material things together by means of ideas.

65. *Are there no mental states, which are associated (sampayutta) with other mental states?* Such the Rāj. and Siddh. believed, who said that mental states, e.g., feeling, perception, etc., do not penetrate (*anupaviṭṭha*) each other, such as oil pervades the sesamum-seed.

66. *Is there no such thing that we may call 'mental' (cetasika), or 'mental concomitant'?*—This negative view was held by the Rāj. and Siddh., who said that we could neither get 'mentals' from mind, nor 'contactals' from sense-contact, etc., which however, is denied by the Ther.

67. *Is alms-giving (dāna) merely a mental state?* The Rāj. and Siddh. believed so.

68. *Does the karmical merit (of alms-giving) grow along with the enjoying of the gift?* Thus the Rāj., Siddh. and Samm. believed, through carelessly interpreting such passages, as AN 4:60: 'Day by day the merit is ever growing, etc.,' and AN 4:51: 'When the monk is enjoying the robes. etc., then accrues to the giver an infinite stream of merit, etc.'

69. *Can alms, which are given here, be enjoyed by beings elsewhere (e.g., by the ghosts of the departed, the Petas)?* This is what the Rāj. and Siddh. believed, whilst, according to the orthodox teaching, the mind of the Petas might be favourably influenced, but the material food cannot be enjoyed by them.

70–71. *Is the earth a Kamma-result (vipāka)? Is old age and death a Kamma-result?* That is what the Andh. believed. (Cf. 118–19).

72. *Do the mental states connected with the four Paths (maggā) of holiness, produce no kamma-result (vipāka; s. Dhs. I, C)?* The Andh. believed so, whilst, according to the orthodox teaching, there is a positive karmic effect of the four paths, namely, the four Fruitions (*phala*) of the paths.

73. *Does one kamma-result produce another kamma-result (vipāka)?* By reason that the four mental groups of existence are mutually dependent (*añña-mañña-paccaya*), the Andh. came to that conclusion. (See 167).

CHAPTER VIII

74. *Are there really 6 places of existence?* According to the Andh. and Uttar., the *asuras* (demons) form a 6th plane, whilst, according to the Ther., they belong partly to the *yakkhas* (ghosts), partly to the *Devas* (heavenly beings), the 3 other planes being hell, the animal kingdom, and the world of men.

75. *Is there an interim stage between two rebirths?* The Pubb. and Samm. believed so.

76. *Does kāma-dhātu* (lit. 'sensuous element') *merely mean the 5 kāma-guṇas, or sensuous objects?* The Pubb. believed so, whereas the orthodox teaching is that the word *kāma-dhātu* signifies the entire sensuous world, and thus includes all the elements of sensuous existence whatever.

77. *Does kāma signify the 'bases' of sense-consciousness (āyatana; s.Vibh. II)?* The Pubb. held this view. But, according to the orthodox teaching, *kāma*, in the strict sense, signifies the sensual Desire. (Cf. AN 6:63).

78–79. *Does the term rūpa-dhātu* (lit. 'form-element,' or 'material element') *merely signify the material things (rūpino dhammā = corporeality group; s. Dhs. II) and arūpa-dhātu, the immaterial things?* Thus the Andh. believed, whereas in reality *rupa-* and *arūpa-dhatu* are names for the *rūpa-* and *arūpa-bhava*, i.e. existence in the sphere of pure form, and the formless existence.

80. *Does a being in the rūpa-world possess all the 6 senses?* The Andh. and Samm. believed so, whilst the Ther. teaches that it possesses only the organs of seeing, hearing, and of mind. (Cf., however, 183).

81. *Is there still matter in the immaterial-sphere (arūpa)?* The Andh. believed that there still exists refined matter in that sphere.

82. *Is the mere physical action, which accompanies a karmically wholesome consciousness, also karmically wholesome (kusala)?* This was a belief of the Mahiṃs. and Samm. According to the orthodox teaching, however, it is volition

(*cetanā*)—expressed through body, voice, or mind—which constitutes wholesome, or unwholesome kamma, but mere physical action does not. (Cf. 98, 103, 106, 197).

83. *Is there no such thing as physical vitality (rūpa-jīvit' indriya)?* The Pubb. and Samm. believed so, whereas the Ther. teaches that there exist both, a 'physical', and a 'psychical' vitality.

84. *May an Arahāt through former bad kamma fall away from Arahātship?* The Pubb. and Samm. believed that this will happen, if he in a former birth has calumniated another Arahāt. (Cf. 2).

CHAPTER IX

85. *Do the 10 fetters of existence (s. Puggala 41, 50, and Dhs. III.) vanish through merely perceiving the blessing (of being liberated from them)?* Thus the Andh. believed, whilst, according to the orthodox teaching, the contemplation of all phenomena as impermanent, miserable, and without Ego, is absolutely necessary for the overcoming of the fetters.

86. *Is the thinking on Nibbāna a mental fetter?* Thus the Pubb. believed.

87. *Should corporeality be termed sārammaṇa? Sārammaṇa really means 'having objects', and, therefore, refers to the mind, whilst the Uttar. thought that this term meant 'conditioned', confounding it with sappaccaya.*

88. *Are the 7 evil Inclinations, or biases (anusaya), without corresponding mental objects?* The Andh. and certain of the Uttar. thought that they are latent faculties and, therefore, not connected with mind. (Cf. 108, 139). (About the 7 *anusaya* s. Yamaka VII.)

89. *May Insight-knowledge be without the corresponding mental object?* The Andh. thought that the Arahāt's insight may be sometimes without object, e.g., at the time when his visual consciousness is active. Thus, they did not distinguish between potential, and actual existence.

90–91. *Is consciousness of a past, or future object, really without object?* The Uttar. believed so, as past and future objects have no actual knowledge.

92. *Is every state of consciousness accompanied by Thought-conception (vitakka)?* Thus the Uttar. believed. However, in all the hhānas, except the first, consciousness is without *vitakka*.

93. *Is sound only the manifestation (vipphāra) of thought conception (vitakka), at the time of thought-conception and discursive thinking (vicāra)?* This erroneous belief of the Pubb. is based on the statement in MN 44 that *vitakka* and *vicāra* result in speech, and that they are verbal functions (*vacī-sankhāra*), i.e. within the mind. (Cf. 15).

94. *Does speech not always coincide with consciousness?* The Pubb. say that such is the case, e.g., whilst making a mistake in speaking, and thus saying things which one did not intend to say. According to the Ther., however, such unintentional happening does not constitute verbal kamma. (Cf. 82).

95. *Does bodily action (kāya-kamma) not always coincide with mind?* The Pubb. think so. (Cf. 82).

96. *Does one really possess past and future attainments?* The Andh. say so, not making a distinction between actual (present), and potential possession.

CHAPTER X

97. *Is it true that 5 operative groups of existence (khandha) arise, before those groups which are seeking rebirth, have come to an end?* This was a view of the Andh.

98. *Is, whilst following the 8 fold path, one's corporeality included in that path?* The Mahiṃs., Samm. and Mahās., think that right speech, action, and livelihood, are merely physical.

99. *Can there exist Path-development (magga-bhāvanā) whilst enjoying the 5 fold sense-consciousness?* Thus the Mahās. believed. Path-consciousness, however, has Nibbāna as its object, and is mind-consciousness, hence has nothing to do with sense-consciousness.

100–101. *May the 5 kinds of sense-consciousness (seeing, hearing, etc.) be karmically wholesome (kusala), or unwholesome (akusala)? Are they accompanied by ideation?* Thus the Mahās. believed. However, only mind-consciousness may be karmically wholesome, or unwholesome, and accompanied by ideation, whilst sense-consciousness is karmically neutral (*avyākata*; s. Dhs., table).

102. *Is one who develops the 8-fold path, (in the very moment where he realizes a stage of holiness) practising two kinds of morality (mundane and supramundane)?* Thus the Mahās. believed. (Cf. 26).

103. *Is morality (right speech, bodily action, and livelihood) sometimes not mental (a-cetasika)?* Thus the Mahās. believed.

104. *Is morality not in conformity with mind?* Cf. 103, 106.

105. *Does morality grow by merely undertaking it?* The Mahās. believed that it grows independently of mind.

106. *Does mere physical Intimation (viññatti) by body or voice constitute morality (sīla)?* The Mahims. and Samm. believed that mere physical Intimation constituted productive kamma, or action, which latter, however, according to the Ther., is an expression of volition (*cetanā*) and mind, and not merely physical. (Cf. 82, 103, 104, 197).

107. *May non-intimation (of a moral purpose) be immoral?* (This apparently means: May there exist immorality without being manifested by body, or voice)? This was a view of the Mahās., who thought that immorality could grow independently of mind, and that evil acts could be dictated by others.

CHAPTER XI

108. *Are the seven inclinations, or biases (anusaya), karmically neutral (avyākata; s. Dhs. I.C.)?* The Mahās. believed wrongly that the evil inclinations were karmically neutral, without root-conditions (greed, hatred, delusion), and independent of mind, hence mere latent, and not actual, conditions. (Cf. 88).

109. *Is it wrong to characterise somebody as 'freed from ignorance' (i.e. through holiness), or as 'possessed of knowledge,' even during a state of consciousness unaccompanied by knowledge (e.g., during sense-consciousness)?* The Mahās. believed so, not distinguishing between latent (potential), and actual knowledge. (Cf. 110).

110. *May insight-knowledge be unaccompanied by consciousness?* The Pubb. say, since sense-consciousness of an Arahat is unaccompanied by his insight-knowledge, that therefore knowledge is independent of sense-consciousness. (Cf. 16).

111. *Does insight into the Truth of Suffering result from the words: 'This is Suffering!'*? Thus the Andh. believed. (Cf. 16).

112. *May one endowed with magical power, live on for a world-period (kappa)?* This erroneous view of the Mahās. is based on the wrong understanding of the word *kappa* (Skr. *kalpa*= Greek *aion*, i.e. time, period, life-period, world-period) in the famous passage of the Mahā-parinibbāna-Sutta, where it has not the usual meaning of 'world-period', but of 'life-time'! Magical power, says the Com., may only prevent an untimely death.

113. *Is the continuity of consciousness (citta-santati) that which constitutes concentration (samādhi)?* The Sabb. and Uttar. had been misled to this statement by the misunderstood passage in Aṅguttara: 'to spend 7 days and nights in the enjoyment of absolute happiness'. According to the Ther., concentration consists in 'one-pointedness of mind', i.e. in having the mind directed to one single object, which is a necessary (element in every moment of consciousness.

114–15. *Is the lawfulness of the phenomena (dhamma-ṭṭhitatā) itself conditioned (nippanna)? Is impermanency itself conditioned (just as the impermanent phenomena are)?* These views were held by the Audh. (Cf., however, 55, 56).

CHAPTER XII

116. *Do mere restraint and non-restraint constitute productive, i.e. wholesome and unwholesome, action (kamma)?* Thus the Mahās. believed. (Cf. 82).

117. *Does all kamma (action) produce kamma-results (vipāka)?* Thus the Mahās. believed. The Ther., however, quotes AN. 6:63 ‘It is volition (*cetanā*) which I call kamma,’ and says that only wholesome and unwholesome volitions produce Kamma-results, but not neutral volition (*avyākata-cetanā*).

It may, however, be suggested here that the text quoted means only to say that, basically, all kamma is volition, but not that all volition is kamma.

118–119. *Are the voice and the physical sense-organs the results of former kamma?* Thus the Mahās. believed, whereas the term ‘kamma-result’ (*vipāka*) really applies to mental states only. (Cf. 70-71).

120. *Will those Sotāpannas called ‘returners for seven times at most’ (sattakkhattu-parama), become assured of Nibbāna only at the end of that period?* Thus the Uttar. believed. Cf. Puggala-paññatti 37.

121. This problem is analogous to the previous one, but refers here to those Sotāpannas called *kolan-kola* (‘passers from clan to clan’), and *eka-bījī* (‘budding up only once more’).

122. *May a ‘possessor of insight’ (diṭṭhi-sampanna; i.e. a Sotāpanna) be still liable to commit deliberate murder?* Thus the Pubb. inferred from the fact that such a person is not yet free from anger.

123. *Is a ‘possessor of insight’ excluded from ‘Bad Ways’ (duggati)?* This was a misleading statement of the Uttar., who did not distinguish between the ‘bad ways of rebirth’ (animal kingdom, hell, etc.), and the ‘bad ways of desire, etc.’ The above person is excluded only from the former.

124. *Is it wrong to say that a Sotāpanna in his seventh rebirth is excluded from ‘bad ways’?* Cf. 123.

CHAPTER XIII

125. *Must one who is destined for 'age-long' punishment, endure it for one complete world-age (kappa)?* In holding this view, the Rāj. did not take into account that he should have to die and be reborn just at the start of a new world-period. According to the Com., 'kappa' in the text quoted by the Rāj. is to be understood in the sense of 'normal lifetime' of an inhabitant of hell. (Cf. 112).

126. *May a being, who is enduring 'age-long' suffering in hell, not conceive any karmically wholesome consciousness (kusala-citta)?* Thus the Uttar. believed, whilst the Ther. thinks that he still could perform certain kinds of wholesome kamma.

127. *May an abettor of a cardinal crime (matricide, parricide, etc.) enter the certainty of rightness (sammatta-niyāma; cf. 205)?* He may have abetted in one of two ways: by a definite plan, or by instigation in a general way. According to the Ther., only in the latter case may he enter the certainty of rightness, whilst the Uttar. think that he may do so in either case.

128. *Has one who is 'assured' (of an attainment; niyata) actually entered the state of certainty (niyāma)?* This was maintained by the Pubb. and Apar. But, in fact, only he who has actually gained one of the four Paths (Stream-entry, etc.) or has committed one of the cardinal crimes, can be said to have entered the certainty in results of rightness (*sammatta-niyāma*) or of wrongness (*micchatta-niyāma*) respectively. The statement found in the texts that the Bodhisatta is 'assured' of his destiny to become a Buddha, should be understood as a conventional way of expression (*vohāra-vasena*), and not in the strict sense of the term.

129–30. *Is during the overcoming of the 5 mental hindrances (nīvaraṇa), or of the 10 fetters (saññojana; s. Dhs. III), one still possessed of these?* Thus the Uttar. maintained, since for one, already freed from these things, there would no longer exist the task of overcoming them.

131. *Is it true that during the jhānas (s. Vibh. XII) one is enjoying (assādeti) them, and that the desire (nikanti) for jhāna has jhāna as its object?* Thus the Andh. believed. The often recurring expression ‘*tad-assādeti*’, ‘he enjoys it’ (i.e. by way of wrong attachment), as well as the expression: ‘*nikanti*’, ‘desire’, refer both to the time *after* rising from the jhāna.

132. *Can there be greed for something unpleasant?* The Uttar. believed so, relying on MN 38: ‘Whatever feeling he experiences, agreeable, disagreeable, or neutral, he delights in it, etc.’

133-34. *Is Craving for mind-objects (dhamma-taṇhā) karmically neutral (avyākata; s. Dhs. I.C.)? And is it no cause of suffering?* The Pubb. believed so, taking possibly dhamma in the sense of the Buddha’s Teaching.

CHAPTER XIV

135. *Can an unwholesome root-condition (akusala-mūla; greed, hate, delusion) arise immediately after a wholesome root-condition (kusala-mūla: non-greed, non-hate, non-delusion), and vice versa?* The Mahās. had such erroneous belief. Karmically wholesome or unwholesome root-conditions, however, appear, within a cognitive process, only at the stage of impulsion (*javana*) which is preceded and followed by other thought-moments. Therefore, thought-moments with wholesome and unwholesome root-conditions cannot follow each other immediately, but appear in different serial processes of cognition (*citta-vīthi*), each of which has to start anew with the phase of advertence (*āvajjana*).

136. *Do all the 6 sense-organs arise simultaneously to the embryo, at the moment of conception, in the mother’s womb?* Thus the Pubb. believed.

137. *Can one sense-consciousness (e.g., eye-consciousness) be immediately followed by another sense-consciousness (e.g., ear-consciousness)?* The Uttar. believed so, by reason of the apparently immediate succession of various sense-impressions, e.g., at theatrical performances. Here too it holds good that a

different type of sense-consciousness requires a different cognitive series, starting with advertence.

138. *Is the corporeality of Holy Ones (ariya-rūpa) derived from the four primary elements (mahābhūtānaṃ upādāya), and is it wholesome?* Thus the Uttar. believed, wrongly identifying that unusual term of theirs (*ariya-rūpa*) with the Holy One's Right Speech and Right Action, and these, again wrongly, with bodily and verbal expression. (Cf. 106).

139. *Are the evil bias (anusaya) of sensual greed, and its manifestation, two different things?* Such was the belief of the Andh., who held that the term '*anusaya*' designated merely a latent quality. (Cf. 88, 108, 140).

140. *Is the manifestation (of evil Biases) uncombined with mind, or consciousness (citta-vippavutta)?* Thus the Andh. believed. (Cf. 139 etc.)

141. *Is craving for form (rūpa-rāga) something inherent, and included in, the form-world (rūpa-dhātu)?* Thus the Andh. and Samm. concluded from the fact that sensual craving exists in the Sensuous World. (Cf. 164).

142. *Are wrong views called avyākata (lit. 'undeclared')?* The Andh. and Samm. made this ambiguous statement, not distinguishing between the 2 meanings of *avyākata*: 1. as 'unexplained' by the Buddha (i.e. speculations whether the world is eternal, or not, etc.), 2. as 'karmically neutral' (s. Dhs. IC, and III). Wrong views are always karmically unwholesome (*akusala*; s. Dhs. I,B).

143. *May wrong Views be found in the 'unincluded sphere' (apariyāpanna)?* This is a view of the Pubb., who seem to take the term 'unincluded' in the sense of 'supra-sensual' (*rūpa-* and *arūpa-*sphere), whilst, according to the Abhidhamma, it means the supramundane consciousness of the holy disciples, being unrelated to mundane thought. The Ther. says that during the jhānas, the 'worldling' is free from sensual desires, but that he is not free from wrong views.

CHAPTER XV

144. *Does each factor in the formula of 'dependent origination' (s. App.) represent only one kind of condition (paccaya)?* The Mahās. believed that, if one phenomenon is, e.g., the condition of another by way of being its root-condition (*hetu-paccaya*: greed, hate, etc.), it could not also be its condition by way of object (*ārammaṇa-paccaya*), or of contiguity (*anantara-paccaya*), etc. (Cf. 145).

145. *Is it wrong to say: 'On the kamma-formations (sankhāra) depends ignorance (avijjā),' just as one says: 'On ignorance depend the kamma-formations?'*—The Mahās. think so, whilst according to the Ther., not only on ignorance depend the kamma-formations; but also on the kamma-formations depends ignorance, namely, by way of co-existence (*saha-jāta-paccaya*), mutuality (*añña-mañña-paccaya*), association (*sampayutta-paccava*), etc. (Cf. 144).

146. *Is time (addhan) something produced (parinipphanna)?* Those who held that erroneous view (no ascription is given in the Com.), obviously did not consider that time is a mere concept. Only the five khandhas, i.e. the corporeal and mental phenomena, occurring in the three periods of time, can be said to be 'produced'.

147. *Are all the moments of time conditioned?* Similar to the foregoing.

148. *Are the biases (āsava) themselves free from biases (anāsava)?* That seemingly contradictory view was held by the Het., who misinterpreted the term *anāsava* as signifying 'unaccompanied by (other) biases', while the correct meaning of the term is 'free from biases', and 'not forming an object for biases'. It refers only to the 8 supramundane types of consciousness and to Nibbāna. All other phenomena are *sāsava*, i.e. subject to biases and objects of them.

149. *Are decay and death of the supramundane phenomena (of the holy disciples) themselves also supramundane (lokuttara)?* This was a view of the Mahās., who did not understand that

decay and death are not actually existing physical, or mental phenomena, but mere qualities of things, and therefore neither mundane, nor supramundane. (Cf. 56).

150–51. *Is the attainment of 'suspension of consciousness' (nirodha-samāpatti) supramundane (lokuttara), or mundane (lokiya)?* The Het. believed the former, whereas the Ther. teaches that it is neither.

152. *May one die during the 'suspension of consciousness'?* That is what the Rāj. believed, contrarily to the Ther. teaching.

153. *Does the 'suspension of consciousness' lead to rebirth among Unconscious Beings (asañña-satta)?* This was an erroneous statement of the Het. According to the Ther., however, only the attainment of the 4th absorption may, under certain conditions, lead to such rebirth. Those, however, who have reached 'suspension of consciousness', are either Anāgāmins or Arahats. The former are reborn only once, in the Pure Abodes (*suddhāvāsā*), and the latter are not reborn at all.

154. *Are kamma and kamma-accumulation (kammūpacaya) two different things?* This was an erroneous view of the Andh. and Samm., who believed that kamma-accumulation is working independently of mind, and that it is 'karmically neutral' (*avyākata*; s. Dhs. I.C.).

CHAPTER XVI

155–56. *May one be able to master—or to assist (morally)—another man's mind?* The Mahās. held this belief. (Cf. 157).

157. *May one be able to cause in another man's mind happiness to arise?* So the Het. believed, but, correctly speaking, the arising of happiness is, in the last instance, dependent on various conditions in the other man himself.

158. *May we pay attention to several things simultaneously?* The Pubb. and Apar. made such statement, not distinguishing between (1) attention directed to one single object of consciousness (*ārammaṇa*) at a time, and (2) attention directed to

inferential statements (*naya*), e.g. ‘all things are impermanent’. Thus, only to one single object of consciousness, belonging to the past, or future, can we pay attention at a time.

159–60. *Is corporeality (rūpa) called one of the hetus? Is it accompanied by hetus?* The former was a misleading statement of the Uttar., using *hetu*,—which generally designates only one kind of the 24 conditions (*paccaya*), namely root-condition: greed, hate, etc.,—here in the sense of the general term *paccaya*, i.e. condition. On the 24 conditions s. Patthāna.

161. *May corporeality be karmically wholesome, or unwholesome* (s. Dhs. I)? The Mahims. and Samm. believed that the mere physical intimation by body and voice (which, of course, belong both to the corporeality-group), may constitute karmically wholesome, or unwholesome, action by body and speech. (Cf. 82, 118, 119).

162. *Is corporeality a kamma-result (vipāka)?* Thus the Andh. and Samm. believed. (Cf. 70, 71, ii8, ii9).

163. *Does corporeality belong also to the form-sphere (rūpāvacara) and formless-sphere (arūpāvacara)?* Thus the Andh. believed.

164. *Is greed for forms (rūpa-rāga), and for the formless (arūpa-rāga), also included in the form-world, and the formless-world (rūpa- and arūpa-dhātu)?* Thus the Andh. believed. (Cf. 141).

CHAPTER XVII

165. *Does an Arahat accumulate karmical merit (puñña)?* The Andh. believed so, since the Arahat may be seen performing such acts as distributing gifts to the Order, worshipping, etc. According to the Ther., however, all actions done by an Arahat are karmically neutral (s. Dhs. I, (C, and table).

166. *May the Arahat meet no untimely death?* Thus the Rāj. and Siddh. wrongly believed, saying that the Arahat must, before he dies, first reap the fruits of all his former deeds.

167. *Is everything caused by kamma* (former actions)? Thus the Rāj. and Siddh. believed—If this be so, then also our present

wholesome and unwholesome actions should be the result (*vipāka*) of former actions, which again should be the effects of still former actions, and thus *ad infinitum*, so that really one effect always causes another effect (s. Dhs. I.C.) (Cf. 73).

168. *Is the term 'Dukkha' confined to the 6 fold sense-experience only?* So the Het. believed, not distinguishing between dukkha as actual 'painful feeling', and dukkha as the 'liability, or exposedness, of everything whatever (even joyful feeling) to pain, or to the creating of pain', through the law of impermanency. (Cf. Vibh. IV, Summary; further 169).

169. *Are, excepting the Holy Path, really all the other things, or 'formations' (saṅkhāra), dukkha?* This was an indiscriminating statement of the Het., who took dukkha merely in the sense of actual (instead of potential) painful feeling (cf. 168). If this be so, then the Origin of Suffering i.e. craving), should itself be Suffering, so that in that case there would be only 3 Truths of Suffering, (Cf. 18, 168; further Vibh. IV, Summary.)

170. *Is it wrong to say that the Sangha (Holy Brotherhood) accepts gifts?* This was a view (still held at Buddhaghosa's time) by those 'Vetulyakas (=Vaitulyas) known as Mahā-suññatāvādins (teachers of the Great Emptiness)', who took the term 'Sangha', in the highest sense, to mean the four holy paths (*magga*), and their respective fruitions (*phala*).

According to my opinion, Vaitulya is a distortion of Vaipulya, and the Vaipulya Sūtras of the Mahāyāna refer to the above-mentioned heretics, whose ideas, too, appear to be perfectly Mahāyānistic. (Cf. also 189).

171–74. *Is it wrong to say that the Sangha (by its pure life) sanctifies an alms-gift? That it eats, drinks, etc.? That a gift to it, brings great reward? That a gift to the Buddha, brings great reward?* The advocates of these beliefs are the same as in 170, (Cf. 176–77).

175. *May a gift be sanctified only by the giver, not by the receiver?* Thus the Uttar. believed, saying that if a gift were sanctified by the receiver, then the one, i.e. the giver, would sow, and another, the receiver, would reap the fruits thereof.

CHAPTER XVIII

176–77. *Is it wrong to say that the Buddha lived in the world of men? That he himself preached the Law?* According to the Com., the Vetulyakas (s. 170–74) believed that the Buddha really lived in the Tusita Heaven, the ‘Heaven of Bliss’, whilst at the same time sending forth a specially created human form to preach the Law to the world. The parallelism with Christ’s incarnation is striking.

178. *Did the Buddha feel no compassion?* The Uttar. believed so, taking compassion as a form of attachment, from which latter, indeed, the Buddha was free.

179. *Is it true that (even) the excreta of the Buddha excelled all other things in fragrance?* So the Andh. and Uttar. believed, out of blind affection for the Buddha.

180. *May really the four Fruitions of Holiness (i.e. of Sotāpatti, etc.; s. Dhs. table) be realized by one single Holy Path?* The Andh. and Uttar. believed that the Buddha had realized all the Fruitions by one single path, the Path of Arahatsip.

181. *Does one pass from one Jhāna immediately over to the next jhāna?* The Mahiṃs. believed so, not admitting an intermediary stage of ‘neighbourhood-concentration’ (*upacāra-samādhi*) between one jhāna, and the next.

182. *Is that which in the five-jhāna-division is called the 2nd jhāna, merely an intervening stage between the 1st and 2nd jhāna (s. Vibh. XII)?* The Samm. and certain Andh. held that view.

183. *Can one hear sounds in the jhāna?* Thus the Pubb. believed through misinterpreting the passage in Aṅguttara: ‘Sound is a thorn to the 1st jhāna.’ According to the Ther., there is no 5 fold sense-activity during jhāna.

184. *Are the visible objects really seen with the eye?* The Mahās. believed that the eye-sensitivity (*pasāda-cakkhu*)—a mere physical organ—is that which sees. According to the Ther., however, the latter is only the instrument, or base (*āyatana*), for seeing (s. Vibh. II), and that which sees is, correctly speaking, visual consciousness (*cakkhu-viññāṇa*).

CHAPTER XIX

185. *Can we really overcome mental corruptions (kilesa), past, present, and future?* Certain Uttar. made such statement. In the strict sense of the word, however, there is no possibility of overcoming corruptions—as they are passing mental phenomena, and the so-called past and future ones are without actual existence—but, through realizing the holy paths, the arising of corruptions in the future will be prevented.

186. *Is the 'Void' (suññatā) included in the group of mental formations (saṅkhāra-kkhandha; s. Vibh. 1)?* The Andh. made such indiscriminating statement, as by the Buddha the 'saṅkhāras' are called void (i.e. of an ego). They did not consider that *saṅkhāra* here was used for all formations whatever, and moreover, that 'Void was also a name for Nibbāna.

187. *Are the Fruitions of Holy Life uncreated (asaṅkhata)?* The Pubb. made this misleading statement, using the term *asaṅkhata* wrongly in the sense of not produced by the four conditions: kamma, mind, nutriment, temperature. *Asaṅkhata*, or the 'Uncreated' applies exclusively to Nibbāna, whilst all other things, even the four holy paths and their fruitions, are created, conditioned (*saṅkhata*).

188. *Is the 'acquisition' (patti) of anything, itself 'uncreated' (asaṅkhata)?* The Pubb. held that the act of acquiring any material or immaterial thing is in itself uncreated, i.e. unconditioned. (Cf. 187).

It may be mentioned here that 'acquisition' (Pāli: *patti* = Skr.: *prapti*) appears in the Dharma-lists of the Sarvastivadins and the Vijñānavādins under the heading of *citta-viprayukta-dharma*, but not among the *asaṅskṛta-dharma*.

189. *Is 'suchness' (tathatā), i.e. the fixed nature of all things, something 'uncreated'?* Some of the Uttar. held the belief: 'For all things, such as corporeality, etc., there exists what is called 'such-ness', i.e. their fixed nature (*bhāva*). Since this is not included in the created (or conditioned) things (*saṅkhata*), such as corporeality, etc., it is uncreated.' (Comy.).

Tathatā appears, in fact, as an *asaṃskṛta-dharma* in the Dharma-list of the Vijñānavādins (Yogacāra).

190. *Is the element of Nibbāna 'kusala'?* Thus the Andh. maintained, using the term *kusala* (= karmically wholesome) wrongly in the general sense of 'faultless' or 'pure'. (Cf. 208).

191. *May the worldling (puthujjana) possess an absolutely fixed destiny (accanta-niyāmatā)?* Some of the Uttar. made that assertion, relying on AN 4:5 (explained in Puggalapaññatti 291): 'Once immersed, he remains immersed'. According to Ther., even committers of the five grave crimes (*ānantarika*) or those who hold 'wrong views of fixed destiny' (*niyata-micchādīṭṭhika*) are 'fixed in their destiny' (e.g. as to their incapacity of Path attainment) only for the limited efficacy of that evil kamma, but not beyond it.

One is reminded here of the Mahāyānist term *icchāntika*, referring to a type of people who, in Mahāyāna, are often made the subject of arguments whether they can attain Buddhahood or are for ever excluded from it; the Mahāyāna schools are divided on that issue. Should perhaps that doctrine, and even the very *icchāntika*, be traceable to the aforementioned heretical view of the Utt. about an *accanta-niyata-puggala*, a person of absolutely fixed destiny?

192. *Are there no such spiritual faculties (indriya; s. Vibh. V), as faith, energy, etc., which are mundane (lokiya), i.e. possessed by the Worldling?* The Mahims. and Het. made such assertion, drawing wrongly a distinction between faith (*saddhā*), etc. as mundane, and the faculty of faith (*saddh'indriya*), etc., as supramundane.

CHAPTER XX

193. *Is even unintentional killing of father, and mother, etc., a 'crime leading to immediate rebirth in hell' (ānantarika)?* Thus the Uttar. believed. (Cf. 8z, 106).

194. *Does the worldling (putthujjana) possess no real knowledge (ñāṇa)?* Thus the Het. assert, not distinguishing between the

mundane (*lokiya*) knowledge of the worldling, and the supramundane (*lokuttara*) knowledge connected with the four stages of holiness.

195. *Are there really no guards or executioners in hell?* The Andh. say so, but their opponent reasons thus: 'If on earth such persons are found, why not also in hell?'

196. *Are there animals found amongst the Devas?* Thus the Andh. believed, mentioning as example Erāvana, who, however, according to their opponent, was a Deva having assumed the shape of an elephant.

197. *Is the noble eightfold path (s. Vibh. ii) only fivefold?* The Mahims. believed that right Speech, bodily Action and Livelihood, are merely physical, not mental states as the other 5 steps of the path. (Cf. 82, 98, 103, 106).

198. *Are the twelve kinds of knowledge concerning the four Noble Truths, supramundane (lokuttara), i.e. connected with the four stages of holiness?* The Pubb. held this erroneous view.

The 12 kinds of knowledge, or insight, are: 1. This is Suffering, 2. This must be penetrated, 3. This is penetrated;— 4. This is the Origin of Suffering, 5. This must be overcome, 6. This is overcome;— 7. This is the Extinction, 8. This must be realized, 9. This is realized;— 10. This is the Path leading to the extinction of suffering, 11 This must be developed 12. This is developed. (Cf. Dhammacakkappavattana-sutta, Mahā-Vagga).

CHAPTER XXI

199. *Was the Buddha's doctrine actually been reformed? And can it be reformed again?* That such be the case, was wrongly advocated by the Uttar. However, there can be no reform of the Truths proclaimed by the Buddha.

200. *Has the worldling really access (in one and the same moment) to the phenomena of the three spheres (the sense-, form-, and formless- sphere)?* The authors of this somewhat unintelligible assertion are not mentioned. According to the

Com., everybody may, at one and the same moment, experience only the mental phenomena actually existing at that moment.

201. *Can Arahatsip be attained, though certain fetters have not yet been cast off?* Thus the Mahās. maintained, by reason of the fact that the Arahats, lacking the omniscience of a Buddha, may still possess ignorance (*aññāṇa*) and doubt (*kankhā*), in minor matters. (Cf. 12-14).

202. *Do the Buddhas or their disciples possess the magical power of will (to transform everything)?* This view was wrongly held by the Andh.

203. *Is there any difference in grade between the Buddhas (as some Andh. maintain)?* According to the Ther., however, the Buddhas may differ only in unessential things.

204. *Are there Buddhas living in all the four quarters of the world?* This was a theory of the Mahās., which resembles very much the teaching in the Mahāyāna Sūtra ‘Sukhavati-Vyūha’, wherein the Buddha in the western world-system (*loka-dhātu*) is called Amitābha and the one in the eastern world-system, Amitāyus. The Mahās., however, being questioned about the names of those Buddhas, were unable to give any information.

205–06. *Are all things ‘fixed’ (niyata)? And are all actions, or kammās (i.e. maturing in this life, the next life, or future lives), fixed?* The Andh. and certain Uttar. made such statements, trying to convey the idea that everything—and every action—is determined, and immutably fixed, as to their fundamental nature. They ignored the fact that the term ‘*niyata*’ applied only to either *micchatta-niyata*, i.e. ‘fixed as to wrongness’ and immediate rebirth in hell (for matricide, parricide, etc.); or *sammatta-niyata*, i.e. ‘fixed as to rightness’ and attainment of holiness; and that all the other things are ‘unfixed’, or *aniyata*. (Cf. 191)

CHAPTER XXII

207. Verbatim as 201. only read ‘Parinibbāna’ for ‘Attainment of Arahatsip.’ This view was held by the Andh.

208. *Is at the Arahat's passing away, his consciousness 'kusala'?* The Andh. made this misleading statement. (Cf. the analogous view 190).

209. *Does an Arahat or Buddha pass away, whilst being in an immovable trance (āneñja)?* Certain Uttar. held such wrong belief, whilst according to the Mahāparinibbāna-Sutta, the Buddha passed away after rising from (not during) the 4th jhāna.

210–11. *Is there during the embryonic stage—or during dream—such thing possible as penetration of Truth (dhammābhisa-maya)—or attaining of Arahatship?* Certain Uttar. held such views. The fact that sometimes very young children are reported of having attained the Path, or even Arahatship, made them believe that this state must already have existed in the mother's womb. They further believed in view of the wonderful feats sometimes performed in dream, as levitation, etc., that even Arahatship may be attained during dream.

212. *Is all consciousness during dream 'karmically neutral' (avyākata ; s. Dhs. I. C.)?* Thus was the belief of certain Uttar., but, according to the Ther., there may also arise karmically wholesome, and unwholesome mental states.

213. *Is there really no such thing as repetition of (good or bad) mental states?* The Uttar. made such statement, by reason of the fact that every mental phenomenon is only of momentary duration, and is never repeated.

214. *Do all things (dhamma) really last but one moment?* Thus the Pubb. and Apar. believed, but the Ther. teaches that, though every mental phenomenon is of momentary duration, such is not the case with material things the life time of which is said to be 16 thought moments.

CHAPTER XXIII

215. *May one with united resolve entertain sexual relations?* The Ther. objects to this indiscriminating statement of the Andh. and Vetulyakas, for their not defining the persons (whether monk, holy man, layman, etc.), and the object of the resolve (whether

for killing, stealing etc.). The Andh., of course, mean by 'united resolve' the wish of both parties to be united throughout all future rebirths. (Cf. AN 4:55).

216. *Are there 'evil spirits' (lit. 'non-human beings'), who in the shape of holy monks (here called 'Arahats') commit the sexual act?* This view was held by certain of the Uttar. The Ther. objects to their confining themselves in their statement to one single offence only.

217. *Was it really by the Buddha's own power and will, that he (as Bodhisatta) entered woeful forms of existence (as animal, etc.)? That he entered the mother's womb? That he practised bodily mortifications? That he did penance for another teacher?* These opinions were held by the Andh.

218. *Is there such a thing which is not lust, but resembles it (namely: kindness, compassion, sympathetic joy),—Which is not hate (namely: envy, avarice, worry)—not delusion (namely: mirth)—not mental corruption, but resembles it (namely: rebuking the discontented, helping the good monks, etc)?* The above views were held by the Audh.

219. *Is it true that all the five groups, twelve bases, eighteen elements, and twenty-two faculties (s. Vibh. I-III, and V), are unconditioned, and that suffering (dukkha) alone is conditioned (parinipphanna)?* The Uttar. and Het. held such views, through misinterpreting SN 5:10, where it is said that it is 'only' suffering that arises, 'only' suffering that passes away, etc. Suffering, however, cannot exist apart from feeling, consciousness, and the other mental phenomena. (Cf. 18, 168, 169).

VI

YAMAKA

“THE BOOK OF PAIRS”

PRELIMINARY REMARKS

Mrs. Rhys Davids, in the preface to her edition of the Pali text, not quite inappropriately calls this book with its ten chapters, the “ten valleys of dry bones,” and remarks that its only chance is to be used, 1: as a work of reference, and 2: as a thesaurus of terms, from which a teacher might select, but it cannot be regarded as a work fit for either reading, or recitation. To me it looks as if this book was composed for examination purposes, or to get versed in answering sophisticated and ambiguous, or captious questions, on all the manifold doctrines and technical terms of Buddhist Philosophy. The questions of identity, subordination, and co-ordination, of concepts are playing a prominent part in our work, which tries to give a logical clarification and delimitation of all the doctrinal concepts, as to their range and contents. It is a work of applied logic, just as Kathāvatthu, Nettippakarana, etc. Many of its plays upon words, though uttered in the dignified tone of logics, must, at times, appear rather strange. Take, for instance, the question in Chapter II: “Does ‘*sota*’ designate the ear-base (*sotāyatana*, i.e. the organ of hearing)?” to which the reply comes: “(Not always; e.g.) *taṇhā-sota* (the ‘stream’ of craving, *sota*, here meaning ‘stream’ = Skr. *srotas*) is *sota*, but it is not the ear-base.” It is just, as if to the question: “Is hamlet a village?”, one should answer; “not always; e.g., Shakespeare’s Hamlet is Hamlet, but it is not a village.”

That the book is called “The Pairs” (Yamaka), is most probably to be attributed to the dual grouping, of a question and its

converse formulation, strictly adhered to, from beginning to end. The first pair of questions of the first chapter, for instance, runs thus: “Are all karmically wholesome phenomena, wholesome roots? And are all wholesome roots, wholesome phenomena?”

The whole work which, in its Siamese edition, comprises 2 large volumes of altogether 1,349 pages, is divided into 10 Chapters of such pairs of questions; and each chapter forms an inquiry into phenomena, by referring them to one special category, namely:—

- i. Mūla-Yamaka refers everything to the wholesome, unwholesome, and neutral ‘Roots’;
- ii. Khandha-Yamaka, to the 5 ‘Groups’ of existence;
- iii. Āyatana-Yamaka, to the 12 ‘Bases’
- iv. Dhātu-Yamaka, to the 18 ‘Elements’ of psycho-physical life;
- v. Sacca-Yamaka, to the four noble ‘Truths’;
- vi. Saṅkhāra-Yamaka, to the bodily, verbal, and mental ‘Formations’;
- vii. Anusaya-Yamaka, to the 7 evil ‘Biases’;
- viii. Citta-Yamaka, to ‘Consciousness’;
- ix. Dhamma-Yamaka, to the term dhamma, ‘phenomenon’;
- x. Indriya-Yamaka, to the 22 corporeal and mental ‘Faculties’.

The method applied in most of the 10 chapters, is everywhere, more or less, the same, as far as the category in question permits. Thus, e.g., the chapters II-VI are, as shown here below, divided into 3 sections: A. Delimitation of terms, B. Process, C. Penetration, with sometimes slightly differing sub-divisions; whilst the remaining chapters are lacking some sections, or follow somewhat different methods, as will be seen later on.

A. DELIMITATION OF TERMS (*PAÑÑATTI-VĀRA*)

- I. Enumeration of Questions (*uddesa-vāra*)
 - In positive form
 - In negative form
 - General and particular terms in positive form
 - General and particular terms in negative form
 - etc.
- II. Explanations (*niddesa-vāra*)
 - With the same divisions as (I).

B. PROCESS (*PAVATTI-VĀRA*)

- I. Origination (*uppāda-vāra*)
 - Present: with regard to person in positive form
 - Present: with regard to place in positive form
 - Present: with regard to person and place in positive form
 - ditto in negative form
 - Past: the same treatment as for the Present
 - Future: ditto
 - Present and past: ditto
 - Present and future: ditto
 - Past and future: ditto
- II. Cessation (*nirodha-vāra*)
 - Analogous treatment as (I).
- III. Origination and Cessation (*uppāda-nirodha-vāra*)
 - Analogous treatment as (I).

C. PENETRATION (*PARIÑÑA-VĀRA*)

Analogous treatment as B (I), but only with regard to person (not to place, etc.).

I. MŪLA-YAMAKA (PAIRS OF QUESTIONS ON THE 9 ROOTS)

There are 3 karmically wholesome roots (*kusala-mūla*): non-greed, non-hatred, non-delusion (*alobha, adosa, amoha*); 3 karmically unwholesome roots (*akusala-mūla*): greed, hatred, delusion (*lobha, dosa, moha*); 3 karmically neutral roots (*avyākata-mūla*): non-greed, non-hatred, non-delusion. (Cf Paṭṭhāna, Intr. §1)

A. DELIMITATION OF TERMS

(I) *Enumeration of Questions:—*

1. (a) "Are all wholesome phenomena (*kusala-dhamma*), wholesome roots (*kusala-mūla*)? (b) Or, are all wholesome roots, wholesome phenomena?"
2. (a) "Have all wholesome phenomena one and the same wholesome root? (b) Or, are those phenomena which have one and the same wholesome root, all wholesome phenomena?"
3. (a) "Have those phenomena which have one and the same wholesome root, all one another as wholesome roots? (b) Or, are those phenomena which have one another as wholesome roots, all wholesome phenomena?"
4. (a) "Are all wholesome phenomena, wholesome root-conditions? (b) Or, are all wholesome root-conditions, wholesome phenomena?"
5. (a) "Have all wholesome phenomena one and the same wholesome root-condition? (b) Or, are those phenomena which have one and the same wholesome root-condition, all wholesome phenomena?"
6. (a) "Have those phenomena which have one and the same root-condition, all one another as wholesome root-conditions? (b) Or, are those phenomena which have one another as wholesome root-conditions, all wholesome phenomena?"
7. (a) "Have all wholesome phenomena, wholesome roots? (b) Or, are those phenomena which have wholesome roots, all wholesome phenomena?"

8. (a) "Have all wholesome phenomena one and the same wholesome root? (b) Or, are those phenomena which have one and the same wholesome root, all wholesome phenomena?"
9. (a) "Have those phenomena which have one and the same wholesome root, all one another as wholesome roots? (b) Or, are those phenomena which have one another as wholesome roots, all wholesome phenomena?"
10. (a) "Do all wholesome phenomena have wholesome root-conditions? (b) Or, are those phenomena which have wholesome root-conditions, all wholesome phenomena?"
11. (a) "Have all wholesome phenomena one another as wholesome root-conditions? (b) Or, are those phenomena which have one another as wholesome root-conditions, all wholesome phenomena?"
12. (a) "Have those phenomena which have one and the same wholesome root-conditions, all one another as wholesome root-conditions? (b) Or, are those phenomena which have one another as wholesome roots, all wholesome phenomena?"

The above 12 questions form four groups, by their referring to four terms, namely: (1-3) to 'root' (*mūla*), (4-6) to 'root-condition' (*mūla-mūla*), (7-9) to 'having a root' (*mūlaka*), (10-12) to 'having root-conditions' (*mūla-mūlaka*). Each of these four groups, again, forms 3 pairs (*yamaka*) of questions, by referring to 'roots' (*mūla-yamaka*), to 'having one and the same root' (*eka-mūla-yamaka*) to 'having one another as roots' (*añña-m-añña-mūla-yamaka*).

The Burmese monk-scholar Dr. Ledi Sayādaw, in his able Pāli essay on the Yamaka (*Landana-Pāli-Devi-Pucchā-Vissaj-janā*; s. Appendix to the Pāli Text Society's edition), says: "the expressions (*eka-mūla*, *mūlaka*, *eka-mūlaka*, *mūla-mūlaka*, and *eka-mūla-mūlaka*) have all the same meaning, only the wording is different" (*sabbam-etam ekattham. vyañjanam-eva ñāṇam*).

The same 12 questions are further repeated with reference to 'unwholesome' (*akusala*), then with reference to 'neutral' (*avyākata*), then with reference to mental' (*nāma*), so that, if really detailed, we should get altogether 48 pairs (*yamaka*) of questions relating to the term 'root'. Hereafter follow 9 further

such chapters, each with 48 analogous pairs of questions on synonyms of the term 'root' (but only indicated by catch-words), namely:—root—condition—cause—origin—springing up—rising up—nutriment—object—condition—genesis—, so that we get 10 chapters with altogether 480 pairs of questions.

(II) Explanations:—

1. (a) "Are all wholesome phenomena (*kusala-dhamma*), wholesome roots (*kusala-mūla*)—(No,) there are only three (which are called) wholesome roots (s. above); the remaining wholesome phenomena (as wholesome sense-impression, feeling, perception, etc., etc.) are not wholesome roots. (b) But, are all wholesome roots, wholesome phenomena? Yes."

Thus, the term 'wholesome root' (*kusala-mūla*) is subordinate to 'wholesome phenomena' (*kusala-dhamma*) which fact may be represented by two circles:—



2. (a) "Have all wholesome phenomena (in the same state of consciousness) one and the same wholesome root (i.e. non-greed, non-hatred, or non-delusion)? Yes."

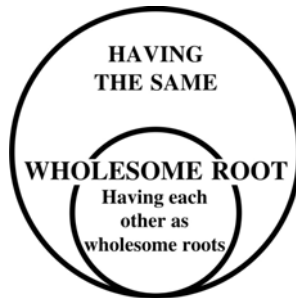
"The wholesome root possessed by wholesome sense-impression, is the same as possessed by (the associated) wholesome feeling, and by all the other (associated) mental phenomena." (Com.)

(b) "But are those phenomena which have one and the same wholesome root, all wholesome phenomena?" (No; e.g., corporeality (as intimation by body or voice; s. Kathāvatthu, 82

etc.), produced by wholesome (consciousness), has one and the same wholesome root, but is itself not 'wholesome' (it is neutral); the wholesome, however has one and the same root, and is at the same time wholesome."



3. (a) "Do those phenomena (in the same state of consciousness) which have the same wholesome roots, have all one another as wholesome roots?"—(No; only) those roots which arise together as wholesome roots (non-greed, non-hate, non-delusion; s. Dhs. I. A), have the same roots, and have each other as roots; the remaining phenomena (as perception, feeling, etc., etc.), however, which are co-nascent with the wholesome roots, have the same wholesome roots, but they have not each other as (wholesome) roots."



(b) "But are those phenomena which have each other as wholesome roots, all wholesome phenomena :—Yes."

Etc., etc.

II. KHANDHA-YAMAKA

(Pairs of questions on the 5 groups of existence)

A. DELIMITATION OF TERMS

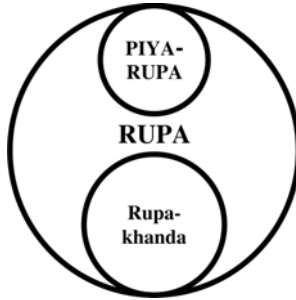
(I) The Enumeration of the questions is omitted in this and all the following chapters, as all are again given in the following section on Explanations.

(II) *Explanations*

(Positive):

1 (a) “Is (everything which is called) *rūpa*, of the corporeality- group (*rūpa-khandha*)? (No; e.g., *piya-rūpa* and *sāta-rūpa* (i.e. of pleasing and delightful ‘nature’, or ‘appearance’) is *rūpa*, but it is not the corporeality-group. The corporeality-group, however, is both, corporeality group, as well as *rūpa*.”

The terms *piya-rūpa* and *rūpa-khandha* are co-ordinate with one another, and subordinate to *rūpa*.



(b) “But is the corporeality-group, *rūpa*? Yes.”

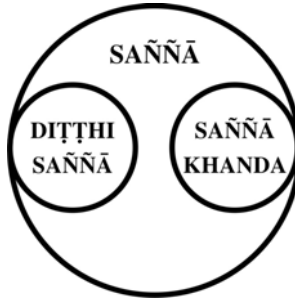
2. (a) “Is feeling (*vedanā*), the feeling group (*vedanā-khandha*)? Yes. (b) And is the feeling-group, feeling :-Yes.”

Both terms are absolutely identical and equal in all respects.



3. (a) “Is (everything which is called) *saññā*, of the perception-group (*saññā-khandha*)? (No; e.g.,) *diṭṭhi-saññā* (i.e. *saññā* in the sense of ‘opinion’) is *saññā*, but it is not of the perception-group (*saññā-khandha*). The perception-group, however, is both, *saññā*, as well as perception-group. (b) But is (everything which is called) the perception-group, *saññā*? Yes.”

The terms ‘*diṭṭhi-saññā*’ and ‘*saññā-khandha*’ are co-ordinate with each other, whilst subordinate to ‘*saññā*’.



4. (a) Are (all things which are called) *formations* (*saṅkhāra*), of the formation-group (*saṅkhāra-khandha*)? (No; e.g.,) *all the formations besides the formation-group* (as feeling, perception, consciousness, etc., or corporeal formations) are formations, but they are not of the formation-group; the formation-group, however, is both, formation, as well as formation-group. (b) But

does (everything which is called) formation-group, relate to formations? Yes.”



5. (a) “Is (everything which is called) consciousness, of the consciousness-group? Yes. (b) And is everything which is called the consciousness-group, consciousness? Yes.”

Both terms are identical.

(Negative):

1. (a) “Is everything which is not rūpa, not of the corporeality-group? No,¹ it is not of the corporeality-group. (b) And is everything which is not of the corporeality-group, not rūpa? Piya-rūpa, etc. (s. above) is rūpa, but it is not of the corporeality-group

In (2) to (5), the remaining four groups are treated in the same way.

(GENERAL AND PARTICULAR TERMS IN POSITIVE FORM:)

1. (a) “Is (everything which is called) rūpa, of the Corporeality-group?”—Answer as at page [93], II. i (a).

(b) “Are (all things which are called) groups (khandha), the feeling-group (vedanā-khandha)? (No,) the feeling-group is a

1. In Pāli we find *āmañṭā* = ‘yes’. In most Asiatic languages, the affirmative is used to confirm a negative question, e.g., “Are you not ill?”—“Yes (I am not ill).”

group, as well as feeling-group; the remaining groups, however, are groups, but they are not the feeling-group.”



In (2)—(4), question and answer of 1 (a) is repeated; under (b), perception, formations and consciousness respectively, are substituted for feeling.

In (5)—(20), four analogous tetrads follow, starting with the four remaining groups; e.g.:

5. (a) *“Is feeling the feeling-group? Yes.”* (b) *“Are the groups the corporeality-group?”*—Answer analogous to 1 (b).

(GENERAL AND PARTICULAR TERMS IN NEGATIVE FORM:)

1.(a) *“Is that which is not rūpa, not the corporeality-group? No, it is not.* (b) *And are those things, which are not groups, not the feeling-group? No, they are not.”*

The treatment in (5)—(20) corresponds to the “positive form”, with due alterations.

Now another two sets of twin questions follow. The first set: (Positive:)

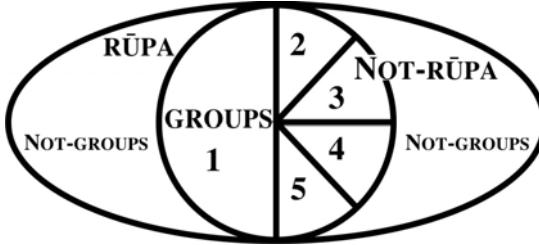
1.(a) *“Is rūpa a group? Yes.* (b) *But are the groups, the corporeality-group? (No;) the corporeality-group is a group, as well as the corporeality-group; the remaining groups, however, are groups, but they are not the corporeality-group.”*

In (2)—(5) the 4 remaining groups are treated accordingly.

(Negative:)

6. (a) *“Is anything which is not rūpa, not a group? All the remaining groups besides rūpa (i.e. the 4 mental groups) are not*

rūpa, but they are groups. Leaving aside rūpa and the groups, the remaining things (e.g. Nibbāna) are neither rūpa, nor groups. (b) Are those things which are not groups, also not the corporeality group? No, they are not."



In (7)—(10) the remaining four groups are treated accordingly. The second set begins as follows:

(Positive:)

1. (a) *"Is rūpa a group? Yes. (b) Are the groups the feeling-group? (No,) the feeling-group is a group, as well as feeling-group; the remaining groups, however, are groups, but they are not the feeling-group."*

2. (a) *"Is rūpa a group? Yes. (b) Are the groups the perception-group?"* (Answer analogous to 1b)

(2)—(4): with the 2 remaining groups; (5)—(20): starting in (a) with feeling, etc.

(Negative:)

1. (a) *"Is that which is not rūpa, not a group? (Answer as above) (b) And are those things which are not groups, also not the Feeling-group? No, they are not."* Etc., etc.

B. PROCESS

For understanding the questions and answers in this section, the following remarks will be helpful. The questions are phrased:

1. With regard to *place*: The corporeality-group obtains in all the places of existence, except in the Immaterial world (*arūpa*). The 4 mental groups (feeling, perception, etc.) obtain

in all spheres of existence, except in the sphere of unconscious beings (*asañña-satta*). Hence, the questions, whether in the immaterial world the corporeality-group does, did, or will arise, or does, did, or will cease, all these are to be answered in the negative. The same holds good with the questions concerning the unconscious beings with regard to the four mental groups.

2. With regard to *person*: The questions, whether the Corporeality-group, etc., did once (in the long run of saṃsāra) arise, or cease, with regard to a being, are all to be answered in the affirmative, even in the, case of those who are now Immaterial (*arūpa*) and unconscious beings (*asañña-satta*).—The questions, whether the corporeality-group ever will arise (again), or will cease, do not apply to those Ariyas (attainers of the stages of Holiness) who are living in the immaterial world. And to those who in the immaterial world have reached their last existence, even the feeling-group, etc., never will rise again. To all those who are just entering final Nibbāna, none of the 5 groups will ever arise, or cease again. To the immaterial beings at the moment of rebirth-consciousness, there arises the feeling-group, etc., but it does not cease (at that very moment of arising); or, at the very moment of dissolution of death-consciousness, the feeling-group, etc. ceases, but it does not arise (at that very moment). To the unconscious beings, at the moment of birth, there arises the corporeality-group, and does not cease (at that very moment); at the moment of dissolution of their corporeality at death, the corporeality-group ceases, and does not arise (at that very moment). At the rebirth-moment of the five-group-beings (as men, etc.), corporeality and the other groups arise, but they do not cease (at that moment, but will cease afterwards); at the moment of their death-consciousness, the five groups do cease, and do not arise at that moment.

3. In the section on '*person and place*', the questions whether the corporeality- and feeling-group, etc., once *did* arise, or *will* arise to a being at its birth within the respective world, will not find application within the Pure Abodes (*suddhāvāsā*),

the place where only the Anāgāmin will be reborn—, since no being will be reborn there twice in one and the same plane (of the 5 planes existing there).

I am giving here an outline of all the pairs of questions.

(I) ORIGINATION

1. *To whom.....*
2. *Where.....*
3. *To whom and where,*
the Corp-group does arise, does there the Feeling-group also arise?
(*& conversely*)?
- 4–6. “ *did*... “*did*... “ “ “?
- 7–9. “*will*..... “*will*... “ “ “?
- 10–12. “*does*..... “*did*... “ “ “?
- 13–15 ..*Feel grp does*... “*did*... “*Perc grp*..... “?
- 16–21. “ *does*... “*will*... “ “ “?
- 22–27. “ *did*... “*will*... “ “ “?

Each of the above (threefold, or sixfold) groups of twin-questions is followed by the same questions in the negative, e.g.—

“To whom the Corporeality-group does not arise, does there the Feeling-group also not arise?” Etc., etc.

Thus, we get altogether 54 pairs of questions.

(II) CESSATION

For ‘arise’ etc. read ‘cease’ etc.

(III) ORIGINATION AND CESSATION

For the second ‘arise’ read ‘cease’ etc., and a further triad of twin-questions (as 13–15) is inserted after each triad. Here I am giving a few answers as illustration:

(Positive:)

1. (a) “To (every one to) whom the corporeality-group does arise, does there also arise the feeling-group? (No; e.g.,) to one reborn as unconscious being (*asañña-satta*), there arises the corporeality-group, but not the feeling-group; to those, however, born with the 5 groups there arises the corporeality-group as well as the feeling-group.—

(b) But does the corporeality-group arise (to everyone) to whom the feeling-group arises? (No; e.g.,) to those who are reborn in the immaterial sphere (*arūpāvacara*), there arises the feeling group, but not the Corporeality-group; to those, however, who are born with 5 groups, both do arise, the feeling-group, as well as the Corporeality-group.”

(Negative:)

1. (a) “To (every) one to whom the corporeality-group does not arise, does there also not arise the Feeling-group? (No; e.g.,) to those reborn in the immaterial sphere, the corporeality-group does not arise, but not does the feeling-group not arise (i.e. it surely does arise); to all those, however, who pass away from there, neither the corporeality-group, nor the feeling-group does arise (at the moment of death).”

(Positive:)

“Does to (every) one to whom the corporeality-group ceases, the feeling-group also cease? (No; e.g.,) at the passing away of an unconscious being (*asañña-satta*), the corporeality-group does cease, but not does any feeling-group cease (as there is none in such a state of existence); at the passing-away of five-group-beings however, both do cease, the corporeality-group, as well as the feeling-group.” Etc., etc.

C. PENETRATION

By ‘penetration’ (*pariññā*) is meant the penetrating insight, at the moment of entering into one of the 4 stages of Holiness. The questions are analogous to B (1); for ‘arise’ etc., however, read ‘penetrate’, etc., and leave out the questions 13–15, 19–21, 25–27.

1. (a) “Does (every) one who penetrates the corporeality-group, (also) penetrate the feeling-group? Yes.—(b) And does (every) one who penetrates the feeling-group, (also) penetrate the corporeality-group? Yes.”

The rest follows exactly the same method as in B (1)

III. ĀYATANA-YAMAKA (Pairs of questions on the 12 Bases)

ON THESE 12 BASES SEE VIBH. II.

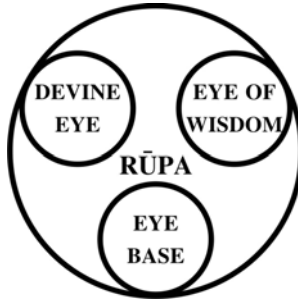
A. DELIMITATION OF TERMS

(I) Enumeration of Questions

(II) Explanations

(Positive): (a) “Does (everything which is called) ‘eye’ refer to the eye-base (organ of sight)? (No; e.g.,) the divine eye and the eye of wisdom are called eyes, but they are not the eye-base; the eye-base, however, is both, eye, as well as eye-base.—(b) But is the eye-base (always considered as) ‘eye’? Yes.”

The terms ‘eye-base’, ‘eye of wisdom’, and ‘divine eye’, are co-ordinate with each other, but subordinate to the term ‘eye’.



Hereafter, similar explanations follow with regard to the other 11 bases.

(Negative:) (a) “Is that which is not ‘eye’, also not the ‘eye-base’? (No, it is not the eye-base.)—(b) Is that which is not the

eye-base, also not an 'eye'? (No, that is not the case, because) *the divine eye and the eye of wisdom are called eyes, but they are not the eye-base; the eye-base, however, is both, eye, as well as eye-base; excepting eye and eye-base, what remains, is neither eye, nor eye-base.*" Etc.

(General and particular terms; Positive:) "*Is (everything which is called) 'eye', the eye-base? (No; e.g.,) the divine eye and the wisdom-eye are eyes, but they are not the eye-base; the eye-base is both, eye, as well as eye-base.—Are the bases the ear-base?*" etc., etc.

B. PROCESS PRELIMINARY REMARKS

With regard to *person*:—To all beings—in the long run of Saṃsāra—all the 12 bases once *did* arise. To beings in their last existence (before entering final Nibbāna), no base *will* arise in the future, but all bases *will* cease. To the Ariyas (s. above) in the immaterial world (*arūpa*), 10 bases (i.e. the 5 sense-organs and their objects) *will no more* arise, and *will no more* cease again in the future. To the ariyas (anāgāmins) of the fine-material world, nose, tongue, body, and their corresponding objects, will no more arise, and no more cease again in the future.

In this Yamaka, 'arises' and 'ceases' refer to *birth* and *death* in the present existence; 'arose' and 'ceased', to a *past existence*; 'will arise' and 'will cease,' to a *future existence*.

With regard to *place*:—In the immaterial world (*arūpa*), only two bases are found: the mind-base and the mind-object-base (*manāyatana* and *dhammāyatana*). In the world of unconscious beings (*asañña-satta*), only the rūpa-base (visual object) and the corporeal mind-object-base are found. In the fine-material world, 6 bases are found: eye, ear, mind, and the corresponding objects. In the sense-world all the 12 bases are found. (Cf. Vibh. II).

I am quoting here a few questions and answers, all picked out here and there:—

(Person)—(a) “Does to (every) one to whom the eye-base arises, also the eye-object-base arise? Yes.—(b) But, does to (every) one to whom the eye-object-base arises, also the eye-base arise? (No; e.g.,) to those, who are reborn with rūpa, but without eye (i.e. to the blind as well as to the Unconscious Beings), there arises the eye-object-base (rūpāyatana), but not the eye-base.” Etc.

(a) “ Does to (every) one to whom the nose-base arises, also the eye-object-base arise? Yes.—(b) But does to (every) one to whom the eye-object-base arises, also the nose-base arise? (No; e.g.,) to those who are reborn with rūpa, but without nose, there arises the eye-object-base, but not the nose-base.” Etc.

“Does to (every) one to whom the mind-object-base arises, also the mind-base arise? (No; e.g.,) to those who are reborn as unconscious (acittaka) beings, there does arise the (corporeal) mind-object-base (dhammāyatana), but not the mind-base (manāyatana).”

The mind-object (*dhamma*), may be a mere corporeal phenomenon (s. Vibh. II).

(Place)—(a) “Wherever the eye-base arises, does there also arise the ear-base? Yes.—(b)— And wherever the ear-base arises, does there also arise the eye-base? Yes.”

“Wherever the eye-base arises, does there also arise the nose-base? (No; e.g.,) in the fine-material sphere there arises the eye-base, but the nose-base does not arise.”

“To whomsoever the eye-base did arise, did there also arise the ear-base (and conversely)? Yes.”

(Person & place)— “To whomsoever, and wheresoever, the mind-base did not arise, did there to him and in that place, also arise the eye-object-base not? (It is not so in every case, e.g.,) to the unconscious beings (*asañña-satta*), the mind-base did not arise in that place, but the eye-object-base (s. above) did arise; to the beings of the Pure Abodes (*suddhāvāsā*), however, neither the mind-base nor the eye-object-base did arise (in the past) in that world.”

Anāgāmins are reborn only once in the Pure Abodes, before attaining Nibbāna. They had therefore no previous rebirth at that place.

(Person)— *“To whomsoever the eye-base will arise, will also the nose-base arise to him? (No; e.g.,) to those who, after being reborn in the fine-material sphere (rūpāvacara), will attain Nibbāna, to those the eye-base will arise, but not the nose-base; to the others, however, both will arise, eye-base, as well as nose-base.”*

C. PENETRATION

Exactly the analogous method as in Khandha-Yamaka (C), but here with regard to eye-base and ear-base, namely:—

“Does (every) one who penetrates the eye-base, also penetrate the ear-base (and conversely)? Yes.” Etc., etc.

The answers to the questions are exactly the same, as given in the Indriya-Yamaka (X).

IV. DHĀTU-YAMAKA

(Pairs of questions on the 18 Elements)

In all the 3 sections (A, B, C), the 12 elements—eye, ear, nose, tongue, body, mind, and the 6 corresponding objects—are explained in exactly the same words as in Āyatana-Yamaka (III), and Indriya-Yamaka (X), eye-consciousness (*cakkhuvīññāṇa*) etc., and “eye-consciousness-Element” (*cakkhuvīññāṇa-dhātu*) etc., are said to be absolutely identical terms.

V. SACCA-YAMAKA

(Pairs of questions on the four noble Truths)

A. DELIMITATION OF TERMS

(a) *“Does (everything which is called) dukkha (here, painful feeling), refer to the Dukkha-Truth (Truth of Suffering)? Yes.*

(b) *“But does Dukkha-truth always refer to dukkha (painful feeling)? (No; e.g.,) excepting bodily and mental dukkha*

(-feeling), *the remaining Dukkha-truth is Dukkha-truth, but it is not dukkha (painful feeling).*”



“Bodily and mental dukkha (painful feeling), however, is both, dukkha (painful feeling), as well as Dukkha-truth.”

Dukkha-Truth, commonly called the Truth of Suffering, does not merely refer to actual painful feeling (called likewise *dukkha*), but teaches that, on account of the law of impermanency and change, all the phenomena of existence, even the states of highest bliss and happiness, are unsatisfactory, and bear in themselves the seed of suffering and misery.

With regard to the 3 remaining Truths, it is said that the terms ‘origin’, ‘cessation’, and ‘path’, used in the texts, do not necessarily always refer to the 2nd, 3rd, and 4th Truth. The ‘Origination-Truth’ namely, refers according to the Abhidhamma, only to craving (*taṇhā*), the ‘Cessation-Truth’ to the cessation of craving, the ‘Path-Truth’ to the noble (*ariya*) Path leading to final Deliverance.

The method here followed, is everywhere the same as in the Khandha-Yamaka.

B. PROCESS

(a) *“Does to (every) one to whom the Dukkha-truth arises, also the Origination-truth arise? (No; e.g.,) to all those, who are being reborn, arises, in the course of existence, at the moment of arising of consciousness disconnected with ‘craving’ (Origination-truth), the Dukkha-truth, but not the Origination-truth; at the*

appearance of craving, however, both do arise, the Dukkha-truth, as well as the Origination-truth.

(b) “But does to (every) one to whom the Origination-truth arises, also the Dukkha-truth arise? Yes.”

This is so for the reason that also craving together with all the other mental phenomena, is subject to the Dukkha-truth. The remaining contents of this section may be summed up as follows:—

In the immaterial (*arūpa*) world, at the arising of one of the (supramundane) Paths, the Path-truth obtains, but not the Dukkha-truth. Amongst the unconscious beings (*asañña-satta*), the Dukkha-truth is found, not the Origination- and Path-truth. In the worlds of the four- and five-group-beings, the Dukkha-, Origination-, and Path-truths do obtain. In the 4 lower worlds (*apāya*), the Dukkha- and Origination-truth do obtain but not the Path- truth.

The Cessation-truth (Nibbāna) is not mentioned in this chapter, as no arising or ceasing of the same is possible.

C. PENETRATION

(Present)—1. “Does he who penetrates the Dukkka-truth, (at that moment) overcome the Origination-truth (and conversely)? Yes.

2. “Does he who does not penetrate the Dukkha-truth, also not overcome the Origination-truth (and conversely)? No, he does not.

(Past)—3. “Did he who penetrated the Dukkha-truth, (at that moment) overcome the Dukkha-truth (and conversely)? Yes.

4. “Did he who did not penetrate the Dukkha-truth, also not overcome the Origination-truth (and conversely)? No, he did not.”

(Future)—5–6. Here follows the positive and the negative pair of questions with regard to future. Then follows:

(Present and Past)—7–8. “Did he who penetrates (now) the Dukkha-truth, (already) overcome the Dukkha-truth? No.” Etc., etc.

Then, the same pair of questions—in the positive, as well as negative form—is repeated with regard to present and future; and then, with regard to past and future.

VI. SAÑKHĀRA-YAMAKA (Pairs of questions on the 3 Formations)

“There are three kinds of formations: kāya-sañkhāra (here, ‘body-formation’), vacī-sañkhāra (here, ‘speech-formation’), citta-sañkhāra (‘mind-formation’, mental concomitant). In- and out-breathing constitutes the kāya-sañkhāra; thought conception (vitakka) and discursive thinking (vicāra), the vacī-sañkhāra (speech-formation within the mind); perception and feeling, the citta-sañkhāra. Excepting thought-conception and discursive thinking, being vacī-sañkhāra, all the phenomena combined with mind (but not mind itself), constitute the citta-sañkhāra.”

A. DELIMITATION OF TERMS

“Is ‘body’ (kāya) the kāya-sañkhāra? No.—Or, is kāya-sañkhāra the body? No.—Is ‘speech’ (vacī) the vacī-sañkhā (and conversely)? No.—Is ‘mind’ (consciousness) the citta-sañkhāra (and conversely)? No.”

“Is that which is not body, also not kāya-sañkhāra? Kāya-sañkhāra is not body, but it is kāya-sañkhāra (In-and Out-breathing). Excepting body and kāya-sañkhāra, that which remains is neither body, nor kāya-sañkhāra.”

The analogous answers apply also to the converse, as well as to *vacī-*, and *citta-sañkhāra*. Then follow positive and negative questions, with regard to general and particular terms etc etc., just as in *Khandha-Yamaka*.

B. PROCESS

The contents of this chapter may be summed up as follows:—

Kāya-sañkhāra (= in- and out-breathing) is found in the sense-world, not in the fine-material or immaterial world. It is found in the 1st, 2nd and 3rd *jhāna*, not in the 4th *jhāna*.

Vacī-saṅkhāra (= thought conception and discursive thinking) is found in the sense-, fine-material and immaterial world, not amongst the unconscious beings. It obtains also in the 1st jhāna (of the fourfold division), not in the other jhānas.

Citta-saṅkhāra (= mental concomitants) are found in all the worlds, except that of the unconscious beings, and also in all the jhānas.

Kāya-saṅkhāra (= breathing) does not obtain at the death-moment and rebirth-moment (conception). The 2 other *saṅkhāras* obtain at all times.

The method employed in this chapter is the usual one. The text begins thus:—

“Does to (every) one to whom the kāya-saṅkhāra arises, (at that time) also the vacī-saṅkhāra arise? (No; e.g.,) when to those to whom, in the absence of thought-conception and discursive thinking (i.e. in the 2nd and 3rd jhāna), in- and out-breathing arises, then there arises to them kāya-saṅkhāra, not vacī-saṅkhāra; when, however, to those who are abiding in the 1st jhāna, or who are dwelling in the sensuous sphere, in- and out-breathing arises, then both do arise, kāya-saṅkhāra, as well as vacī-saṅkhāra.” Etc., etc.

C. PENETRATION

This chapter is throughout analogous with the corresponding chapter of the Khandha-Yamaka.

VII. ANUSAYA-YAMAKA (Pairs of questions on the 7 Biases)

There are 7 biases:—(1) the bias of sensual craving (*kāmarāgānusaya*), (2) of anger (*paṭighānusaya*), (3) of conceit (*mānānusaya*), (4) of erroneous opinion (*diṭṭhānusaya*), (5) of scepticism (*vicikicchānusaya*), (6) of craving for existence (*bhavarāgānusaya*), (7) of ignorance (*avijjānusaya*).

This Yamaka follows a different method of treatment. It is divided into 7 chapters (*vāra*), each consisting of a positive, and a negative section namely:—

- i. The 'biases' (anusaya-vāra)
- ii. 'Possessed of biases' (sānusaya-vāra)
- iii. 'Abandoning' the biases (pajahana-vāra)
- iv. 'Penetration' (pariññā-vāra)
- v. Biases 'abandoned' (pahīna-vāra)
- vi. 'Arising' of biases (uppajjana-vāra)
- vii. The biases in the various 'spheres of existence' (*dhātu-vāra*)

(1) *The Biases*

This chapter is preceded by the following explanatory notes on the objects, or places of origin, of the 7 biases:—

- (1) "*Where does the bias of sensuous craving adhere? To the 2 feelings (pleasant and indifferent) of the sensuous sphere.*"
- (2) "*Where anger? To painful (bodily or mental) feeling.*"
- (3) "*Where conceit? To the 2 feelings of the sensuous sphere and of the fine-material and immaterial sphere.*"
- (4) "*Where erroneous opinion? To all phenomena included in the existence-group (sakkāya).*"
- (5) "*Where scepticism?*" (Answer as in 4).
- (6) "*Where craving for existence? To the fine-material and immaterial sphere.*"
- (7) "*Where ignorance?*" (Answer as in 4).

(Positive:)—

(Person)—

Here the following facts should be remembered—The Sotāpannas and Sakadāgāmins have still 5 Biases (i.e. 1, 2, 3, 6, 7), the Anāgāmins 3 (i.e. 3, 6, 7), the Arahats none. The questions begin thus:—

(1 with 2) (a) "*Does to (every) one to whom the bias of sensuous craving adheres, also the bias of anger adhere? Yes.* (b) *And does to (every) one to whom the bias of anger adheres, also the bias of sensuous craving adhere? Yes.*"

(1 with 3) (a) "*Does to (every) one to whom the bias of sensuous craving adheres, also the bias of conceit adhere? -Yes.* (b)

But, does to (every) one to whom the bias of conceit adheres, also the bias of sensuous craving adhere? (No; e.g.,) to the Anāgāmin, conceit does adhere, but not sensuous craving; to three individuals (Worldling, Sotāpanna, Sakadāgāmin) both do adhere, sensuous craving, as well as Conceit."

(1 with 4) (a) *"Does to (every) one to whom the bias of sensuous craving adheres, also the bias of erroneous opinion adhere—(No; e.g.,) to 2 individuals (Sotāpanna, Sakadāgāmin) sensuous craving does adhere, but not erroneous opinion; to the worldling, however, both do adhere, sensuous craving, as well as erroneous opinion."* (b) (This converse question is answered in the affirmative).

Now are following pairs of questions regarding: 1 with 5; 1 with 6; 1 with 7; thereafter, 2 with 3; 2 with 4 and 5; 2 with 6 and 7; then, 3 with 4 and 5; 3 with 6 and 7; then, 4 with 5; 4 with 6 and 7; 5 with 6 and 7; 6 with 7; then 1 and 2 with 3; 1 and 2, with 4 and 5; 1 and 2, with 4 and 5; 1 and 2, with 6 and 7; 1-3, with 4 and 5; 1-3, with 6 and 7; 1-4, with 5; 1-4, with 6 and 7; 1-5, with 6 and 7; 1-6, with 7. Example:—

(1-5, with 6 and 7) *"To whomsoever sensuous craving, anger, conceit, erroneous opinion, and scepticism adhere, do there also craving for existence, and ignorance, adhere? Yes."*

(Place)—

All the 7 biases obtain in the sense-, fine-material, and immaterial sphere, except in the Pure Abodes (*suddhāvāsa*). Consciousness connected with anger, does not obtain in the fine-material and immaterial world, though, according to Ledi Sayādaw, anger still exists there (in a dormant state?). In the world of unconscious beings (*asañña-satta*), the biases do not actually exist, as there is no mental life.

The method is exactly the same as above (for person), e.g.:—

"Where (in which place) the bias of sensuous craving adheres, does there also the bias of anger adhere? No." (See beginning of this chapter). Etc., etc.

(Person and place)— (1, with 4 and 5) “*To whomsoever, and wheresoever, the bias of sensuous craving adheres, does there adhere to him, and there, also the bias of erroneous opinion, and scepticism? (No; e.g.,) in 2 individuals (Sotāpanna and Sakadāgāmin), the sensuous craving adheres to the two feelings in the sensuous-sphere, but not so the bias of erroneous opinion (as it is already overcome in both); in the Worldling, however, both do adhere to the 2 feelings in the sensuous-sphere, sensuous craving, as well as erroneous opinion.*” Etc., etc.

(Negative:)—

The negative questions follow the same method as above. They begin thus:—

“*To whomsoever the bias of sensuous craving does not adhere, does there to him also not the bias of anger adhere?*” Etc., etc.

(II) Possessed of Biases

This Chapter is analogous to the preceding one. It begins thus:—

“*Is (every) one who is possessed of the bias of sensuous craving, also possessed of the bias of anger?*” Etc., etc.

The negative questions begin thus:—

“*Is (every) one who is free from the bias of sensuous craving, also free from the bias of anger?*” Etc., etc.

(III) Abandoning the Biases

(1 with 2) “*Does (every) one who abandons the bias of sensuous craving, also (at that moment) abandon the bias of anger (and conversely)? Yes.*”

(1 with 3) “*Does (every) one who abandons the bias of sensuous craving, also abandon the bias of conceit? (No,) he abandons only that Conceit, which is connected therewith (but not the conceit connected with the fine-material or immaterial sphere).*”

(IV) Penetration

“Does he who penetrates the bias of sensuous craving, also penetrate the bias of anger (and conversely)? Yes.” Etc., etc.

(V) Biases Abandoned

“Is in one in whom the bias of sensuous craving is abandoned, also the bias of anger abandoned (and conversely)? Yes.” Etc., etc.

(VI) Arising of Biases

“Does in one in whom the bias of sensuous craving arises, also the bias of anger arise (and conversely)? Yes.” Etc., etc.

(VII) The Biases in the various Spheres of Existence

“To one who, after passing away from the sensuous sphere, is reborn in the sensuous-sphere (or, fine-material-sphere—or, immaterial sphere—or, not in the sensuous sphere—or, not in the fine-material sphere, etc.), how many biases do there arise, how many do not, how many are cut off?”

The answers to these questions are all absolutely identical e.g. :—

“One who, after passing away from the sensuous-sphere (or, fine-material sphere, etc.), is reborn in the sensuous-sphere (etc.), may have 7 biases (i.e. the worldling), or 5 biases (i.e. the Sotāpanna and Sakadāgāmin), or 3 biases (the Anāgāmin); but he may (at that moment) not be free from all of them.” Cf. (i).

VIII. CITTA-YAMAKA **(Pairs of questions on Consciousness)**

This Yamaka has no sections A and C, and thus consists only of B, i.e. the process of consciousness, which here somewhat deviates from the usual method. It is the only Yamaka, in which B begins with an enumeration of questions (*uddesa-vāra*).

To understand the answers to the questions, the following facts should be kept in mind:—

To those who have reached the cessation of consciousness (*nirodhasamāpatti*), as well as to the unconscious beings (*asañña-satta*), consciousness does not arise, and is not arisen, and does not cease (as it does not exist in such a state); it arose at the moment before its breaking off (before reaching the unconscious state), and it *will arise* (again in the future), etc.

With regard to time, we should keep in mind these facts:—past consciousness does not arise (now), is not arising, is not arisen, will not arise, but it *did* once *arise*; it does not cease (now), is not ceasing (now), will not cease (in the future), but it *did cease*, is ceased.

Future consciousness did not arise, is not arisen, does not arise, is not arising, but it *will arise*; it does not cease (now)... but it *will cease*.

Present consciousness did not arise... but it *arises* (now), is arising, is arisen; it does not cease (now) ...but it *will cease*.

(a) *“To whomsoever consciousness arises, and not ceases (at that very moment), will there to him consciousness cease (afterwards), and will no more arise? (No, only) at the arising of final consciousness (before the death of the Arahāt), consciousness to such a person arises, does not cease (at that very moment of arising), but will cease (the next moment), and will no more arise; at the arising of consciousness in other persons, however, consciousness does arise, does not cease (at that moment), but will cease, and will arise again—(b) But to whom consciousness will cease, no more arise, does there to him (at that very moment) consciousness arise, and does it not cease? It does arise, does not cease.”*

With this last sentence I had to paraphrase the single Pāli word *āmantā*, ‘yes’, which affirms here both the preceding negative and positive question, and thus could not be rendered in another way.

In the 2nd pair of questions, the positive and negative forms of the verbs are reversed.

Thereafter follow pairs of questions with regard to past, future, present, etc., with all the possible permutations, namely:—

“To one to whom consciousness arises (—or, arose—is arising—is arisen—ceases—ceased—is ceasing—is ceased), is there to him consciousness arisen (—or, did it arise—will it arise—does it cease—did it cease—will it cease, etc.)?” Etc., etc.

Thereafter, the foregoing method is applied—but only indicated by catch words—to consciousness with and without lust ...freed and not freed (enumeration according to Satipaṭṭhāna Sutta) and to the terms of the entire Abhidhamma Mātika.

IX. DHAMMA - YAMAKA **(Pairs of questions on the term dhamma,** **‘phenomenon’)**

This Yamaka consists of the 2 great sections A & B, but there is no section C.

Here we have to remember that, in the absolute sense, there does not exist any living entity, such as we call man, woman, animal, celestial being, etc., but that there are only processes of mental and bodily ‘phenomena’ (*dhamma*), ever arising and passing away. Hence, it is equally wrong to speak, in the absolute sense, of good or bad ‘men’ etc., since all qualities refer only to phenomena, not to abiding entities.

All those phenomena, a full explanation of which is given in the Dhammasaṅgaṇi, are, according to their karmical value, divided into wholesome, unwholesome, and neutral phenomena.

A. DELIMITATION OF TERMS

The treatment here is exactly the same as in Khandha-Yamaka.

(a) *“Does (everything which is called) ‘wholesome’ refer to wholesome phenomena? Yes. (b) And are (all) wholesome phenomena termed ‘wholesome’? Yes.”*

The analogous questions are repeated for ‘unwholesome’ and ‘neutral’.

(a) *“Is (everything which is) not wholesome, also not a wholesome phenomenon? No, it is not a wholesome phenomenon.”*

(b) *And are all not wholesome phenomena, not wholesome? No, they are not wholesome.*"

Similar with unwholesome and neutral.

Etc., etc.

B. PROCESS

This section consists of the 3 usual chapters on: Origination, Cessation, Origination and Cessation. Here we may mention:—

Nowhere do wholesome phenomena, in one and the same moment arise together with unwholesome phenomena. In the fine-material world, wholesome, or unwholesome phenomena, never arise together with neutral phenomena. In the 5 group-existence, wholesome, or unwholesome phenomena, may arise together with neutral phenomena, i.e. with bodily or vocal intimation (*viññatti*).

To those who have entered 'suspension of consciousness' (*nirodha-samāpatti*), and to the unconscious beings (*asanña-satta*), only neutral (corporeal) phenomena do exist. In all the other worlds, wholesome, unwholesome, and neutral phenomena, may arise.

The answers to the questions are mostly quite obvious, or can be inferred from the above remarks. They begin thus:—

(Person)—

1. "To whom wholesome phenomena arise, do there also unwholesome phenomena arise (& conversely)?"

2. "To whom wholesome phenomena arise, do there also neutral phenomena arise (& conversely)?"

3. "To whom unwholesome phenomena arise, do there also neutral phenomena arise (& conversely)?"

(Place)—

1. "Where wholesome phenomena arise, do there also unwholesome phenomena arise (& conversely)?"

2. "Where wholesome phenomena arise, do there also neutral phenomena arise (& conversely)?"

3. "Where unwholesome phenomena arise, do there also neutral phenomena arise (& conversely)?"

(Pers. & Place)

1. "To whom, and where, wholesome phenomena arise, do there also unwholesome phenomena arise (& conversely)?"

2. "To whom, and where, wholesome phenomena arise, do there also neutral phenomena arise (& conversely)?"

3. "To whom, and where, unwholesome phenomena arise, do there also neutral phenomena arise (& conversely)?"

Hereafter, the above questions are repeated in the negative:—

"To whom wholesome phenomena do not arise, do there also no unwholesome phenomena arise?"—Etc., etc.

Then follow the questions—first in the positive, then in the negative—with regard to past, future, etc.; then the corresponding questions on cessation, and origination and cessation.

X. INDRIYA - YAMAKA **(Pairs of questions on the 22 Faculties)**

This last Yamaka is by far the longest of all. It consists of the 3 great sections (A, B, C), and their sub-divisions, with exactly the same logical treatment as in Khandha-Yamaka. It begins with the enumeration of the 22 Faculties (s. Vibh. V).

A. DELIMITATION OF TERMS

(1–6) "Is (everything which is called) 'eye', the Eye-Faculty?" Etc.

The six sense-organs are dealt with in exactly the same words as in Āyatana-Yamaka.

(7) "Is (that which is called) 'female', the femininity-Faculty (& conversely)? No."

(8) "Or 'male,' the virility-faculty (& conversely)? No."

(9) "Is (that which is called) 'life', the life-faculty (& conversely)? Yes."

The last two terms are identical. Also 'bodily pleasure', 'bodily pain', 'joy', and 'sadness', are identical with the faculties (10–13) of the same name.

(14) "Does (everything which is called) *upekkhā*, designate the (type of feeling called) *indifference-Faculty (upekkhindriya)*? (No; e.g.,) *excepting the indifference-Faculty, all those other forms of upekkhā, are upekkhā, but they do not designate the indifference-faculty; the indifference-faculty, however, is both, upekkhā, as well as indifference-Faculty.*"

The term 'upekkhā', besides being a name for mere indifferent feeling (*upekkhā-vedanā = adukkha-m-asukhā vedanā*, included in the *Vedanākkhandha*), may also designate 'equanimity' of mind, which is a high ethical quality and under the name of *tatramajjhataṭṭā*, included in the *saṅkhāra-kkhandha*.

(15–22) The two terms in each of these questions are said to be identical.

With regard to the term '*aññātāvin*' ('one who has understood', or 'having understood'), however, Ledi Sayādaw is of the opinion that, being a mere '*voḥāra*-term, it is not identical with the term *aññātāv-indriya*. The other paragraphs follow the usual method.

B. PROCESS

The 3 supramundane faculties (20–22) do not find a place in this chapter. About the others, one has to keep the following facts in mind:—

The *femininity*- and *virility*-faculties are found only in the Sensuous plane, not in the fine-material and immaterial sphere.

The *life-faculty* is either physical, or mental. The *physical* life-faculty (*rūpa-jīvitindriya*) does not obtain in the immaterial sphere. whilst in the sphere of the unconscious beings (*asañña-*

satta) only the *physical* life-faculty is found. In the sphere of the Five-group beings, both kinds are found.

The *joy*-faculty is found in the happy spheres of sensuous existence (i.e. men, and heavenly beings of the sensuous sphere) and also at the moment of rebirth, and death, in the 9 lower Brahma-planes.

The *indifference*-faculty is found in all the spheres, except that of the unconscious beings (*asañña-satta*).

Of the 5 ethical faculties (15-19), the *wisdom*-faculty obtains in death- and rebirth-consciousness accompanied by knowledge; the faculties: *faith*, *mindfulness*, *energy*, and *concentration*, in death- and rebirth-consciousness accompanied by lofty root-conditions.

(Person)—

The questions and answers relating to the process of the 6 sense-organs, are exactly the same as in *Āyatana-Yamaka*.

“To one to whom the femininity-faculty arises, does there also the virility-faculty arise (& conversely)? No.

“To one to whom the femininity-faculty arises, does there also the life-faculty arise? the joy-faculty?” Etc., etc.

Hereafter follow identical paragraphs on the virility-faculty, on the life - faculty, etc., etc., up to the wisdom-faculty.

(Place)—

“Wherever the eye-faculty arises, does there also arise the ear-faculty (& conversely)? the nose faculty?” (etc., up to wisdom-faculty).

The same procedure is then repeated with regard to all the remaining faculties, one after the other. Then, the whole questions are asked again—first in the positive, then in the negative—with regard to past, future, etc. Thereafter follows a similar chapter on Origination and Cessation.

C. PENETRATION

In order to get a fair idea of the kind of answers to the numerous and often rather captious and sophistically sounding, questions of this chapter, the following hints may be of some help:—

All individuals are divided into the following classes:—

- i. Attainer of Sotāpanna-Path; develops ‘*anaññātāñ-ñassāmi*’-Faculty.
- ii. Attainer of Sotāpanna-Fruition; develops *aññā*-faculty.
- iii. Attainer of Sakadagami-Path; develops *aññā*-faculty
- iv. Attainer of Sakadagami -Fruition; develops *aññā*-faculty
- v. Attainer of Anagami-Path; develops *aññā*-faculty
- vi. Attainer of Anagami -Fruition; develops *aññā*-faculty
- vii. Attainer of Arahat-Path; develops *aññā*-faculty
- viii. Attainer of Arahat -Fruition; develops the ‘*aññātāvi*’-faculty.
- ix. The Arahat (after realizing the fruit of Arahatship).
- x. The worldling.

On *aññindriya* cf. Vibh. V.

Now, the Arahat (9) does not, and will not, penetrate the Eye- Faculty, does and will not overcome the Sadness-Faculty, not develop the 3 supra-mundane faculties (20–22), but he did accomplish all these things already.

The Attainer of Arahat-Fruition (8) does, at that moment (of attaining), realize the *aññātāvi*-faculty, but did not do so before, nor will he do so afterwards. He does not at that moment, and will not in the future, overcome the sadness-faculty, but did so already before (at the Anāgāmi-Path).

The Attainer of the Arahat-Path (7) does, at that moment (of attaining), develop the ‘*aññā*’-Faculty, and penetrate the eye-faculty, but he did not do so before, nor will he do so in future. He did not, and does not yet (at that moment), realize the ‘*Aññātāvi*’-Faculty; but he will do so (immediately afterwards, ! i.e. at attaining the Arahat-Fruition).

The worldling (10) who will attain the Paths, did not, and does not, yet accomplish all the above things, but he will do so in future.

Of the 5 sense-faculties to be penetrated, only the eye-faculty is here mentioned, apparently by way of example. Of the 5 feeling-faculties, only the sadness-faculty (mental pain) is mentioned, as it is the only kind of feeling, which can, and should be overcome.

‘Penetrating’ as used in the following, refers to the 1st Truth, i.e. that everything is subject to suffering; ‘overcoming’, to the 2nd Truth, the Origin of suffering; ‘realizing’, to the 3rd Truth, Nibbāna, the cessation of suffering; ‘developing’, to the 4th Truth, the noble (*ariya*) path leading to the cessation of suffering.

He (= 7) who penetrates the eye-faculty, does he penetrate the ear-faculty (and conversely)? Yes.

He (= 7) who penetrates the eye-faculty, does he overcome the sadness-faculty? No (because he did already overcome it on attaining the Anāgāmi-Path). *But he (= 5) who overcomes the sadness-faculty, does he penetrate the eye-faculty? No* (he will penetrate it only when attaining the Arahāt-Path).

He (= 7) who penetrates the eye-faculty, does he develop the anaññatāñ-ñassāmi faculty? No (he has already done it on attaining Sotāpatti). The converse is likewise answered by No, because the penetration of the eye-faculty takes place only at the Arahāt-Path.

He who penetrates the eye-faculty, does he develop the aññā-faculty? Yes.—He who develops the aññā-faculty, does he penetrate the eye-faculty? (Not everyone, because) *two individuals* (the Sakadāgāmin and the Anāgāmin) *develop the aññā-faculty, but do not penetrate the eye-faculty; the Attainer of the highest path (= 7), however, does both.*

He (= 7) who penetrates the eye-faculty, does he realise the aññatāvi faculty? No (because it is realized only on attaining to Arahāt-Fruition = 8). Etc., etc.

He (= 5) who overcomes the sadness-faculty,

does he develop the anaññātañ-ñassāmi faculty? No.

does he develop the aññā-faculty? Yes.

does he realise the aññatāvi-faculty? No.

He who develops the anaññātañ-ñassāmi faculty,

does he develop the aññā-faculty? No.

does he realise the aññatāvi-faculty? No.

He who develops the aññā-faculty, *does he realise the aññatāvi-faculty? No.* Etc., etc.

Hereafter, exactly the same questions as above are repeated in the negative, followed by the identical positive and negative questions with regard to past, to future, to present and past (“*He who does penetrate the eye-faculty, did he overcome the sadness-faculty?*” etc.), to present and future (“*He who does penetrate the eye-faculty, will he overcome the sadness-faculty?*” etc.), to past and future (“*He who did penetrate the eye-faculty, will he overcome the sadness-faculty?*” etc.)

VII

PAṬṬHĀNA

“THE BOOK OF ORIGATION”

PRELIMINARY REMARKS

This gigantic and most important work of the Abhidhamma-Piṭaka deals with the conditionality and dependent nature of all the manifold corporeal and mental phenomena of existence, which in their combinations are known by the conventional names of ‘I’, ‘person’, ‘world’, etc., but which in the ultimate sense are only just these passing phenomena, nothing more. Hence, this work provides a most complete and detailed elucidation of the paṭicca-samuppāda, or dependent origination, though here the phenomena are not arranged according to the 12 links of the paṭicca-samuppāda, but with reference to the 24 paccayas, i.e., conditions, or modes of conditionality, as will be seen later on.

The complete text of the work in the Siamese Tipiṭaka edition comprises 6 vols. of altogether 3,120 pages whilst the extract in the Pali Text Society’s edition contains only 549 pp.

The work begins with an introduction which contains an enumeration and explanation of the 24 modes of conditionality (*paccaya*) governing all the manifold phenomena of existence. The main body of the work has 4 great divisions, namely:—

- A. Anuloma-paṭṭhāna, Origination according to the Positive Method.
- B. Paccaniya-paṭṭhāna, Origination according to the Negative Method.
- C. Anuloma-paccaniya-paṭṭhāna, Origination according to the Positive-Negative Method.

D. PACCANIYA-ANULOMA-PATṬHĀNA,

Origination according to the Negative-Positive Method.

In each of these 4 main divisions, the 24 modes of conditionality are applied in due order to all phenomena of existence, presented again by the triads and dyads of the Abhidhamma Schedule. Each of these 4 main divisions applies its own particular method (i.e. positive, etc.) in a sixfold way:—

- i. Origination of Triads (Tika-Paṭṭhāna)
- ii. Origination of Dyads (Duka-Paṭṭhāna)
- iii. Origination of Dyads and Triads combined (Duka-Tika-Paṭṭhāna)
- iv. Origination of Triads and Dyads combined (Tika-Duka-Paṭṭhāna)
- v. Origination of Triads and Triads combined (Tika-Tika-Paṭṭhāna)
- vi. Origination of Dyads and Dyads combined (Duka-Duka-Paṭṭhāna)

According to the number of triads and dyads, Section I has 22 chapters, and Section II has 100 (though in the numbering of the PTS-edition the latter have inadvisedly been contracted to 89). Each of these chapters, again, is divided into a number of sub-chapters, or *vāra*. Each such sub-chapter, again forms 4 smaller sections, brought about by that 4 fold method to which, as shown above, the entire work owes its 4 great divisions, namely the positive method, the negative method, the positive-negative method, and the negative-positive method.

Finally each of these 4 smaller divisions, everywhere throughout the whole work, is again divided into paragraphs corresponding with those of the 24 conditions which obtain in the respective case.

This is, in short, the table of contents of the whole work:—

VOL. I (Siamese Edition)

INTRODUCTION:

Enumeration and Explanation of the 24 Conditions

A. POSITIVE METHOD

I. Origination of Triads (Tika-Paṭṭhāna)

1. The Triad 'wholesome etc.' (Kusala-ttika)

(1). Chapter on being 'dependent' (*paṭicca-vāra*)

Questions:

- (a) positive method
- (b) negative method
- (c) positive-negative method
- (d) negative-positive method

Explanations:

- (a) positive method
- (b) negative method
- (c) positive-negative method
- (d) negative-positive method

(Each of the 4 methods is, in due order, applied to the 24 conditions and thus forms a corresponding number of §§. The question-section is found only in this first chapter).

- (2). Chapter on being 'co-nascent' (*sahajāta-vāra*)
- (3). Chapter on being 'conditioned' (*paccaya vāra*)
- (4). Chapter on being 'supported' (*nissaya-vāra*)
- (5). Chapter of being 'conjoined' (*saṃsatṭha-vāra*)
- (6). Chapter on being 'associated' (*sampayutta-vāra*)
- (7). Chapter on 'Investigations' (*pañha-vāra*)

(Each of these chapters has the same division as 1).

2.The Triad of feelings (*Vedanā-ttika*)

3.The Triad 'karmically resultant, etc.' (*Vipāka-ttika*)

4.The Triad. 'karmically acquired, etc.' (*Upādiṇṇa-ttika*)

5.The Triad 'defiled etc.' (*Sankiliṭṭha-ttika*)

VOL. II

6. The Triad ‘Thought-conception, etc.’ (Vitakka-ttika) (etc., altogether 22 such chapters, each with the same divisions as 1).

VOL. III & IV

- II. Origination of dyads (Duka-Paṭṭhāna)
 (1). The Dyad ‘root and not-root’ (Hetu-duka)
 (2). The Dyad ‘accompanied by root, and unaccompanied by root’ (Sahetuka-duka),
(etc., altogether 100 chapters).

VOL. V

- III. Origination of Dyads and Triads Combined (Duka-Tika-Paṭṭhāna)
(with 132 chapters).
IV. Origination of Triads and Dyads Combined (Tika-Duka-Paṭṭhāna)
(with 94 chapters).
V. Origination of Triads and Triads Combined (Tika-Tika-Paṭṭhāna)
(with 42 chapters).
VI. Origination of Dyads and Dyads Combined (Duka-Duka-Paṭṭhāna)
(with 48 chapters).
(II-VI have each the same divisions and subdivisions, as I).

VOL. VI

B. NEGATIVE METHOD

C. POSITIVE-NEGATIVE METHOD

D. NEGATIVE-POSITIVE METHOD

(B, C, and D have each the same divisions and subdivisions as A.)

Thus, A comprises 5 volumes in the Siamese edition whilst B, C, and D are, in a condensed form, contained in the 6th, and last volume. If the subject of this second (B), third (C) and fourth (D) Paṭṭhāna had been treated with the same copiousness as the first one, the text in the Siamese edition would contain not less than 14,000 pp.

Before entering into a discussion of the contents of the main part of the work, I am giving the reader a full translation of the very important introductory chapter, here and there interspersed, partly with my own explanations, partly with quotations taken from the Commentary, or other parts of the work. This introduction, as already stated above, consists of the enumeration, and subsequent explanation, of the 24 conditions (*paccaya*), upon which all the corporeal and mental phenomena are dependent, and which are applied to the existence, or origination, of all the various phenomena treated in our present work.

INTRODUCTION

THE 24 CONDITIONS, OR PACCAYA

1. Root condition	hetu-paccaya
2. Object condition	ārammaṇa paccaya
3. Predominance condition	adhipati paccaya
4. Proximity condition	anantara paccaya
5. Contiguity condition	samanantara paccaya
6. Co-nascence condition	saha-jāta paccaya
7. Mutuality condition	añña-m-añña paccaya
8. Support condition	nissaya paccaya
9. Decisive-Support condition	upanissaya paccaya
10. Pre-nascence condition	pure-jāta paccaya
11. Post-nascence condition	pacchā-jāta paccaya
12. Frequency condition	āsevana paccaya
13. Kamma condition	kamma paccaya
14. Kamma-result condition	vipāka paccaya
15. Nutriment condition	āhāra paccaya

16. Faculty condition	indriya paccaya
17. Jhāna condition	jhāna paccaya
18. Path condition	magga paccaya
19. Association condition	sampayutta paccaya
20. Dissociation condition	vippayutta paccaya
21. Presence condition	atthi paccaya
22. Absence condition	natthi paccaya
23. Disappearance condition	vigata paccaya
24. Non-disappearance condition	avigata paccaya

These 24 conditions do not necessarily exclude one another, as we shall see later on. Some are even fully identical with each other. All these 24 conditions, according to the Abhidhammattha-Saṅgaha, may be reduced to only four, namely: object (2), decisive support (9), kamma (13), and presence (21).

§1. Root-condition: Hetu-paccaya.

In the Sutta, the term *hetu* is used rather vaguely, mostly in the general sense of ‘condition’, sometimes as ‘cause’, whilst as Abhidhamma term it is restricted to the so-called ‘roots,’ or *mūla*, i.e. greed, hatred, delusion, non-greed, non-hatred, non-delusion (*lobha, dosa, moha, alobha, adosa, amoha*), of which the first 3 are karmically ‘unwholesome’, (*akusala*), whilst the latter 3 may be either karmically ‘wholesome’ (*kusala*), or karmically ‘neutral’ (*avyākata*). (Cf. Yam. I, Dhs. III).

In the Commentary it is said that *paccaya* (*pati + i*) ‘to go back to’, to depend on) has the same meaning as *hetu* (as used in the Sutta), *kāraṇa* (reason), *nidāna* and *sambhava* (origin), and that *hetu-paccaya* thus comes to mean ‘a phenomenon aiding in the sense of a root’. Just as a tree rests on its roots, and cannot exist without them, so also is the existence of all wholesome and unwholesome phenomena entirely dependent on the simultaneity, and presence of their respective roots, and cannot exist in their absence. It is said in the Paṭṭhāna:

“The roots are to those phenomena which are associated with roots, as well as to the corporal phenomena (e.g. bodily intimation; s. Dhs. II) produced thereby, a condition by way of root.”

§2. Object-condition: Ārammaṇa-paccaya.

The 6 objects (*ārammaṇa*, lit. ‘props,’ or supports)—i.e. visible object, sound, odour, sapid, tangible object, mind-object—are to the 6 kinds of consciousness (seeing, hearing, etc.) a condition without which the latter never could arise, and on which they are necessarily dependent. As it is said in the Patthana:

“The visible object base (rūpāyatana; s. Vibh. II) is to the element eye-consciousness’, and to the phenomena associated therewith (perception, feeling, mental formations; s. Paṭicca-vāra of Kusala-ttika, § 4-5.) a condition by way of object.” (Analogously with sound, smell, etc.) *“These 5 are to the ‘mind-element’ (mano-dhātu; s. Vibh. III), and to the phenomena associated therewith, a condition by way of object. All mind-objects are to the ‘mind-consciousness-element’ (mano-viññāṇā-dhātu), and to the phenomena associated therewith, a condition by way of object. All those phenomena (past, present, or future), dependent on which any other phenomena, as consciousness and mental concomitants, do arise, are to these latter phenomena a condition by way of object.”*

On the 6 bases s. Vibh. II, on the elements ib. III.

§3. Predominance-condition: Adhipati-paccaya.

There are 4 predominant factors: concentrated Intention (*chanda*), concentrated energy (*viriya*), concentrated consciousness (*citta*), concentrated investigation (*vīmaṃsa*)

The Commentary says: “The predominance-condition obtains if a phenomenon aids (other simultaneously arising phenomena) by its predominance.”

“Predominance of intention is to those phenomena associated therewith, as well as to the corporeal phenomena produced thereby, a condition by way of predominance. Thus it is in an analogous way with the predominance of energy, consciousness, and investigation. Whenever such phenomena, as consciousness

and mental concomitants, arise, by giving preponderance to one (of the 4) phenomena, then this phenomenon is to the other phenomena a condition by way of predominance.”

§4. Proximity-condition: Anantara-paccaya.

Commentary: “Proximity-condition obtains if a phenomenon aids (other *immediately following* phenomena) by its proximity.”

“The element ‘eye-consciousness’, and the phenomena associated therewith, are to the (immediately following kamma-resultant) mind-element (*mano-dhātu*), and to the phenomena associated therewith, a condition by way of proximity; and the mind-element, and the phenomena associated therewith, are to the (immediately following) ‘mind-consciousness-element’ (*mano-viññāṇā-dhātu*), and to the phenomena associated therewith, a condition by way of proximity. (Cf. Vibh. III).

“Each (immediately) preceding wholesome (*kusala*) phenomenon is to each (immediately) succeeding wholesome phenomenon a condition by way of proximity.”

With the wholesome phenomena, according to the Commentary, are here meant the 7 wholesome ‘impulsive’ (*javana*) moments, of which each preceding one is the condition to each succeeding one. (See Vibh. III, note).

“Any preceding wholesome phenomenon is to any succeeding karmically neutral (*avyākata*) phenomenon, a condition by way of proximity.”

“Any preceding unwholesome (*akusala*) phenomenon is to any (immediately) succeeding unwholesome (*javana*) ... to any succeeding neutral phenomenon (registering moment) a condition by way of proximity.”

With the neutral phenomenon, according to the scholiasts, is here meant the registering consciousness, or sub-consciousness (s. Vibh. III), following immediately upon the last wholesome Impulsive moment.

“Any preceding neutral phenomenon is to any succeeding neutral phenomenon a condition by way of proximity.”

“Any preceding neutral phenomenon (deciding or advertent at the mind-door) is to any succeeding wholesome... unwholesome phenomenon (*javana*) a condition by way of proximity.”

These wholesome and unwholesome phenomena refer to the first moment, of impulsion (*javana*), which is preceded by the (karmically neutral) Advertence to the threshold of the mind (*mano-dvārāvajjana*).

It must here be borne in mind that only the moments of Impulsion (*javana*) are karmically ‘wholesome’ (*kusala*), or ‘unwholesome’ (*akusala*), whilst all the other stages in the process of one single unit of consciousness, are karmically ‘neutral,’ i.e. either kamma-results (*vipāka*), or mere ‘functional’ (*kriya*) elements, as ‘advertence’ (*āvayjana*) to the object at the sense-door (Tab. 70), and at the mind-door (Tab. 71). Cf. Vibh. III.

“All those phenomena, in proximity to which any other phenomena, as consciousness and mental concomitants, are arising, all those phenomena are to these latter phenomena a condition by way of proximity.”

§5. Contiguity-condition: *Samanantara-paccaya*.

This condition is identical with the foregoing one, and only different in name. Hence, the text here is merely a repetition of the former paragraph.

§6. Co-nascence-condition: *Saha-jāta-paccaya*.

This condition refers to such phenomena which arise simultaneously with certain other phenomena, to the presence of which latter they therefore are an indispensable condition by way of co-nascence.

“The 4 mental groups (perception, feeling, mental formations, consciousness) are one to another a condition by way of co-nascence (or simultaneous arising). Thus are the four physical elements (solid, liquid, heat, motion), further mind and corporeality at the moment of conception (in the mother’s womb).

“Consciousness (citta) and mental concomitants (cetasika), are to the corporeal phenomena produced by mind (s. § 1, end), a condition by way of co-nascent (but the reverse is not the case). Thus are the four physical elements to the derived corporeal phenomena (s. Dhs. 11). The corporeal phenomena are to the mental phenomena only at one time a condition by way of co-nascent, at other times not.”

The last statement, according to the Commentary, is made with regard to the physical base of mind, which only at the moment of conception is co-nascent with the four mental groups.

§7. Mutuality-condition: Añña-m-añña-paccaya.

All those inseparably associated and co-nascent mental phenomena mentioned in § 6, as well as the 4 elements, are, as a matter of course, at the same time also conditioned by way of mutuality, just as three standing sticks propped up one by another.

“The four mental groups are one to another (añña-m-añña) a condition by way of mutuality. Thus are the four elements, further mentality and corporeality at the moment of conception” (s. § 6).

§8. Support-condition: Nissaya-paccaya.

This condition refers to a pre-nascent or co-nascent phenomenon that aids other phenomena in the manner of a foundation, or support, just as the trees have the earth as their foundation, or as the oil painting rests on the canvas.

“The four mental groups are mutually a condition by way of support. Thus it is with the four physical elements, further with mentality and corporeality at the moment of conception (s. § 6)—consciousness and mental concomitants are to the corporeal phenomena produced by mind a condition by way of support (but not conversely). Thus are the four physical elements to the derived corporeality (s. Dhs. 11), and the eye-base (physical eye) to the element ‘eye-consciousness’, and to the phenomena associated

therewith; in an analogous way it is with the other four sense organs. That corporeal phenomenon supported by which the mind-element (*mano-dhātu*), and the mind-consciousness-element (*mano-viññāṇa-dhātu*) come into operation, this corporeal phenomenon (*rūpa*) is to the mind-element and mind-consciousness-element, and to the phenomena associated therewith, a condition by way of support.”

The words “*That corporeal phenomenon..*”, refer to the physical base of mind which, in commentarial literature, is called the ‘heartbase’ (*hadaya-vatthu*). This latter term, however, is not found in the Abhidhamma Piṭaka.

§9. Decisive-support-condition: *Upanissaya-paccaya*.

The phenomenon acting as such a condition can never be co-nascent with the phenomenon that is conditioned in that way; it will belong either to the past or the future, or it may also be an imaginary object.

The Commentary says that, just as strong *āyāsa* (depression) is called *upāyāsa* (despair), so a strong *nissaya* (support) is called *upanissaya* (decisive support). *Upanissaya* designates a powerful means, or inducement. Hence, the decisive-support-condition is to be considered as a phenomenon aiding as a powerful inducement.

“Any preceding wholesome phenomena may be to any succeeding wholesome phenomena.....to some (not immediately) succeeding unwholesome phenomena.....to any succeeding neutral phenomena, a condition by way of decisive support. Any preceding unwholesome phenomena may be to any succeeding unwholesome phenomena.....some (not immediately) succeeding wholesome phenomena.....to any succeeding neutral phenomena, a condition by way of decisive support. Any preceding neutral phenomena may be to any succeeding neutral.....wholesome.....unwholesome phenomena, a condition by way of decisive support. Even weather and food may be a condition by way of decisive support. Also a person may be a condition by way of decisive support. Also a dwelling place may be a condition by way of decisive support.”

Decisive Support is of 3 kinds: by way of object, by way of proximity, by way of natural condition.

(1) ‘Decisive-support by way of object’ (*ārammaṇāpanīssaya*) has been explained in kusala-ttika (pañha-vāra) of this work in the following words, not differentiating it from ‘predominance by way of object’ (*ārammaṇādhipati*):—

“After having given alms, or taken upon oneself the moral rules of conduct, one is reflecting thereon whilst giving these objects preponderance; or one is reflecting on one’s former deeds whilst giving them preponderance, etc. Or, after rising from the Jhāna, one is reflecting thereon whilst giving it preponderance, etc.”

“Now, if, by giving preponderance to an object, consciousness and mental concomitants arise, that object is to those phenomena certainly a powerful object. Thus, in the sense of being given preponderance, or of being worthy of being given preponderance, it is ‘predominant’ by way of object; and in the sense of thus being a powerful inducement, it is called a ‘decisive support by way of object.’

In other words, anything past or future, material or mental, real or imaginary, wholesome or unwholesome may, if taken as an object of reflection, become a decisive support, or an inducement, for the arising of various thoughts and activities which, on their part, may be wholesome or unwholesome according to the nature of the reflection which is the conditioning factor.

(2) ‘Decisive support by way of proximity’ (*anantarūpanissaya*) is explained in the same words as Proximity condition (s. § 4).

(3) ‘Decisive support by way of natural condition’ (*pakatupanissaya*), is explained (ib.) as follows:—

“By the decisive support of such things as faith, one gives alms, observes the moral rules, performs the Uposatha functions, develops jhāna or insight, etc.....Or, by the decisive support of morality, learning, liberality, or wisdom, one gives alms, etc., etc.....Thus, these things are to (the increase or

development of) faith, morality, learning, liberality and wisdom, a condition by way of decisive support.”

Or, desire may be a natural (or direct) condition to theft; hate, to slander or murder; climate, food, etc., to good or bad health; friends, to spiritual progress or deterioration.

§10. Pre-nascence-condition: Pure-jāta-paccaya.

“The eye-base (physical eye) is to the element ‘eye-consciousness’, and to the phenomena associated therewith, a condition by way of pre-nascence.” Similarly it is with the other 4 sense-organs.

That means, there cannot be eye-consciousness without the pre-arising of the visual organ, except at its first appearance at birth, when eye-sensitivity and eye-consciousness are co-nascent.

“That corporeal phenomenon, dependent on which the ‘mind-element’ and the ‘mind-consciousness-element’ arise, that corporeal phenomenon (physical base of mind) is to the mind-element, and to the phenomena associated therewith, a condition by way of pre-nascence; to the element ‘mind-consciousness’, however, and to the phenomena associated therewith, it is so at one time (i.e. during life), at another time not (i.e. at conception, when the physical base of mind, and mind-consciousness are co-nascent).

§11. Post-nascence-condition: Pacchā-jāta-paccaya.

“The post-nascent consciousness and mental concomitants are to this pre-nascent body a condition by way of post-nascence.

According to the words of the Commentary, that mental phenomenon which is helping the pre-nascent corporeal phenomena in the sense of a prop, or support, is a condition by way of post-nascence, just as the desire and wish of young vultures for food, is a condition for (the upkeep of) their bodies.

§12. Frequency-condition: Āsevana-paccaya.

“Any preceding wholesome phenomena are to any succeeding wholesome phenomena a condition by way of frequency. The same

is the case with unwholesome, and with functional-neutral phenomena.”

The frequency-condition, according to the words of the Commentary, refers to a phenomenon which is helping towards the competency and strength of the succeeding phenomena by way of frequency, or repetition, just as all the preceding applications to books, etc., do. According to the above text, it is threefold, by way of karmically wholesome, unwholesome, or mere functional Impulsions (*javana*; s. Vibh. III, note).

§13. Kamma-condition: Kamma-paccaya.

The kamma-condition consists in worldly wholesome or unwholesome volition (*cetanā*, appearing as wholesome or unwholesome bodily, verbal or mental action (*kamma*= Skr. *karma*).

This condition is of 2 kinds:

1. As wholesome or unwholesome kamma, it is a condition to kamma-result (*vipāka*) arising afterwards, i.e. in this, or some future life.

2. As associated phenomenon, it is a co-nascent condition to the other associated phenomena.

As the text has:—

(1) “Wholesome and unwholesome kamma is to the (later arising) kamma-resultant (mental) groups, and to the corporeal phenomena due to residual kamma (*kaṭattā*), a condition by way of Kamma.

(2) (Karmic) volition is to the associated (co-nascent) phenomena, and to the corporeal phenomena produced thereby, a condition by way of Kamma.”

Kaṭattā = *katassa bhāvena*, lit. ‘through having been done’, refers to accumulated wholesome, or unwholesome kamma, which had not yet produced kamma-results before.

§14. Kamma-result condition: Vipāka-paccaya.

Kamma-result (*vipāka*) is a condition which, by its passive nature, supports the other associated kamma-resultant

phenomena in their passivity ('effortless calmness'). As it is said in the text:—

"The 4 mental groups, in so far as they are kamma-results, are one to another a condition by way of kamma-result."

According to the Commentary, the 4 kamma-resultant mental groups are a kamma-result condition also to the corporeal phenomena produced by consciousness, and to the physical base of mind.

§15. Nutriment-condition: Āhāra-paccaya.

This condition refers to the 4 nutriments—material food, (sensory or mental) impression (*phassa*), (karmic) volition (*mano-sañcetanā*), consciousness (*viññāna*)—which in the sense of a prop, or support, are helping the corporeal and mental phenomena. As it is said:—

"Material food is to this body a condition by way of nutriment. The mental nutriments (impression, volition, consciousness) are to the associated phenomena, and to the corporeal phenomena produced thereby, a condition by way of nutriment."

In Kusala-ttika (pañha-vāra) it is said:

"At the moment of conception the kamma-resultant neutral nutriments (impression and consciousness) are to the associated groups, and to the kamma-horn corporeal phenomena, a condition by way of nutriment."

§16. Faculty-condition: Indriya-paccaya.

This condition refers to 20 of the faculties (leaving out No. 7 and 8) explained in Vibh. V. They are an aid in the sense of predominance (*adhipati*; s. § 3). Amongst them, the 5 physical sense-faculties (eye, ear, etc.) are a condition only to mental phenomena (eye-consciousness, ear-consciousness, etc.), whilst the remaining faculties may be sometimes a condition to physical phenomena as well.

"The faculty of sight is to the element 'eye-consciousness', and to the phenomena associated therewith, a condition by way of

faculty.” The same is the case with the other 4 sense-faculties. *“The physical life-faculty is to the corporeal phenomena due to residual kamma, a condition by way of faculty. The mental faculties (Vibh. V, 10-22, and mental vitality) are to the associated phenomena, and to the corporeal phenomena produced thereby, a condition by way of faculty.”*

§17. Jhāna-condition : Jhāna-paccaya.

Jhāna is here to be understood in its widest sense as a name for 7 mental factors making for mental absorption, the predominating amongst which is concentration (*samādhi*), namely, 1. thought-conception (*vitakka*), 2. discursive thinking (*vicāra*), 3. Interest (*pīti*), 4. happiness (*sukha*), 5. sadness (*domanassa*) 6. indifference (*upekkhā*), 7. concentration (*citt’ekaggatā = samādhi*). These jhāna-factors, which are either wholesome, unwholesome, kamma-resultant, or mere functional, and which are supporting the phenomena associated therewith in their state of ‘being absorbed in’, or ‘brooding over, these are to be considered as the jhāna-condition.

“The jhāna-factors are to the phenomena associated therewith, and to the corporeal phenomena produced thereby, a condition by way of jhāna.”

1, 2, 3, 4, 7, are found in greedy consciousness (Tab. 22-25), wholesome consciousness (1-4) and its corresponding resultant (42-45) and functional states (73-76) in the sensuous sphere; further in the 1st jhāna of the fine-material sphere, and its corresponding resultant, and functional states; 1, 2, 5, 7, in hateful consciousness (30-31); 1, 2, 6, 7, in deluded consciousness (32-33), etc. (Cf. Dhs. 1, and Table).

§18. Path-condition: Magga-paccaya.

As Path-condition are considered the 12 path-factors, distinguished as karmically wholesome, unwholesome, or neutral, which are aiding the associated phenomena in the sense of ‘leading away from this, or that,’ namely, 1. wisdom (*paññā*), 2. thought-conception (*vitakka*), 3. right speech (*sammā-vācā*), 4.

right bodily action (*sammā-kammanta*), 5. right livelihood (*sammā-ājīva*), 6. energy (*virīya*), 7. mindfulness (*sati*), 8. concentration (*samādhi*), 9. wrong views (*micchā-diṭṭhi*), 10. wrong speech (*micchā-vācā*), 11. wrong bodily action (*micchā-kammanta*), 12. wrong livelihood (*micchā-ājīva*). Of these, 1, 3, 4, 5, belong to the right path (as wholesome, resultant, or functional); 9-12, to the wrong path; whilst 2, 6, 7, 8, may belong to either.

“The path-factors are to the phenomema associated with the path, as well as to the corporeal phenomena produced thereby, a condition by way of path.”

In the Kusala-ttika (pañha-vāra) we read:

“The kamma-resultant neutral path-factors are to the associated (mental) groups, as well as to the corporeal phenomena due to Residual Kamma, a condition by way of path.”

§19. Association-condition: Sampayutta-paccaya.

This condition refers to all mental (and only mental) phenomena, as they aid one another by their being inseparably associated having the same physical, or mental base, the same object, the same time of arising, the same time of disappearing.

“The 4 mental groups are one to another a condition by way of association.”

§20. Dissociation-condition: Viprayutta-paccaya.

This condition refers to a phenomenon which aids other phenomena by not having the same base (eye, ear, etc.) and object, hence:—

“The corporeal phenomena are to the mental phenomena, just as the mental phenomena to the corporeal phenomena, a condition by way of dissociation.”

This condition is threefold: co-nascent, post-nascent, or pre-nascent, as it is said in Kusala-ttika:—

“The co-nascent wholesome groups are to the corporeal phenomena produced by mind, a condition by way of dissociation. Thus are the post-nascent wholesome groups to this pre-nascent body. The pre-nascent physical eye-base is to eye-consciousness... a condition by way of dissociation.”

In the Sahajāta-vāra of Kusala-ttika, it is further said:

“The kamma-resultant mental groups at the moment of conception, are to the corporeal phenomena due to residual kamma, a condition by way of dissociation. And the mental groups are to the physical base (of mind), just as the latter is to the mental groups, a condition by way of dissociation.”

§21. Presence-condition: Atthi-paccaya.

This condition refers to any phenomenon—pre-nascent or co-nascent—on whose presence the existence of other phenomena depends. For example:—

“The 4 (co-nascent, and inseparably associated) mental groups are ‘one to another’ a condition by way of presence; so are the 4 physical elements, as well as mentality and corporeality at the moment of conception. Consciousness and mental concomitants, however, are to the corporeal phenomena produced by mind, a condition by way of presence. So are the 4 physical elements to the derived corporeal phenomena (s. Dhs. II), the (pre-nascent) sense-organs and sense-objects to the 5 kinds of sense-consciousness. That corporeal phenomenon (physical base of mind), dependent on which the mind-element and mind-consciousness-element arise is to mind-element, and to the phenomena associated therewith, a condition by way of presence.”

§22. Absence-condition: Natthi-paccaya.

This condition refers to phenomena that have just passed, which through their absence are aiding the mental phenomena immediately following after them, by giving them an opportunity to arise.

“Consciousness and mental concomitants which have just passed, are to the presently arisen consciousness and mental concomitants, a condition by way of absence (cf. § 4).”

§23. Disappearance-condition: Vigata-paccayci.

Inasmuch as those last mentioned phenomena (§ 22), by their disappearance, are giving certain other phenomena an opportunity to arise, they are called a disappearance-condition. The explanation is as in § 22.

§24. Non-Disappearance-condition: Avigata-paccaya.

This condition is identical with the Presence-condition, hence the text is as in § 21.

A. POSITIVE METHOD

I. ORIGINATION OF TRIADS (Tika-Patthāna)

1. THE TRIAD 'KARMICALLY WHOLESOME, ETC.' (KUSALA-TTIKA)

(1) Chapter on being 'Dependent' (paṭicca-vāra)

QUESTIONS

(a) Positive Method

§1 (ROOT)

“May, dependent on a wholesome phenomenon, arise

- (1) *a wholesome phenomenon, conditioned by way of root?*
- (2) *an unwholesome phenomenon, conditioned by way of root?*
- (3) *a neutral phenomenon, conditioned by way of root?*
- (4) *a wholesome, and a neutral phenomenon, conditioned by way of root?*
- (5) *an unwholesome, and a neutral phenomenon, conditioned by way of root?*
- (6) *a wholesome, and an unwholesome phenomenon, conditioned by way of root?*
- (7) *a wholesome, and an unwholesome and a neutral phenomenon, conditioned by way of root?*

Now follow again 6 sets of 7 questions each. As conditioning factors of each set serve the afore-mentioned *conditioned* phenomena (2)–(7) consecutively, e.g.:

May, dependent on an unwholesome phenomenon, arise (7) an unwholesome..., (8) a wholesome..., (9) a neutral phenomenon..., conditioned by way of root?

The rule and sequence of permutations pertaining to these altogether 49 questions will be made clearer by using symbols which can be applied also to all the other 21 Triads. The first 7 questions, given above explicitly, are repeated, under (I), by way of symbols. Explanation of symbols:

(a), (b), (c) = the 3 members of each triad; here: a = wholesome, b = unwholesome, c = neutral; the division mark (:) stands for the relation of dependence of the latter term on the former; + = and.

- I (i)a:a, (2) a:b, (3) a:c, (4) a:a+c, (5) a:b+c, (6) a:a+b, (7) a:a+b+c;
 II (8) b:b, (9) b:a, (10) b:c, (11) b:b+c, (12) b:a+c, (13) b:a+b, (14) b: a+b+c;
 III (15) c:c, (16) c:a, (17) c:b, (18) c:a+c, (19) c:b+c; (20) c:a+b, (21)c:a+b+c
 IV (22) a+c:a, (23) a+c:b, (24) a+c:c, (25) a+c:a+c, (26) a+c:b+c. (27) a+c:a+b, (28) a+c: a+b+c;
 V (29) b+c:a, (30) b+c:b, (31) b+c:c, (32) b+c:a+c, (33) b+c:b+c. (34) b+c:a+b, (3s) b+c:a+b+c;
 VI (36) a+b:a, (37) a+b:b, (38) a+b:c, (39) a+b:a+c. (40) a+b:b+c, (41) a+b:a+b, (42) a+b:a+b+c;
 VII (43) a+b+c:a, (44) a+b+c:b, (45) a+b+c:c, (46) a+b+c:a+c, (47) a+b+c:b+c, (48) a+b+c:a+b, (49) a+b+c:a+b+c.

Thus, in a complete text, there would be 49 questions to each of the 24 §§, i.e., altogether 1,176 questions.

Thereafter all these 1,176 questions are to be repeated with regard to 2 conditions i.e., 'conditioned by way of root and object'; then by way of root and predominance, root and proximity,.....etc.....,root and non-disappearance, then by way of object and predominance, object and proximity,.....etc..object and non-disappearance; then by way of predominance and proximity, predominance and contiguity,.....etc....., predominance and non-disappearance.....etc., etc. Thereafter with regard to 3 conditions, i.e. by way of root, and object, and predominance; then by way of root and object and proximity.....

etc.....root, and object, and non-disappearance. In that way, we should get by the permutation method at the end millions and millions of questions.

(b) Negative Method

§1. (NOT-ROOT)

“May, dependent on a wholesome phenomenon, arise a wholesome phenomenon not conditioned by way of root?”

(etc., etc., analogous to the positive method).

(c) Positive-Negative Method

§1. (ROOT, NOT-OBJECT)

“May, dependent on a wholesome phenomenon, arise a wholesome phenomenon conditioned by way of root, but not conditioned by way of object?” (Etc., etc.)

(d) Negative-Positive Method

§1. (NOT-ROOT, OBJECT)

“May, dependent on a wholesome phenomenon, arise a wholesome phenomenon not conditioned by way of root, but conditioned by way of object?” (Etc., etc.)

EXPLANATIONS

(a) Positive Method

§1. (ROOT)

(1) *“Dependent on a wholesome (kusala) phenomenon, there arises a wholesome phenomenon, conditioned by way of root, e.g., dependent on (any) one wholesome group (e.g., perception), there arise three other wholesome groups (feeling, mental formations, consciousness), conditioned by way of root; or dependent on 3, the other 1; or on 2, the other 2.”*

It should be remembered that a mental phenomenon is called ‘wholesome’, if actually associated with a wholesome root; ‘unwholesome’, if associated with an unwholesome root. Cf. Intro. § 1.

Most explanations, as will be seen, are here given in the terms of the groups (corporeality, feeling, perception, mental formations, consciousness), and not by way of those single phenomena of which the groups are composed.

Though each of the 24 §§ refers only to that condition indicated by its heading, each phenomenon is nevertheless dependent on various other conditions besides, just as one and the same conditioning phenomenon may (a) appear in the form of various conditions, and (b) be combined with other conditions, as I shall show in each of the 24 §§. For instance:—

(a) Among the root-conditions, ‘non-delusion’ (*amoha*) may be a condition in 20 ways (i.e. of the 24 conditions being inapplicable pre-nascence, kamma, nutriment, jhāna); ‘non-greed’ (*alobha*) and ‘non-hatred’ (*adosa*), in 18 ways (inapplicable being further, faculty and path); greed and delusion (*lobha, moha*), in 17 ways (inapplicable being further, kamma-result); ‘hatred’ (*dosa*), in 16 ways (inapplicable being further, predominance).

(b) non-delusion (*amoha*), if at that moment acting in its capacity as a root, combines in various ways with 11 conditions, to wit: predominance, co-nascence, mutuality, support, kamma-result, faculty, path, association, dissociation, presence, non-disappearance. non-greed, and non-hatred (*alobha, adosa*), in their capacity as roots, combine with the same conditions, excepting only predominance, faculty and path, i.e. with 8 conditions. This, however, is only the case in kamma-resultant states (root-accompanied results of wholesome kamma; s. Dhs. I. C.), whilst in wholesome and functional states their character as kamma-result is absent.—greed, hatred and delusion (*lobha, dosa, moha*), in their capacity as roots, combine with 7 conditions: co-nascence, mutuality, support, association, dissociation, presence, non-disappearance.

(2) The question, whether, dependent on a wholesome phenomenon, an unwholesome phenomenon may arise, conditioned by way of root, is left unanswered, as all the mental phenomena associated with a wholesome root, must be of neces-

sity also wholesome. Thus, any of the 49 questions in each §. which does not admit of an affirmative answer, is left unanswered. For this reason only 9 questions are answered in this.

(3) “*Dependent on a wholesome phenomenon, there arises a neutral phenomenon, conditioned by way of root; e.g., dependent on wholesome groups, there arises corporeality (e.g., bodily intimation) produced by mind (which is a karmically neutral phenomenon).*”

(4) “*Dependent on a wholesome phenomenon, there arises a wholesome, and a neutral phenomenon, conditioned by way of root; e.g., dependent on 1 (or 3, or 2) wholesome group, there arise the other 3 (or 1, or 2) wholesome groups, and corporeality produced by mind.*”

(8) “*Dependent on an unwholesome phenomenon, there arises an unwholesome.....(10) a neutral.....(11) an unwholesome, and a neutral phenomenon, conditioned by way of root.*” Etc.

(15) “*Dependent on a neutral phenomenon, there arises a neutral phenomenon, conditioned by way of root.*” Etc.

(24) “*Dependent on a wholesome, and a neutral phenomenon, there arises a neutral phenomenon, conditioned by way of root; e.g., dependent on wholesome groups, and the 4 physical elements (neutral) there arises corporeality produced by mind, conditioned by way of root.*”

(31) “*Dependent on an unwholesome, and a neutral phenomenon (e.g., the 4 elements), there arises a neutral phenomenon (e.g., corporeality produced by mind), conditioned by way of root.*”

§2. (OBJECT)

3 questions are answered, namely:

(1) “*Dependent on a wholesome phenomenon, there arises a wholesome phenomenon, conditioned by way of object; e.g., dependent on 1 wholesome group, there arise the other 3 wholesome groups, conditioned by way of object, etc.*”

(8) “*Dependent on an unwholesome phenomenon, there arises an unwholesome phenomenon.....(15) Dependent on a neutral*

phenomenon, there arises a neutral phenomenon, conditioned by way of object, etc."

Visible object, sound, odour, taste, and tangible object are to the corresponding kinds of sense-consciousness (seeing, hearing, etc.), as well as to the mind-element (*mano-dhātu*), and the mind-consciousness element (*mano-viññāṇa-dhātu*) unaccompanied by roots, not only a condition by way of object, but a condition in four ways: by way of object, pre-nascence, presence, and non-disappearance. To root-accompanied mind-consciousness-element, they are besides a condition by way of decisive object-support (*ārammaṇūpanissaya*).

In their capacity as object-conditions, they combine with 7 other conditions: object-predominance, support, decisive support, pre-nascence, dissociation, presence, non-disappearance. If the objects are mental phenomena, or past or future phenomena, only object-predominance and decisive-object-support are found in addition.

§3. (PREDOMINANCE)

9 answers (quoted), corresponding to those of § 1 (root).

(1) "*Dependent on a wholesome phenomenon, there arises a wholesome phenomenon, conditioned by way of predominance, etc., etc.*

In the following §§, the text will now be left out entirely, as it corresponds in every respect to § 1; but it will be pointed out how each phenomenon that represents the condition indicated by the heading, may be a condition in many ways besides.

Object-predominance (*ārammaṇādhipati*) may be a condition in the ways given in § 2.

Amongst the co-nascent (*saha-jāta*) predominance conditions, reflection (*vimaṃsā*) may be a condition in 20 ways, exactly as non-delusion, s. § 1 (1).—Resolve (*chanda*) may be a condition in 17 ways (of the 24 conditions being inapplicable: root, pre-nascence, kamma, nutriment, faculty, jhāna, path).—Consciousness, (*citta*) may be a condition in 19 ways (of the 24 conditions being inapplicable: root, pre-nascence, kamma,

jhāna, path).—Energy (*virīya*) may be a condition in 19 ways (inapplicable: root, pre-nascence, kamma, nutriment, jhāna).

In its capacity as predominant factor, reflection (*vimamsā*) combines just like non-delusion (s. § 1).—Resolve (*chanda*) combines with 8 conditions: co-nascence, mutuality, support, kamma-result, association, dissociation, presence, non-disappearance.—Energy (*virīya*) combines, in addition, with faculty and path, i.e. with 10 condition. Consciousness (*citta*) combines with 10 conditions: co-nascence, mutuality, support, kamma-result, association, dissociation, presence, non-disappearance, faculty, nutriment.

§§ 4, 5 (PROXIMITY AND CONTIGUITY)

3 answers (unquoted), corresponding to those of § 2 (object).

Of the 4 mental groups, regarded as proximity-conditions, feeling (*vedanā*) may be a condition in 19 ways (inapplicable being: root, pre-nascence, kamma, nutriment, path).—Perception (*saññā*) may be a condition in 17 ways (inapplicable being further: faculty, jhāna).—In the group of Mental Formations, the roots, greed, etc., act as conditions as in § 1; Resolve (*chanda*) and Energy (*virīya*), as in § 3.—(Sense-, or mind-) impression (*phassa*) may be a condition in 18 ways (inapplicable being: root, pre-nascence, kamma, faculty, jhāna, path).—Volition (*cetanā*), in 19 ways (inapplicable being: root, pre-nascence, faculty, jhāna, path).—Thought-conception (*vitakka*), in 19 ways (inapplicable: root, pre-nascence, kamma, nutriment, faculty).—Discursive Thinking (*vicāra*), in 18 ways (further inapplicable: path).—Rapture (*pīti*), the same.—One-pointedness of mind (concentration, *samādhi*), in 20 ways (inapplicable: root, pre-nascence, kamma, nutriment).—Faith (*saddhā*), in 18 ways (inapplicable: root, pre-nascence, kamma, nutriment, jhāna, path).—Mindfulness (*sati*), in 19 ways (inapplicable: root, pre-nascence, kamma, nutriment, jhāna).—(Mental) vitality (*jīvitindriya*), in 18 ways, just as faith.—Moral shame and dread (*hiri, ottappa*), in 17 ways, (inapplicable: root, pre-nascence, kamma, nutriment, jhāna, path, faculty).—The

same with the twin qualities, as composure of mental faculties, and composure of consciousness, etc. (s. page 7, 39-50).—Determination (*adhimokkha*), mental application (*manasikāra*), equanimity (*tatra-majjhataṭṭhā*), compassion (*karunā*), sympathetic joy (*mudītā*), and the 3 abstinences (from wrong speech, bodily action, and livelihood), in 18 ways (inapplicable: root, pre-nascence, kamma, nutriment, jhāna, faculty).—Wrong views (*micchā-diṭṭhi*), in 17 ways (inapplicable: root, pre-nascence, kamma, kamma-result, nutriment, jhāna, faculty).—Wrong bodily action, wrong speech, and Wrong Livelihood, in 19 ways (inapplicable: root, pre-nascence, kamma-result, jhāna, faculty).—Want of moral shame (*ahirika*), Want of moral dread (*anottappa*), conceit (*māna*), torpor (*thīna*), languor (*middha*), and restlessness (*uddhacca*), in 16 ways (inapplicable: root, pre-nascence, kamma, kamma-result, nutriment, faculty, jhāna, path).—Scepticism (*vicikicchā*), envy (*issā*), avarice (*macchariya*), and worry (*kukkucca*), in 15 ways (inapplicable: root, predominance, pre-nascence, kamma, kamma-result, nutriment, faculty, jhāna, path).—Consciousness (*viññāṇa*), in 19 ways, as shown in § 3.

The above phenomena, in their capacity as proximity condition, combine with only 5 conditions: decisive support, kamma, frequency, absence, disappearance. Volition of the Holy Path (*ariya-magga-cetanā*), however, acts as kamma-condition besides. Cf. § 9.

§6 (CO-NASCENCE)

3 answers (quoted), corresponding to those of § 2 (root).

Each of the co-nascent mental groups may be a condition in many ways, as shown in § 4.—The 4 physical elements may be a condition in 9 ways: by way of object, object-predominance, co-nascence, mutuality, support, decisive support, pre-nascence, presence, non-disappearance; the physical Base of Mind, in addition, by way of dissociation.

The co-nascent phenomena, in their capacity as co-nascent conditions, combine with 14 conditions: root, predominance,

mutuality, support, kamma, kamma-result, nutriment, faculty, jhāna, path, association, dissociation, presence, non-disappearance.

§7 (MUTUALITY)

3 answers (quoted), corresponding to those of § 2 (object).

The phenomena acting as Mutuality-condition are, in every respect, identical with those in § 6.

§8 (SUPPORT)

9 answers (unquoted), corresponding to those of § 6 (co-nascence).

The 5 sense-organs and their objects, regarded as support-condition may be a condition in 9 ways: by way of object, object-predominance, support, decisive support, pre-nascence, faculty, dissociation, presence, non-disappearance.

Phenomena acting as support-conditions, combine with 17 conditions (inapplicable: proximity, contiguity, post-nascence, frequency, absence, disappearance).

§9 (DECISIVE SUPPORT)

9 answers (unquoted), corresponding to those of § 2 (object).

Decisive support by way of object (*ārammaṇāpanissaya*) is identical with predominance by way of object (*ārammaṇādhipati*). Decisive support by way of proximity (*anantarūpanissaya*), if at that time acting in such capacity, combines with 6 further conditions: proximity, contiguity, kamma, frequency, absence, disappearance. But it is only volition (*cetanā*) accompanying the entrance into the holy paths, that becomes here a condition by way of kamma; as only in that case, volition is immediately followed by its kamma-result, the fruition of the path.

§10 (PRE-NASCENCE)

3 answers (quoted), corresponding to those of § 2 (object).

Of the pre-nascent phenomena, visible object, sound, odour, taste, are a condition in 6 ways: by way of object, object-

predominance, decisive support, pre-nascence, presence, non-disappearance. The other pre-nascent phenomena, including the tangible object (= solid, heat, motion), have been treated above.

Decisive support by way of natural condition (*pakatūpanisaya*), if acting as pre-nascent condition, is combined with 8 conditions: object, object-predominance, support, decisive support, faculty, dissociation, presence, non-disappearance. In the case of *object*, pre-nascence, support, faculty, and dissociation are not found.

§§11–14 (post-nascence, frequency, kamma, kamma-result).

The phenomena representing the above conditions have been already treated in the previous §§.

§11. No answer, and no text.

The post-nascent phenomena, in their capacity as post-nascent condition, combine with 3 conditions: dissociation, presence, non-disappearance.

§12. 3 answers (quoted), corresponding to those of § 2 (object).

The Frequency condition, in this quality, combines with 5 conditions: proximity, contiguity, decisive support, absence, disappearance.

§13. 9 answers (according to summary), of which only 5 (No. 1, 9, 17, 24, 31) are quoted.

The kamma-condition, whilst acting in that capacity, combines with regard to the associated states, with 9 further conditions: co-nascence, mutuality, support, kamma-result, nutriment, association, dissociation, presence, non-disappearance. With regard to the later arising kamma-result, it combines with 5 conditions: decisive support, proximity¹, contiguity, absence, disappearance.

§14. The phenomena acting in the capacity as kamma-result conditions, may combine with 14 conditions: root, predominance, co-nascence, mutuality, support, kamma, nutriment,

1. Only in the case of one of the Supramundane Paths.

faculty, jhāna, path, association, dissociation, presence, non-disappearance.

§15 (NUTRIMENT)

9 answers (according to summary), of which only 5 are quoted, as in § 13 (kamma).

Of the 4 nutriment, material food may be a condition in 6 ways: by way of object, object-predominance, decisive support, nutriment, presence, non-disappearance. About the 3 other nutriment (impression, volition, consciousness) s. § 4-5.

Material food, in its capacity as nutriment condition, combines with 2 further conditions: presence, non-disappearance.

The other 3 phenomena, in their capacity as nutriment condition, combine, according to circumstances, with 11 further conditions: predominance, co-nascence, mutuality, support, kamma, kamma- result, faculty, association, dissociation, presence, non-disappearance.

§16 (FACULTY)

9 answers (unquoted) corresponding to those of § 13 (kamma).

All the phenomena from here to § 24, have been treated in the preceding paragraphs.

The 5 sense-organs, in their capacity as faculty-condition, combine with 5 further conditions: support, pre-nascence, dissociation, presence, non-disappearance. Also physical vitality as faculty-condition, combines with 2 further conditions: presence, non-disappearance. Also the mental faculties¹, in their capacity as faculty-condition, combine with 13 conditions: root, predominance, co-nascence, mutuality, support, kamma-result, nutriment, jhāna, path, association, dissociation, presence, non-disappearance.

§17 (JHĀNA)

9 answers (unquoted), corresponding to those of § 1 (root).

1. Vibh. V. 6, 9-22.

The jhāna, in its capacity as jhāna-condition, combines, according to circumstances, with 10 further conditions: co-nascence, mutuality, support, kamma-result, faculty, path, association, dissociation, presence, non-disappearance.

§18 (PATH)

9 answers (unquoted), corresponding to those of § 1 (root).

The statements in § 17 apply also here, but with 2 additional conditions: root and predominance.

§19 (ASSOCIATION)

3 answers (unquoted), corresponding to those of 2 (object).

The associated phenomena, in their capacity as association-condition, combine, according to circumstances, with 13 conditions: root, predominance, co-nascence, mutuality, support, kamma, kamma-result, nutriment, faculty, jhāna, path, presence, non-disappearance.

§20 (DISSOCIATION)

9 answers (quoted), corresponding to those of 1 (root).

The dissociated phenomena, in their capacity as dissociation-condition, combine, according to circumstances, with 17 further conditions (inapplicable are: proximity, contiguity, frequency, association, absence, disappearance).

§21 (PRESENCE)

9 answers (unquoted), corresponding to those of § 6 (*sahajāta*).

The presence-condition, in its capacity as such, combines, according to circumstances, with 18 further conditions (inapplicable are: proximity, contiguity, frequency, absence, disappearance).

§§22, 23 (ABSENCE, DISAPPEARANCE)

3 answers (unquoted), corresponding to those of § 2 (object).

§24 (NON-DISAPPEARANCE)

9 answers (unquoted), corresponding to those of § 21 (presence).

Hereafter, all the affirmative answers to the 49 questions (p. 109) of each of the 24 §§, are numerically summed up, in this manner: “with regard to root, 9 (answers); with regard to object, 3; with regard to predominance, 9; etc., etc.” In a similar way, the numbering of the answers to the innumerable questions is continued with regard to pairs of conditions, threefold groups of conditions, up to the 24-fold group of conditions. Cf. the beginning of this *paṭicca-vāra*.

(b) Negative Method

§1 (NOT-ROOT)

2 questions are affirmed : No. 8 and 15.

(8) “*Dependent on an unwholesome phenomenon, there may arise an unwholesome phenomenon, not conditioned by way of root; e.g., dependent on groups accompanied by scepticism and restlessness (being ‘unwholesome’, and ‘not roots’), there arises Delusion (unwholesome) accompanied by scepticism and restlessness.*”

The deluded classes of consciousness referred to here (Tab. 32, 33) have only one co-nascent root, i.e. delusion. Since delusion itself is a root, its existence cannot be said to be conditioned by a root, which in its character as root, must be always co-nascent. Thus, the arising of delusion must be conditioned in another way than by that of root.

Questions 1–8 are said by the Commentary to be unaffirmable for the reason that a wholesome phenomenon could never arise without a root, as any wholesome state is under all circumstances associated with at least the 2 roots, non-greed and non-hatred.

(15) “*Dependent on a neutral phenomenon, there arises a neutral Phenomenon, not conditioned by way of root; e.g., dependent on 1 (or 3, or 2) neutral group—being either kamma-resultant or functional—unaccompanied by a root, there arise 3 (or 1, or 2) groups, and corporeality (neutral) produced by mind. Or, at the moment of conception, not accompanied by roots, there arise,*

dependent on 1 (or 3, or 2) kamma-resultant neutral group, 3 (or 1, or 2) groups, and corporeality due to residual kamma. Or, dependent on the physical base (of mind; neutral), there arise the (neutral) groups. Or, dependent on 1 (or 3, or 2) physical element (solid, liquid, heat, motion; neutral), there arise the other 3 (or 1, or 2) physical elements. Or, dependent on the physical elements, there arises corporeality produced by mind, as well as dependent corporeality, external corporeality, corporeality produced by nutriment, produced by physical influence, etc.

§2 (NOT-OBJECT)

5 questions are affirmed, namely: 3, 10, 15, 24, 31.

(3) *“Dependent on a wholesome phenomenon, there arises a neutral phenomenon (corporeality produced by mind), not conditioned by way of object.”* Etc., etc.

§3 (NOT-PREDOMINANCE)

9 questions are affirmed, namely: No. 1, 3, 4, 8, 10, 11, 15, 24, 31. Etc., etc.

(c) Positive-Negative Method

Here, the answers to each paragraph are not detailed, but only numerically summed up, as follows:—

“With regard to (§ 1) root-condition, not-object: 5 (answers); (§ 2) root-condition, not -predominance: 9; (§ 3) root-condition, not-proximity: 5; etc.” Then:— *“With regard to root- and object-condition, not-predominance: 3;—not-prenascence: 3;—not-postnascence: 3, etc.”* Then:— *“... With regard to root- and object- and Predominance-condition, not-prenascence: 3;—not-postnascence: 3, etc.”*

(d) Negative-Positive Method

This method proceeds in an analogous manner as the preceding one:

“With regard to not-root-condition, but object: 2;—but proximity: 2 ;—but contiguity : 2; etc., etc.”

- (2) Chapter on being ‘co-nascent’
- (3) Chapter on being ‘conditioned’
- (4) Chapter on being ‘supported’

These chapters are the same as (1), except that instead of the expression ‘dependent on’ (*paṭicca*). we have here: (2) ‘co-nascent’ (*saha-jāta*), (3) ‘conditioned by’ (*paccaya*). (4) ‘supported by’ (*nissāya*).

- (5) Chapter on being ‘conjoined’ (*samsaṭṭha-vāra*)

§1 (ROOT)

“Conjoined with a wholesome phenomenon, there arises a wholesome phenomenon, conditioned by way of root.” Etc., etc.

This chapter differs in its explanations slightly from the foregoing, as, e.g., a wholesome or unwholesome phenomenon cannot be ‘conjoined’ or ‘associated’ with a corporeal phenomenon.

- (6) Chapter on being ‘associated’ (*sampayutta-vāra*)

This is identical with the last chapter.

- (7) Chapter on Investigation (*pañhavāra*)

This chapter is really the first one of the main part of our work that furnishes more exhaustive, and more concrete, illustrations to those terse and abstract statements, and thus enlivens somewhat our text.

There is neither in this, nor in the preceding 5 chapters, a question section as we find in Chapter 1; but the order of the answers, or rather statements, corresponds nevertheless, more or less, to the order of the 49 questions as given in Chapter 1. The numbers given by me, refer to the above question section at p. 191.

(a) Positive Method

§1 (ROOT)

7 answers (quoted): 1, 3, 4, 8, 10, 11, 15.

(1) “A wholesome phenomenon (e.g., the root non-greed, non-hatred, or non-delusion) may be to another wholesome

phenomenon (the associated groups, or another root), *a condition by way of root.*” Etc., etc.

Whilst a wholesome phenomenon arises by way of 22 conditions (unapplicable are: post-nascence and kamma-result), it is at the same time to another wholesome phenomenon a condition in 20 ways (inapplicable are: pre-nascence, post-nascence, kamma-result, dissociation). In a similar way it is with all the other phenomena. Therefore, to show in due order those conditions, by which a phenomenon is a condition to another phenomenon, the text begins with the root-condition.

§2 (OBJECT)

9 answers (quoted, and fully illustrated): 1, 2, 3, 8, 9, 10, 15, 16, 17.

(i) *“A wholesome phenomenon may be to a wholesome phenomenon, a condition by way of object. For example, if, after having given alms, or taken upon oneself the moral vows, or fulfilled the Uposatha duties, one is reviewing these (wholesome) acts (with a wholesome mind). Or, if one is reviewing (with a wholesome mind) wholesome actions formerly done. Or, if after rising from the jhāna one reviews the same.....Or, if one practises insight (vipassati)”*

That means, any wholesome phenomenon, through taking it as object of our thinking, may become a condition of the arising of other wholesome states of mind.

(2) *“A wholesome phenomenon may be to an unwholesome phenomenon, a condition by way of object. For example, if, after having given alms, etc., one indulges and delights in this act, and thereby arises greed, evil views, doubt, restlessness, or sadness (“either to oneself or to others,” says the Com.). Or, if one indulges and delights in good deeds done formerly, and thereby arises greed, etc. Or, if, after having risen from trance, one indulges and delights in this attainment, and thereby arises greed, etc. Or, if, whilst regretting that the Jhāna (which one had attained) has vanished, sadness springs up.”*

Thus, any wholesome act, or attainment, may, through being made the object of wrong thinking, become a condition to the arising of unwholesome states of mind.

(3) “A wholesome phenomenon may be to a neutral phenomenon, a condition by way of object. For example, when after rising from (that wholesome state called) the Arahat-Path, the Arahat with a karmically neutral mind reviews this path.....”

(8) “An unwholesome phenomenon may be to an unwholesome phenomenon, a condition by way of object. For example, if one indulges and delights in greed (an unwholesome phenomenon), and thereby arises greed, evil opinions, doubt, restlessness, or sadness: Or, if one indulges and delights in evil views, and thereby arises greed, etc.; Or, on account of doubt there arises (new) doubt, or evil view, restlessness, or sadness.....”

(9) “An unwholesome phenomenon may be to a wholesome phenomenon, a condition by way of object. For example, if those ‘in higher training’ (sekha) are reviewing (with wholesome mind) the mental defilements (unwholesome) overcome by them Or, if one attains insight (wholesome) into the impermanence, etc., of the unwholesome phenomena.....”

(10) “An unwholesome phenomenon may be to a neutral phenomenon, a condition by way of object. For example, when the Arahat (with a karmically neutral mind) reviews the mental defilements (unwholesome) overcome by him.....”

(11) “A neutral phenomenon may be to a neutral phenomenon, a condition by way of object. For example, when the Arahat (with neutral mind) reviews the fruit of Arahatship (neutral), or reflects on Nibbāna.....Or, the visible form (neutral) is to eye-consciousness (neutral), sound to ear-consciousness, etc., a condition by way of object.”

(16) “A neutral phenomenon may be to a wholesome phenomenon, a condition by way of object. For example, if those ‘in higher training’ are reviewing (with wholesome mind) the fruition of the path (neutral), or reflecting on Nibbāna. Or, Nibbāna (neutral) is to the stage of maturity (gotrabhū), to purification (vodāna), and to the Path, a condition by way of

object. Or, if anyone 'in higher training or any worlding, practises insight (wholesome) into the impermanence, etc., of the 5 sense-objects (neutral)....."

(17) "A neutral phenomenon may be to an unwholesome phenomenon, a condition by way of object. For example, if one indulges and delights in the 5 sense-organs, or 5 sense-objects (neutral), and thereby arises greed, etc., (unwholesome)."

§3 (PREDOMINANCE)

10 answers (quoted): 1, 2, 3, 4, 8, 10, 11, 15, 16, 17.

(1) "A wholesome phenomenon may be to a wholesome phenomenon, a condition by way of predominance, i.e. either as object, or as co-nascent. As object: if, after having given alms, etc., one (with wholesome mind) reviews this act, by giving it preponderance. Or, if one is reviewing one's former good deeds, by giving them preponderance. Or, if after rising from the Jhāna, one is reviewing it, by giving it preponderance.....As co-nascent: a predominant wholesome phenomenon is to the associated groups, a condition by way of predominance."

(2) "A wholesome phenomenon may be to an unwholesome phenomenon, a condition by way of predominance, i.e. as object. For example, if after having given alms, etc., one indulges and delights in this act, by giving it preponderance, and thereby arises greed. etc....."

(3) "A wholesome phenomenon may be to a neutral phenomenon a condition by way of predominance, i.e. either as object, or as co-nascent. As object: for example, if after rising from the Arahat-Path, the Arahat reviews this path, by giving it preponderance [s. § 2 (3)]. As co-nascent: the predominant wholesome phenomenon is to corporeality (neutral) produced by mind, a condition by way of predominance."

Etc., etc.

§4 (PROXIMITY)

7 answers (quoted): 1, 3, 8, 10, 15, 16, 17.

(1) "A wholesome phenomenon may be to a wholesome phenomenon, a condition by way of proximity, namely each

preceding wholesome group is to each succeeding wholesome group, a condition by way of proximity. Thus is the moment of 'Adaptation' (anuloma) to that of 'maturity' (gotrabhū), that of 'adaptation' to that of 'purification' (vodāna), that of 'maturity' to that of the 'Path', that of 'purification' to that of the 'Path'."

(3) *"A wholesome phenomenon may be to a neutral phenomenon, a condition by way of proximity; namely a wholesome phenomenon to the rising from it (registering moment), the Path to its fruition, adaptation to the attainment of the fruition of training (sekkāya phalasamāpatti), 'suspension of consciousness' (nirodha) to the rising from it, that wholesome state called 'sphere of neither-perception-nor-non-perception' to the attainment of the fruition (of Anāgāmihip)."*

Etc., etc.

§5 (CONTIGUITY)

The text is here throughout the same as that of § 4, except that instead of proximity', we have to read 'contiguity'.

§§6–24

In these paragraphs there is scarcely found anything that has not already been explained in the Introduction and first chapter of the work.

§6 (co-nascence) has 9 answers 1, 3, 4, 8, 10, 11, 15, 24, 31;

§§7, 12, 19 (mutuality, frequency, association), 3 answers: 1, 8, 15;

§8, 21, 24 (support, pre-nascence, non-disappearance), 13 answers: 1, 3, 4, 8, 10, 11, 15, 16, 17, 22, 24, 30, 31;

§9 (decisive support), 9 answers: 1, 2, 3, 8, 9, 10, 15, 16, 17;

§10 (pre-nascence), 3 answers: 15, 16, 17;

§11 (post-nascence), 3 answers: 3, 10, 15;

§§13, 15, 16, 17, 18 (kamma, nutriment, faculty, jhāna, path), 7 answers: 1, 3, 4, 8, 10, 11, 15;

§14 (kamma-result), 1 answer: 15;

§20 (dissociation), 5 answers: 3, 10, 15, 16, 17;

§§22, 23 (absence, disappearance), 7 answers as § 4 (proximity).

At the end of this positive method of the present chapter, all the answers are numerically summed up, as in chapter (1). Thereupon follows immediately the summing up of the answers belonging to the negative, the positive-negative, and the negative-positive method.

2. THE TRIAD OF FEELINGS (VEDANĀ-TTIKA)

(1) CHAPTER ON BEING ‘DEPENDENT’ (PAṬICCA-VĀRA)

(a) Positive Method

The 49 questions pertaining to the three kinds of feeling, correspond to those of the Triad “Karmically wholesome”; they are not found in the text. For identifying the numbers given here for the answers, reference should be made to the list of permutations at page 192. For the symbols (a), (b), (c), in that list, pleasant, painful, and neutral feeling respectively, should be substituted.

§1 (ROOT)

3 answers: 1, 8, 15

(1) *“Dependent on a phenomenon associated with pleasant feeling, there arises a phenomenon associated with pleasant feeling, conditioned by way of root. For example, dependent on 1 group (e.g. perception) associated with pleasant feeling, there arise the other 2 groups (mental formations and consciousness); so also at the rebirth-moment.*

The feeling-group is excluded here, because it is not associated with feeling, but constitutes feeling itself.

In the answers (8) and (15), pleasant feeling is substituted by painful and neutral feeling respectively.

Each of the following 23 §§ has the corresponding three answers, referred to the remaining 23 modes of conditionality; illustrations vary according to the context.

(b) Negative Method

§1 (NOT-ROOT)

(1) *“Dependent on a phenomenon associated with pleasant feeling, there arises a phenomenon associated with pleasant feeling, not conditioned by way of root, For example, dependent on one (non-root) group associated with pleasant feeling (e.g., Tab. 38: body-consciousness, or Tab. 40, 72: mind-consciousness element), there arise two groups (perception and formations), not conditioned by way of root; or dependent on 2 groups, one.”*

(8) *“Dependent on a phenomenon associated with painful feeling (e.g., Tab. 54 body-consciousness) there arises a phenomenon (the remaining two groups) associated with painful feeling, not conditioned by way of root.”*

(15) *“Dependent on a phenomenon associated with neutral feeling (e.g. Tab. 34–37, 39, 41, etc.), there arises a phenomenon associated with neutral feeling (the remaining two groups), not conditioned by way of root.”*

(c) Positive-negative Method; (d) Negative-positive Method.

The statements referring to these two methods are summarized numerically, as at the end of the 1st Triad.

Chapters (2)–(6)

These chapters are only briefly indicated in the text.

(7) Chapter on Investigations (pañha-vāra)

§1 (ROOT)

3 answers: 1, 8, 15

(1) *“A phenomenon (e.g. either greed, or any wholesome root) associated with pleasant feeling, is to a phenomenon (the remaining two groups, perception and consciousness) associated with pleasant feeling, a condition by way of root; at the moment of rebirth, the root associated with pleasant feeling (non-greed, etc.) is to the associated groups a condition by way of root.*

(8) “A phenomenon (the root hatred) associated with painful feeling, is to a phenomenon (the remaining groups) associated with painful feeling, a condition by way of root.

(15) “A phenomenon (either a wholesome root, or greed, or delusion) associated with indifferent feeling, is to a phenomenon (the remaining 2 groups) associated with indifferent feeling, a condition by way of root.”

§2 (OBJECT)

9 answers No. 1, 2, 3, 8, 9, 10, 15, 16, 17.

(1-2) “A phenomenon associated with pleasant feeling may be to a phenomenon associated with pleasant (or, painful) feeling, a condition by way of object. For example, if after having given alms... etc. with a mind associated with pleasant feeling, one is reviewing that act with a mind associated with pleasant feeling.— Or, there may, by regretting such a thing, arise grief (painful feeling).

(3) “A phenomenon associated with pleasant feeling, may be to a phenomenon associated with indifferent feeling, a condition by way of object. For example, if after having given alms.....etc..... with a mind associated with pleasant feeling, one is reviewing this act with a mind associated with indifferent feeling.....

(9-10) “A phenomenon associated with painful feeling, may be to a phenomenon associated with pleasant (or, indifferent) feeling, a condition by way of object. For example, if the Noble Ones, with a mind associated with pleasant (or, indifferent) feeling, review their abandoned impurities (e.g., hatred) which were associated with painful feeling.....

(16) “A phenomenon associated with indifferent feeling, may be to a phenomenon associated with pleasant feeling, a condition by way of object. For example, if after having given alms.....etc..... with a mind associated with indifferent feeling, one is reviewing this act with a mind associated with pleasant feeling

Etc., etc.

Thus, any mental phenomenon, whether associated with pleasant, or painful or indifferent feeling, may, by taking it as

object of our thinking, become a condition to a phenomenon associated with either pleasant, or painful, or indifferent feeling.

§3 (PREDOMINANCE)

5 answers : No. 1, 3, 8, 15, 16

(1) *“A phenomenon associated with pleasant feeling may be to a phenomenon associated with pleasant feeling, a condition by way of predominance, i.e. as object or as co-nascent. As object: if after having given alms.....etc.....with a mind associated with pleasant feeling, one is reviewing that act with a mind associated with pleasant feeling, by giving it preponderance. As co-nascent: a predominant factor associated with pleasant feeling, is to the associated groups, a condition by way of predominance.*

Etc., etc.

§4 (PROXIMITY)

7 answers: No. 1, 3, 8, 10, 15, 16, 17

(1) *“A phenomenon associated with pleasant feeling, may be to a phenomenon associated with pleasant feeling, a condition by way of proximity. For example, any preceding groups associated with pleasant feeling, are to any succeeding groups associated with pleasant feeling, a condition by way of proximity. The moment of adaptation (anuloma) associated with pleasant feeling, is to the moment of maturity (gotrabhū) associated with pleasant feeling, a condition by way of proximity. Thus is adaptation to purification, maturity to the Path, purification to the Path, the Path (moment) to its Fruition, the Fruition to (new) Fruition, etc.*

(3) *“A phenomenon associated with pleasant feeling, may be to a phenomenon associated with indifferent feeling, a condition by way of proximity. For example, death-consciousness (i.e. consciousness at the very last moment of death) associated with pleasant feeling, is to rebirth-consciousness (at the very moment of conception, being associated with indifferent feeling), a condition by way of proximity. Sub-consciousness (bhavaṅga) associated with pleasant feeling (Tab. 42–45), is to the adverting (of the mind to its object, being associated with indifferent feeling,) a condition by way of proximity. Body-*

consciousness associated with pleasant feeling, (Tab. 38) is to the resultant mind-element (associated with indifferent feeling = Receiving), a condition by way of proximity..... etc.....

(8), (10) “A phenomenon associated with painful (or, indifferent) feeling, may be to a phenomenon associated with painful (or, indifferent) feeling, a condition by way of proximity. For example, any preceding group associated with painful (or, indifferent) feeling, is to any succeeding group associated with painful (or, indifferent) feeling, a condition by way of proximity.”

Etc., etc.

The next paragraphs are rather short, with exception of the paragraph on Decisive Support, which is full of illustrations.

The remaining 3 methods (Negative, etc.) are treated in a similar way as in the 1st Triad.

3—22. THE TRIADS ‘KAMMA-RESULTANT UP TO ‘VISIBLE AND REACTING’

These remaining 20 Triads (see Abhidhamma Schedule, page 600) follow the same method as exemplified for the first and second Triad.

II. ORIGATION OF DYADS (Duka-Paṭṭhāna)

1. THE DYAD ‘ROOT AND NO-ROOT’ (HETU-DUKA)

(1) Chapter on being ‘Dependent’ (paṭicca-vāra)

(a) Positive Method

§I (ROOT)

9 answers (quoted).

(1) “*Dependent on a root phenomenon, there may arise a root phenomenon, conditioned by way of root; e.g, dependent on non-greed: non-hatred and non-delusion; dependent on non-hatred: non-greed and non-delusion; dependent on non-delusion: non-greed*

and non-hatred; dependent on greed: delusion; on delusion: greed; on hatred: delusion; on delusion: hatred.”

Greed is always associated, and co-nascent, with delusion. So is hatred, whilst delusion may exist alone. But greed and hatred can never be associated with each other. Therefore, greed can never depend on hatred, and vice versa, by way of root, i.e. as associated phenomenon.

Of the 3 wholesome roots, none ever exists alone. Either all the 3 are present, or otherwise only non-greed and non-hatred, which latter 2 are always inseparably associated.

(2) *“Dependent on a root phenomenon, there may arise a not-root phenomenon (associated groups and corporeality, etc), conditioned by way of root.*

(3) *“Dependent on a root phenomenon, there may arise a root phenomenon, and a not-root phenomenon, conditioned by way of root; e.g., dependent on non-greed, there arise non-hatred, non-delusion and the associated groups, and corporeality (not-root) produced by mind.*

(4) *“Dependent on a not-root phenomenon, there may arise a not-root phenomenon, conditioned by way of root—(5) a root phenomenon—(6) a root phenomenon, and a not-root phenomenon, conditioned by way of root.*

(7) *“Dependent on a root phenomenon, and a not-root phenomenon, there may arise a root phenomenon, conditioned by way of root—(8) a not-root phenomenon—(9) a root phenomenon, and a not-root phenomenon, conditioned by way of root.”*

The remaining 23 conditions are only briefly indicated.

(b) Negative Method

§1 (NOT-ROOT)

2 answers.

(4) *“Dependent on a not-root phenomenon, there may arise a not-root phenomenon, not conditioned by way of root.....*

(5) *“Dependent on a not-root phenomenon, there may arise a root phenomenon, not conditioned by way of root; e.g., dependent*

on groups accompanied by scepticism and restlessness ('not-root'), there arises delusion (root) accompanied by scepticism and restlessness."

Etc., etc.

Chapters (2)–(6)

These chapters are only briefly indicated in the text.

(7) Chapter on Investigations (pañha-vāra)

(a) Positive Method

§1 (ROOT)

3 answers (quoted).

(1) *"A root-phenomenon may be to a root-phenomenon, a condition by way of root; e.g., non-greed to non-hatred and non-delusion.....cf. chapt. (1).....greed to delusion, hatred to delusion, etc."*

(2) *"A root phenomenon may be to a not-root phenomenon–*
(3) *to a root phenomenon and a not-root phenomenon, a condition by way of root,....."*

§2 (OBJECT)

9 answers, e.g.:

(3) *"A root phenomenon may be to a root phenomenon and a not-root phenomenon, a condition by way of object: through a root (e.g. greed, taken as object of reflection) arise a root (e.g. increased greed) and the groups associated with it (which are not-roots)."*

Etc., etc.

§21 (PRESENCE)

9 answers (quoted), e.g.:

(1) *"A root phenomenon is to a root phenomenon, a condition by way of presence; e.g., non-greed to non-hatred and Non-delusion; greed to delusion, etc."*

(2) *A root phenomenon may be to a not-root phenomenon, a condition by way of presence, i.e. either as co-nascent, or post-nascent; e.g., the co-nascent roots (e.g., greed and delusion), to the associated groups, and to the corporeal phenomenon (not-root) produced by mind;.....the post-nascent roots, to this pre-nascent body.”*

Etc., etc.

(b) Negative Method

§2 (NOT-OBJECT) ETC.

9 answers (quoted).

“A root phenomenon may be to a root phenomenon, a condition by way of not-object.....not-conscience not-decisive support.”

‘By way of not-root’ is, of course, impossible for a root, which, as root condition, must be co-nascent with the conditioned phenomenon.

“A root phenomenon may be to a not-root phenomenon, a condition by way of not-object..... not-conscience.....not-decisive support.....not-prenascent.....not-postnascent.”

Etc., etc.

2. THE DYAD ‘ROOT-ACCOMPANIED’ AND ‘ROOT-UNACCOMPANIED’ (SAHETU-DUKA).

(1) Chapter on being ‘Dependent’ (paṭicca-vāra)

(a) Positive Method

§1 (ROOT)

9 answers (quoted), e.g.:

“Dependent an a root-accompanied phenomenon, there may arise a root-accompanied phenomenon.....a root-unaccompanied phenomenon (corporeality).....”

Etc.. etc.

(b) Negative Method

§1 (NOT-ROOT)

2 answers: No. 2. 4.

(2) *“Dependent on a root-accompanied phenomenon (e.g., groups accompanied by scepticism, etc.), there may arise a root-unaccompanied phenomenon (delusion), not conditioned by way of root.”*

Etc., etc.

Chapters (2)–(6)

Chapters (3) and (5) are detailed; whilst (2) and (4) are said to be identical with (1); and (6), with (5).

(7) Chapter on Investigations (pañha-vāra)**(a) Positive Method**

§1 (ROOT)

6 answers (quoted): No. 1–6.

“A root-accompanied phenomenon may be to a root-accompanied phenomenon, a condition by way of root; e.g., the root-accompanied roots (greed or hatred, acc. by delusion; non-greed acc. by non-hatred, etc.) are to the associated groups, a condition by way of root. ...”

§2 (OBJECT)

9 answers (quoted).

“A root-accompanied phenomenon may be to a root-accompanied phenomenon, a condition by way of object; e.g..... if, whilst reflecting on the root-accompanied groups of existence as impermanent, miserable, and non-ego, there arises sadness (accompanied by the root hatred).....”

Etc., etc.

The remaining Dyads 3–100 follow the same method.

III. ORIGINATION OF DYADS & TRIADS COMBINED (Duka-Tika-Paṭṭhaṇa)

The permutations of the questions applying here, in the following sections III-VI and in the large divisions B, C, D, can be easily worked out by the students by comparing the text and using the symbols (a)-(c) for the Triads, and (A) and (B) for the Dyads.

1. The Dyad ‘Root, Etc.,’ and the Triad ‘Wholesome, Etc.’

(Hetu-duka-kusala-ttika)

“Dependent on a phenomenon which is a root and is wholesome, there may arise, conditioned by way of root (object, etc.), a phenomenon which is a root and is wholesome.....a phenomenon which is not a root, but is wholesome.....a phenomenon which is a root and is wholesome; and a phenomenon which is not a root, but is wholesome.”

Besides these 3, there are 6 further permutations, after which follow the usual chapters, of which only chapter (7) is detailed. Then, again, a new series of 7 chapters is started with ‘unwholesome’ phenomena. Thereafter follows:

2. The Dyad ‘Root, Etc.,’ and the Triad of Feeling, Etc.

(Hetu-duka-vedanā-ttika)

In this way, this first Dyad ‘root, etc. is combined with all the 22 Triads. Then, the second Dyad is combined with the 22 Triads, then the 3rd Dyad, then the 4th etc; and so are finally all 100 Dyads, so that, if really detailed, we should get 2200 such chapters.

IV. ORIGINATION OF TRIADS & DYADS COMBINED
(Tika-Duka-Paṭṭhāna)

This division resembles III, only that the Triads are here placed before the Dyads, e.g.:—

“Dependent on a phenomenon which is wholesome and is a root, etc.”

Only chapters (1) and (7) are given in detail. Thereafter follow all the other chapters on Triads and Dyads, corresponding exactly to those in III.

V. ORIGINATION OF TRIADS & TRIADS COMBINED (Tika-Tika-Pathāna)

If here really each Triad would have been combined with each of the remaining 21 Triads, we should have got 21 groups with each 21 combinations, i.e. 441 chapters. Actually, however, only the first Triad has been combined in full with the remaining Triads, and then these combinations have been given in reverse order, so that we only get 42 chapters, I am giving here only the beginning of § 1 of the paṭicca-vāra of the 1st Triad combination:—

1. The Triad ‘Wholesome, Etc.’, and the Triad Of Feelings

(Kusalattika-vedanāttika)

(1) Chapter on being ‘Dependent’ (paṭicca-vāra)

§1 (ROOT)

“Dependent on a wholesome (unwholesome, or neutral) phenomenon associated with pleasant feeling, there may arise a wholesome, unwholesome, or neutral phenomenon associated with pleasant feeling, conditioned by way of root.”

Etc., etc.

Chapters (2)-(6) Chapters are not detailed.

(7) Chapter on Investigations (pañha-vāra)

§1 (ROOT)

“A wholesome phenomenon associated with pleasant feeling, may be to a wholesome phenomenon associated with pleasant feeling, a condition by way of root (object, etc., etc.)”

Etc., etc.

After this chapter, again, a chapter on being ‘dependent’ follows, with regard to an unwholesome, then a neutral phenomenon, associated with painful feeling.

VI. ORIGINATION OF DYADS & DYADS COMBINED (Duka-Duka-Paṭṭhāna)

Here, each of the 100 Dyads would really have to be combined with each of the remaining 99 Dyads, so that we should get 9900 chapters but we actually find the whole contracted to 48 chapters.

1. The **Dyad ‘Root, Etc.’**, and the **Dyad ‘Root-Accompanied, Etc.’**

(Hetu-duka-sahetu-duka).

“Dependent on a phenomenon which is a root, and is accompanied by a root, there may arise a phenomenon which is a root, and is accompanied by a root, conditioned by way of root.”

Etc., etc.

B. NEGATIVE METHOD

All the themes of A. are here put into a negative form.

I. ORIGINATION OF TRIADS (Tika-Patṭhāna)

1. The Triad ‘**Not Wholesome**, Not-Unwholesome, and Not-Neutral’ (Na-kusala-ttika)

Not-wholesome is either unwholesome or neutral; not-unwholesome, either wholesome or neutral; not-neutral, either wholesome or unwholesome.

(1) Chapter on being ‘**Dependent**’ (paṭicca-vāra)

(a) Positive Method

§1 (ROOT)

“Dependent on a not-wholesome phenomenon, there may arise a not-wholesome phenomenon, conditioned by way of root.”

Etc., etc.

II. ORIGINATION OF DYADS (Duka-Paṭṭhāna)

1. The Dyad ‘**Not Root**, and **Not Not-Root**’ (Na-hetu-duka)

“Dependent on a not-root phenomenon (1 group), there may arise a not-root phenomenon (3 groups), conditioned by way of root, etc.”

Etc., etc.

C. POSITIVE-NEGATIVE METHOD

I. ORIGINATION OF TRIADS (Tika-Paṭṭhāna)

1. The **Triad ‘Wholesome, Etc.’**, and the Triad, Not-Unwholesome, Etc.’ (Kusalattike na-kusalattika)

The first Triad is: wholesome, unwholesome, neutral, the second one is: not-wholesome, not-unwholesome, not-neutral. The chapter begins thus:—

“Dependent on a wholesome phenomenon, there may arise a not-wholesome phenomenon, conditioned by way of root; e.g., dependent on wholesome groups (being accompanied by roots), there arises corporeality (being neutral, hence not wholesome) produced by mind etc.”

Etc., etc.

2. The Triad Of Feelings, and the **Triad Of Not-Feelings**
(Vedanāttike na-vedanāttika)

The first Triad is: pleasant, painful, indifferent feeling; the second one: not-pleasant (i.e. painful, or indifferent), not-painful (i.e. pleasant, or indifferent), not-indifferent (i.e. pleasant, or painful).

Etc., etc.

II. ORIGINATION OF DYADS (Duka-Paṭṭhāna)

1. The **Dyad ‘Root, Etc.’**, and the **Dyad ‘Not-Root, Etc.’**,
(Hetuduke na-hetuduka)

“Dependent on a root-phenomenon, there arises a not-root phenomenon (corporeality produced by mind), conditioned by way of root.

“Dependent on a root phenomenon, there arises a not-root phenomenon, and a phenomenon which is not a not-root (i.e. a root), conditioned by way of root.”

Etc., etc.

III. ORIGINATION OF DYADS & TRIADS COMBINED (Duka-Tika-Patṭhāna)

1. The **Dyad ‘Root, Etc.’, Combined with The Triad ‘Wholesome, Etc.’**; and the **Dyad ‘Not-Root, Etc.’, Combined With The Triad ‘Not-Wholesome, Etc.’**

(Hetu-duka-kusalattike nahetuduka-kusalattika)

“Dependent on a phenomenon which is a root and which is wholesome, there may arise a phenomenon which is a not-root and not-wholesome, conditioned by way of root.”

Etc., etc.

IV. ORIGINATION OF TRIADS & DYADS COMBINED (Tika-Duka-Patṭhāna)

1. The **Triad ‘Wholesome, Etc.’ Combined With the Dyad ‘Root, Etc.’**; and the **Triad ‘Not-Wholesome, Etc.’ Combined With the Dyad ‘Not-Root, Etc.’**

(Kusalattika-hetuduke nakusalattika-nahetuduka)

“Dependent on a phenomenon which is wholesome and which is a root (non-greed, etc.), there may arise a phenomenon which is not-wholesome and is not a root (corporeality), conditioned by way of root.”

Etc., etc.

V. ORIGINATION OF TRIADS & TRIADS COMBINED (Tika-Tika-Patṭhāna)

1. The **Triad ‘Wholesome, Etc.’, Combined with the Triad of Feelings**; and the **Triad ‘Not-Wholesome, Etc.’, Combined with the Triad of ‘not-feeling, Etc.’**

(Kusalattika-vedanāttike nakusalattika-navedanāttika)

“Dependent on a wholesome phenomenon associated with pleasant feeling, there may arise a not-wholesome phenomenon not associated with pleasant feeling, conditioned by way of root.”

Etc., etc.

VI. ORIGINATION OF DYADS & DYADS COMBINED (Duka-Duka-Paṭṭhāna)

1. The **Dyad ‘Root, Etc.’, Combined with the Dyad ‘Root-Accompanied, etc.’; and the Dyad ‘Not-Root’ Etc.’, Combined With The Dyad ‘Not-Accompanied by a Root Etc.’**

(Hetuduka-sahetuduke nahetuduka-nasahetuka)

“Dependent on a phenomenon which is a root and which is accompanied by a root, there may arise a phenomenon (corporeality produced by mind) which is not a root and is accompanied by a root, conditioned by way of root.”

Etc., etc.

D. NEGATIVE-POSITIVE METHOD

The whole of this method is a reversion of C, e.g.:

I. ORIGINATION OF TRIADS (Tika-Paṭṭhāna)

1. The **Triad ‘Not Wholesome, Etc.’**, and the **Triad ‘Wholesome, Etc.’** (Na-kusalattike kusalattika)

“Dependent on a not-wholesome phenomenon, there may arise an unwholesome phenomenon, conditioned by way of root.”

Etc., etc.

APPENDIX

PAṬICCA-SAMUPPĀDA

THE DOCTRINE
OF
DEPENDENT ORIGINATION
OF ALL
PHENOMENA OF EXISTENCE

INTRODUCTION

None of all the teachings of Buddhism has given rise to greater misunderstandings, to more contradictory and more absurd speculations and interpretations than the paṭicca-samuppāda, the teaching of the “dependent origination” of all phenomena of existence. This is especially true with regard to Western scholars and writers on Buddhism, who too often do not even possess the very rudiments of that knowledge required for such a difficult problem. No sooner have they acquired a mere smattering of the Pāli language or the Buddhist scriptures, than they think themselves competent of producing essays and discourses on this profoundest and most intricate of all doctrines, of which the Buddha himself has said: “Profound, indeed, Ānanda, is this dependent origination, and profound does it appear, etc.” (Mahānidāna-Sutta of Dīgha-Nikāya). Often without understanding the correct meaning of the mere 12 terms of the Paṭicca-Samuppāda, they base their explanations on their own fancy and imagination. Thus, without hesitation we may say that hitherto the paṭicca-samuppāda had never been really understood by anyone in the West.¹

In the majority of cases it has been tried to present the Paṭicca-Samuppāda as an explanation of the primeval beginning of all things; and one saw in “ignorance” (*avijjā*, Sanskrit *avidyā*) the causeless, first principle, out of which in the course

1. I, however, must admit with regret that I could not have a perusal of the following essays:—Olttramare, *La formule bouddhique des Douze Causes, son sens original et son interpretation théologique* (1909); De la Vallée Poussin, *Theorie des Douze Causes* (1913); Franke, *Die Kausalitätsreihe oder Nidāna-Kette, Zeitschrift der deutschen Morgenland. Gesellschaft*, 69. p. 470 seq. (1915).

of time all conscious and physical life has evolved. That all in spite of the Buddha's repeated express declaration that an absolute first beginning of existence is something unthinkable (Anamatagga-Saṃyutta), and that all such-like speculations may lead to insanity (AN 4:77); and that one never could imagine a time when there was no Ignorance, and no Craving for existence (ib. 10. 61; quoted in *Visuddhimagga* XVII, and similarly in *Milinda-Pañha*, 2nd chapter).

In the *Prajñāpāramitā*, according to Burnouf, *Introduction à L'histoire du Bouddhisme Indien*, p. 473, we find for example, the following words: "Et comme elles (*les conditions*) n'existent pas (*sic!*), a cause de cel on les appelle Avidyā, c'est a dire ce qui n'existe pas (!), ou l'ignorance." And in Kern, *Indian Buddhism*, we read: "Avijjā, ignorance, is the state of not knowing, of sleep. Man at first awaking enters into a state of half-consciousness; his mind is affected by vague impressions (*sankhāra*) before he has reached the state of clear consciousness. Then the phenomena appear to him, and the activity of his organs of sense commences, etc." And, again, in Burnouf, *Le Lotus de la Bonne Loi*: "De l'ignorance procéda la faculté de la réflexion (*sankhāra!*); de la faculté de la réflexion procéda la connaissance (*viññāṇā*); de la connaissance procéda l'union de l'esprit et de la matière (*nāma-rūpa*) etc."

In more recent times, again, quite a number of authors, chiefly Germans, led by Dr. Dahlke, call the paṭicca-samuppāda a "simultaneous" dependent origination and even go so far as to assert that "the whole chain of the (12) conditions of origination represents one single karmical (?)¹ moment of personal experience (karmisches erlebnismoment)" !! Now does this not really amount to the senseless assertion that cause and effect, i.e. the karmic process of becoming (X = 11)² and rebirth (XI = III),

1. The wrong use of the terms 'kamma' and 'karmical' originated with the Theosophists. What these terms signify, can be learnt from I-III, and IX-XI.

2. The Roman numerals refer to p. 236 f.

birth (XI) and death (XII), wholesome and unwholesome kamma-formations (II), the physical Sense Organs (V) and the (conscious) impression (VI) based thereon—that all these things arise together at the very same moment, and that thus the kamma (i.e. action)* of the preceding birth takes place simultaneously with its effect (*vipāka*) in the succeeding birth? — Now, let me state that simultaneity, indeed, plays an important part in the paṭicca-samuppāda, as we shall see later on, but that simultaneity is only one of those 24 conditions (s. Introd. to Paṭṭhāna) that come into operation here.

Truly, not one of all these authors ever seem to have put himself the question, for what earthly reason the Buddha should have thought it necessary to teach such a doctrine. It was surely not for the sake of mere mental gymnastics! It was to show, through which causes and conditions suffering comes into being, now and hereafter. For the Buddha shows in the paṭicca-samuppāda that it is through our life-affirming wholesome and unwholesome volitions i.e. kamma-formations (II), performed through ignorance (I), craving (VIII) and clinging (IX) in the past birth, that this present conscious existence (III, etc.), with all its woe and suffering, has been caused; and that our present karmic process of becoming (X) is the cause for future rebirth (XI) and suffering; and that after the extinction of all Ignorance (I), craving (VIII) and clinging (IX), no further life-affirming kamma (II = X) is produced, and therefore no future birth and suffering will arise again. In order to demonstrate this, it is indeed necessary—in spite of the aforementioned interpreters—to speak of 3 successive lives, of past, present, and future life. And this is not merely “a commentarial interpretation,” but it is also clearly, and in a most unambiguous manner, supported by canonical Sutta-texts, e.g., the Mahānidāna-Sutta of Dīgha-Nikāya, where it is said:

“Once all Ignorance (I) and Clinging (IX) are extinguished, neither karmically meritorious, nor demeritorious, nor imper-turbable kamma-formations (II = X) are produced, and thus no consciousness (III = XI) will spring up again in a new mother’s

womb.” And: “For, if Consciousness were not to appear in the mother’s womb, would in that case mentality and corporeality (IV) arise?”—

Now, let it here be said, once for all, that the paṭicca-samuppāda is nothing but the teaching of conditionality and interdependence of all the manifold phenomena of existence, and of everything that happens, be it in the realm of the physical, or the psychical. It shows, how that sum of phenomena known by the ‘conventional name’ of ‘I’, ‘Person’, etc., is not all the mere play of blind chance; but how each phenomenon in this process of existence is entirely dependent upon other phenomena as conditions, so that with the removal of those phenomena that form the conditions of rebirth and suffering, rebirth, and therewith also all suffering, will perforce cease and come to an end. And this is the vital point and goal of the Buddha’s teaching: deliverance from the cycle of rebirths with all its woe and suffering. Thus, the paṭicca-samuppāda serves to elucidate the second and third noble truth regarding the origin and extinction of suffering (s. AN 3:61), by explaining them from their very foundations upwards, and giving them a fixed philosophical form.

Of the Sutta-Piṭaka, it is the Nidāna-Saṃyutta of Saṃyutta-Nikāya (Nid. Saṃy.), and the Mahā-Nidāna Sutta of Dīgha-Nikāya (Nid. Sutta), which provide most details of all the explanations of the Paṭicca-Samuppāda.

Of the Abidhamma-Piṭaka, the Paccayākāra-Vibhaṅga (p. 34 f.), and above all the Paṭṭhāna (s. VII), come into consideration. In the latter work, however, there is no express reference to the 12 constituent links of the paṭicca-samuppāda formula, but there all the phenomena are arranged from quite a different point of view, namely, with reference to the 24 conditions (s. VII, Introd.).

The most detailed, and coherent systematical exposition of the paṭicca-samuppāda is given in *Visuddhimagga* XVII, on which, to a great deal, I have built up my present essay, whilst at the same time utilizing all the above and still other canonical

sources. I, moreover, have consulted the Abhidhamma and *Visuddhimagga* Commentaries, as well as Sinhalese treatises, as Dharmaratana's *Viśeṣa-vistarārtha-sahita-paṭicca-samuppādaya*, and *Sattvotpatti-Viniścaya*, and others.

Hence, being entirely based on authentic Pāli texts and commentaries, this short exposition of the Paṭicca-Samuppāda reflects the true orthodox interpretation of the original Theravāda Buddhism, and it must certainly be regarded as the first real explanation of the paṭicca-samuppāda in a western tongue.

Due to the terse and laconic diction, which for the sake of brevity and preciseness often had to be adopted, some of the statements may at first sight appear somewhat unintelligible, but, after getting used to it, nearly everything becomes clear and self-evident.

Before beginning with the study of this essay, however, I must ask the reader at first to thoroughly re-read the Introduction to the Paṭṭhāna, and try to impress on his mind and memory the names of the 24 conditions, or ways of dependency, together with their full import.

PAṬICCA-SAMUPPĀDA

“The Dependent Origination”

- | | |
|----------|---|
| I-II | Avijjā-paccayā saṅkhārā. |
| II-III | Saṅkhārā-paccayā viññāṇaṃ. |
| III-IV | Viññāṇa-paccayā nāma-rūpaṃ. |
| IV-V | Nāma-rūpa-paccayā saḷāyatanaṃ. |
| V-VI | Saḷāyatana-paccayā phasso. |
| VI-VII | Phassa-paccayā vedanā. |
| VII-VIII | Vedanā-paccayā taṇhā. |
| VIII-IX | Taṇhā-paccayā upādānaṃ. |
| IX-X | Upādāna-paccayā bhavo. |
| X-XI | Bhava-paccayā jāti. |
| XI-XII | Jāti-paccayā jarā-maraṇaṃ soka-parideva-
dukkha-domanassūpāyāsā sambhavanti. |

Evam-etassa kevalassa dukkha-kkhandhassa samudayo hoti.

Avijjāya tv-eva asesā virāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho, nāma-rūpa-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanassūpāyāsā nirujjhanti.

Evam-etassa kevalassa dukkha-kkhandhassa nirodho hoti.

TRANSLATION

- | | |
|---------|---|
| I-II. | “Through ignorance (avijjā) conditioned are the kamma-Formations (saṅkhārā).” |
| II-III. | “Through the kamma-Formations (saṅkhārā) conditioned is consciousness (viññāṇa; in a new birth).” |

- III-IV. "Through consciousness (*viññāṇa*) conditioned are mentality and corporeality (*nāma-rūpa*).
- IV-V. "Through mentality and corporeality (*nāma-rūpa*) conditioned are the 6 bases (*salyatana*).
- V-VI. "Through the 6 bases (*salyatana*) conditioned is impression (*phassa*).
- VI-VII. "Through impression (*phassa*) conditioned is feeling (*vedanā*).
- VII-VIII. "Through feeling (*vedanā*) conditioned is craving (*taṇhā*).
- VIII-IX. "Through craving (*taṇhā*) conditioned is clinging (*upādāna*).
- IX-X. "Through clinging (*upādāna*) conditioned is the (karmic and kamma-resultant) process of becoming (*bhava*).
- X-XI. "Through the (karmic) process of becoming (*bhava*) conditioned is rebirth (*jāti*).
- XI-XII. "Through rebirth (*jāti*) conditioned are decay and death (*jarā-maraṇa*), sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.

"Through the entire fading away and extinction of this ignorance, however, the kamma-formations become extinguished. Through extinction of the kamma-formations, consciousness becomes extinguished. Through extinction of consciousness, mentality and corporeality become extinguished. Through extinction of mentality and corporeality, the 6 bases become extinguished. Through extinction of the 6 bases, impression becomes extinguished. Through extinction of impression, feeling becomes extinguished. Through extinction of feeling, craving becomes extinguished. Through extinction of craving, clinging becomes extinguished. Through extinction of clinging, becoming becomes extinguished. Through extinction of becoming, rebirth becomes extinguished. Through extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief and despair. Thus takes place the extinction of this whole mass of suffering."

In *Visuddhimagga* XVII it is pointed out that, and also the reason why, the Buddha employed various methods in dealing

with the paṭicca-samuppāda. The 1st and usual method leads in progressive order from I–XII, the 2nd in progressive order from VII–XII, the 3rd in retrogressive order from XII–I, the 4th in retrogressive order from VIII–I. But, as a matter of fact, besides these 4 methods mentioned, there are still some other methods to be found in the Sutta-Piṭaka, e. g., one leading from III–XII (Nid. Saṃy. 49), one from V–VIII (ib. 43), whilst Vibhaṅga VI (q. v.) gives even 24 different methods. Here some examples may be quoted for the above-mentioned 4 methods.

(1st method). This is as shown above.

(2nd method). *“And whilst approving of the feeling (VII) and cherishing it, lust springs up. But lust for feeling means clinging, and through clinging conditioned is the process of becoming, through the process of becoming conditioned is rebirth, and through rebirth conditioned are decay and death (XII), sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.”* (Nid. Saṃy.).

(3rd method). *“Through rebirth conditioned are decay and death (XII): thus it was said. But are, O Monks, decay and death really conditioned through Rebirth, or not? Or how is it?” – “Decay and death, O Venerable One, are conditioned through rebirth. Thus we think.” – “Through the process of becoming conditioned is rebirth: thus it was said.....etc.....Through ignorance (I) conditioned are the kamma-formations: thus it was said.....etc.....(ib.).*

(4th method). *“Through what, O Monks, are these 4 nutriments (material food, sense-impression, mind-volition, consciousness) conditioned, what is their origin, how are they produced, how do they arise? Through craving (VIII) are these 4 nutriments conditioned.....Through what, O Monks, is craving conditioned.....is feeling conditioned.....etc are the kamma-formations conditioned.....? Through ignorance (I).....etc.....*

I–II. THROUGH IGNORANCE CONDITIONED ARE THE KAMMA-FORMATIONS (AVIJJĀ-PACCAYĀ SAṆKHĀRĀ).

“IGNORANCE” (*avijjā*) is in the Sutta-Piṭaka explained as not understanding the four Noble Truths, regarding the misery of

life, its origin, its extinction, and the path leading to its extinction; and in the Abhidhamma-Piṭaka, further, as not understanding the past, future, and both the past and future existence, and as not understanding the dependent origination of all the phenomena of existence.

By “KAMMA-FORMATIONS” (*saṅkhāra*) are meant the rebirth-producing wholesome and unwholesome volitions (*cetanā*), manifested in bodily, verbal, or mental actions (*kamma*, Sanskrit *kamma*). In both, the Sutta and Abhidhamma, they are mostly classified as: 1. “meritorious” (*puññābhisaṅkhāra*), as such appertaining either to the sense-sphere (1-8),¹ or to the 5 jhānas, absorptions, of the form-sphere (9-13); 2. “demeritorious” (*apuññābhisaṅkhāra*), appertaining only to the sense-sphere (22-33); 3. “imperturbable” (*āneñjābhisaṅkhāra*), appertaining to the 4 jhānas of the immaterial sphere (14-17). Of these, 1 and 3 are worldly wholesome (*lokiya-kusala*), whilst 2 is unwholesome (*akusala*).—Karmically neutral (*avyākata*), and Supramundane wholesome (*lokuttara-kusala*) states, do not come into consideration here, as they are not kamma-formations, i.e. not conditions for rebirth.

(Meritorious Kamma-formations).—Ignorance may be to the meritorious kamma-formations a condition (a) by way of object (*ārammaṇa*, p. 178 § 2). or (b) by way of decisive support (*upanissaya*, p. 182 § 9).

(a) For example, if we take our own, or another person’s, ignorance, as object of our contemplation, considering it, for instance, as something evil, then we thereby produce meritorious volitions, meritorious kamma-formations. In this case, Ignorance is to these meritorious kamma-formations—belonging to this sense-sphere—a condition through being the object (*ārammaṇa*) of our contemplation.

1. The numbers in parenthesis refer everywhere to the classes of consciousness in the Table attached to this volume.

Or, when with jhāna-vision (in the form-sphere) we perceive Ignorance in another person's mind, at that time the thus produced meritorious kamma-formations in the fine-material sphere are dependent on ignorance as their Object.

(b) But if in order to overcome ignorance we are induced to perform meritorious deeds and practise self-control—belonging to the sense-sphere—or attain the jhānas of the fine-material sphere, in that case all these meritorious kamma-formations produced thereby, are dependent on ignorance as their decisive support (*upanissaya*).

(Demeritorious kamma-formations)—If, through thinking on a state of ignorance, however, greed or any other demeritorious phenomena are springing up, then these demeritorious kamma-formations are dependent on ignorance, conditioned through ignorance by way of object (*ārammaṇa*).

Or, if we pay great attention to that state of ignorance as object, concentrate our mind on it and enjoy it by way of greed, etc., then ignorance is to these demeritorious kamma-formations a condition by way of predominating Object (*ārammaṇādhipati*, p. x118, § 3), and by way of decisive support through object (*ārammaṇupanissaya*, p. 121 (I)).

Or, if blinded and impelled by Ignorance, one is induced to commit crimes, or any other demeritorious kamma-formations, then these demeritorious kamma-formations are conditioned through ignorance by being their decisive support (*upanissaya*).

The ignorance bound up with each immediately preceding impulsive moment, is to the demeritorious kamma-formations of each immediately following impulsive moment (*javana*; s. Vibh. III, and Table) a condition by way of proximity (*anantara*), contiguity (*samanantara*), by way of decisive support of proximity (*anantarūpanissaya*) by way of frequency (*āsevana*), absence (*natthi*), and disappearance (*vigata*). Cf. p. 119 f, 122, 126 f.

At the very moment of performing any demeritorious kamma-formation, ignorance is to the associated demeritorious kamma-formation a condition by way of root (*hetu*), co-

nascence (*sahajāta*), mutuality (*aññamañña*), support (*nissaya*), association (*sampayutta*), presence (*atthi*), non-disappearance (*avigata*). Cf. p. 118, 120 f, 125, 126 f.

(Imperturbable kamma-formations).—To the imperturbable kamma-formations, ignorance may be a condition only by way of decisive support (*upanissaya*). If, namely, for the purpose of overcoming ignorance, we produce the 4 jhānas of the immaterial sphere, then these imperturbable kamma-formations of the formless-sphere depend on ignorance as their decisive support (*upanissaya*).

Here I wish to call attention to the fact that ignorance, though being an obvious condition, is in no way the only condition of the kamma-formations; and so it is in all other cases. For, each of the conditionally arising phenomena of the paṭicca-samuppāda is dependent on various other conditions besides that given in the formula and all are inter-related and inter-dependent in manifold ways.

II—III. THROUGH THE KAMMA-FORMATIONS CONDITIONED IS CONSCIOUSNESS (SAṆKHĀRA-PACCAYĀ VIÑÑĀṆAM).

Here by “CONSCIOUSNESS” (*viññāṇa*) are meant only those classes of consciousness which are the results (*vipāka*) of wholesome or unwholesome kamma-formations done in former existence (34–65), namely:—”eye-, ear-, nose-, tongue-, body-consciousness” (i.e., visible sensation, audible sensation, etc.), with either desirable or undesirable objects, according to whether they are the results of wholesome (34–38), or of unwholesome kamma (50–54); further the *recipient* (*sampaṭicchana*) “*mind-element*” (*mano-dhātu*),—receiving the sense-objects, and being either the result of wholesome (39) or unwholesome kamma (55)—; further, the *investigating* (*santīrana*) and *registering* (*tad-ārammaṇa*) “*mind-consciousness*” *element* (*mano-viññāṇa-dhātu*) not accompanied by moral roots, which, as result of wholesome kamma-formation, is accompanied either by joy (40) or indifference (41); and, as

result of unwholesome kamma-formation, by indifference (56); further, those “8 *kamma-reultant lofty states*” of registering-, rebirth-, death-, and sub-consciousness, accompanied by the moral roots, greedlessness and hatelessness, and either associated with knowledge or not, accompanied by joy or indifference, prepared or not (42–49); further the kamma-resultant *consciousness in the fine-material world and immaterial world* (57–65) due to the jhānas practised in a previous birth.

Now, the kamma-formations are to all the above kamma-resultant classes of consciousness, hence also to rebirth-consciousness (*Paṭisandhi-viññāṇa*) a condition by way of kamma, and thus also by way of decisive support (*upanissaya*). For it is said in the Tika-Paṭṭhāna: “Wholesome and unwholesome kamma is to its result a condition by way of Decisive support.”

Rebirth-consciousness arises at the very moment of conception.

In the Sutta it is said: “Once all (I) ignorance (*avijjā*) and clinging are extinguished, neither karmically meritorious, nor demeritorious, nor imperturbable (II) kamma-formations (*saṅkhāra*) are produced, and thus no (III) consciousness (*viññāṇa*) will spring up again in a new mother’s womb.” (Nid. Samy. 51).

III–IV. THROUGH CONSCIOUSNESS CONDITIONED ARE MENTALITY AND CORPOREALITY (VIÑÑĀṆA-PACCAYĀ NAMA- RŪPAṀ)

“For if consciousness were not to appear in the mother’s womb, would there in that case (IV) mentality and corporeality arise?” (Nid. Sutta). “Just as two bundles of reed one leaning against the other so are mentality and corporeality dependent on Consciousness.” (Nid. Sutta 67).

“MENTALITY” (*nāma*) refers here only to 3 of the mental groups, i.e. kamma-resultant feeling, perception, and—except for (42–49)—a few general mental formations, because the

fourth, the consciousness-group, is here already mentioned as the condition to mentality.

Apart from the paṭicca-samuppāda formula, Mentality (*nāma*) is a name for all the 4 mental groups.

“CORPOREALITY” (*rūpa*) comprises the primary physical elements—solid, fluid, heat, motion—and all the corporeal phenomena derived therefrom. For these s. Vibh. II.

In the Sutta it is said:

“(In this connection) feeling, perception, volition, impression, and advertence, are called the “mental” (*nāma*). The 4 primary physical elements, and the corporeality derived therefrom, are called the ‘corporeal’ (*rūpa*)” (MN 9).

The above-mentioned mental phenomena, together with concentration and mental vitality, are those 7 *primary general* qualities present in every consciousness, and the only ones in the 5 classes of sense-consciousness. Cf. Table (34–38).

The 5 Groups, i.e. the 4 mental groups and the Corporeality group, are minutely explained in *Visuddhimagga* XIV.

(Consciousness and mentality).—The kamma-resultant classes of consciousness are to the simultaneously arising 3 mental groups—during life-continuity, as well as at rebirth, etc.—a condition by way of co-nascence (*saha-jāta*), mutuality (*aññamañña*), support (*nissaya*), association (*sampayutta*), faculty (*indriya*; mind-faculty, p. 187), presence (*atthi*), and non-disappearance (*avigata*).

(consciousness and corporeality).—Consciousness is to the 6 physical sense-organs, only at the moment when they come into existence a condition by way of co-nascence, kamma-result (*vipāka*), nutriment (*āhāra*), faculty, dissociation (*vippayutta*), presence, non-disappearance, and mutuality. To the remaining corporeal phenomena it is a condition in the same ways, excepting only mutuality.

There are many more ways in which kamma-resultant consciousness is a condition to the numerous corporeal and mental phenomena.

IV–V. THROUGH MENTALITY AND CORPOREALITY
CONDITIONED ARE THE 6 BASES (NĀMA-RŪPA-PACCAYĀ
SAḶĀYATANAM).

The 6 “BASES” (*āyatana*) are a name for the 5 physical sense-organs (eye, ear, nose, tongue, body-sensitivity) and the “mind-base” (*manāyatana*), the latter being a collective term for all the different classes of consciousness. Cf. Vibh. III.

“MENTALITY” (*nāma*) refers, again, to the above-mentioned 3 Kamma-resultant mental groups, whilst “CORPOREALITY” (*rūpa*) refers here to the 4 primary elements, the 6 physical organs, and the physical vitality.

The physical organ, or seat, of mind must not be confounded with the mind-Base (s. above).

(Mentality and mind-Base).—At the moment of conception, as well as during life-continuity, the 3 mental groups are to the mind-base (consciousness) a condition in at least 7 ways, i.e. by way of co-nascence, mutuality, support (*nissaya*), association, kamma-result, presence, and non-disappearance; some mental phenomena (e.g., greedlessness, etc.), also by way of root (*hetu*); some (e.g., mind-volition, and mind-impression), by way of nutriment (*āhāra*).

The meritorious and demeritorious mental phenomena—which however, do not come into consideration here—are to the mind-base a condition in the same ways, excepting only kamma-result. Some are a condition by way of root (e.g., greed, hatred, etc.), some by way of nutriment (s. last §).

(Mentality and the 5 physical sense-organ bases).—Kamma- resultant mental phenomena dependent on the 5 sensitive organs (i.e. those mental phenomena associated with eye-consciousness, ear-consciousness, etc.) are, during life-continuity, to the 5 physical sense-organ Bases a condition by way of post-nascence (*pacchā-jāta*, p. 123, § 11), dissociation, presence, and non-disappearance.

(Corporeality and mind-Base).—The physical organ of mind is, at the moment of conception, to the mind-base a condi-

tion by way of co-nascence, mutuality, support, dissociation, presence, and non-disappearance.

The mind, namely, is functioning in the embryo from the very first moment of conception. Hence, only at conception does the physical organ of mind arise ‘simultaneously’ with consciousness, both being conditions ‘to one another’, whilst the physical organ of mind is a ‘support’ (foundation) to consciousness by its ‘presence’ and ‘not-disappearance’.

(Corporeality and the 5 physical sense-organ bases).—The 4 primary physical elements are to any of the 5 physical sense-organ bases (eye, ear, etc.)—but only at the very moment when they first come into existence—a condition by way of co-nascence, presence, and non-disappearance.

Of the 5 sentient organs, body-sensitivity appears first in the human embryo while the other organs arise later.

During life-continuity, the 4 elements are to the 5 sense-organs a condition by way of support (*nissaya*), presence, and non-disappearance.

Physical vitality is, during life-continuity as well as at conception, to the 5 physical sense-organ bases a condition by way of presence, non-disappearance, and faculty.

In other words, the 5 sense-organs are, at any time, dependent on the presence of physical vitality.

Bodily nutriment is to the 5 sense-organ bases a condition by way of presence, non-disappearance, and nutriment.

In other words, the 5 sense-organs can only exist as long as material nutriment is present.

(Corporeality and mind-base).—The 5 physical *sense-organs* are, during life-continuity, to the 5 kinds of sense-consciousness, as eye-consciousness, etc., a condition by way of support, pre-nascence (*pure-jāta*, p. 122 f.), faculty, dissociation, presence, and non-disappearance.

In other words, these 5 kinds of sensuous consciousness can not arise without the pre-arising, the presence, and the faculty of the 5 physical sense-organs as support.

The physical organ of mind is, during life-continuity, to the mind-base (consciousness) a condition by way of support, pre-nascence, dissociation, presence, and non-disappearance.

In other words, consciousness, during life-continuity, depends on the support, pre-arising and presence of the physical organ of mind.

V–VI. THROUGH THE 6 BASES CONDITIONED IS IMPRESSION
(SALAYATANA-PACCAYĀ PHASSO).

The 6 kinds of “IMPRESSION” (*phassa*) are: eye-impression, ear-impression, nose-impression, tongue-impression, body-impression, mind-impression, which here are either the results of wholesome or unwholesome kamma. They are associated with all the above kinds of kamma-resultant consciousness (34–65).

(The 5 physical sense-organ bases and 5 sense-impressions).— The 5 sense-organ bases (eye-sensitivity, etc.) are to the corresponding 5 kinds of sense-impression (associated with eye-consciousness, etc.) a condition by way of support, pre-nascence (*pure-jāta*), faculty, dissociation, presence, and non-disappearance.

Here it should be remembered that the 5 physical sense-organs are included in the 20 faculties (cf. p. 124, § 16), and that the 5 fold sense-impression (being associated with consciousness) cannot take place if the physical sense-organs have not already arisen, or if after arising have disappeared again.

(Mind-base and the 5 sense-impressions).—The 5 classes of sense-consciousness (included in the mind-base) are to the associated 5 kamma-resultant sense-Impressions, at all times, a condition by way of co-nascence, mutuality, support, kamma-result, nutriment, faculty, association, presence, and non-disappearance.

Here, again, we have to remember that consciousness and its mental concomitants, hence also Impression, are all ‘simultaneously’ arising, mutually conditioned and inseparably associated with each other; and that the 5 kinds of sense-

consciousness are kamma-results, and considered as nutriment (cf. p. 124, § 15) and Faculty.

(The 5 physical sense-*object* nases and 5 sense-impressions).—The 5 physical sense-object-Bases (as visible object, sound, etc.) are to the corresponding 5 sense-impressions (visual impression, etc.) a condition by way of object, pre-nascence (*pure-jāta*), presence and non-disappearance.

This means that, if the 5 physical objects had not yet appeared or after their appearance had disappeared again, no corresponding sense-impressions would take place.

(The 6 object bases and mind-impression).—The 6 objects—i.e. the 5 physical objects, and the mind-object (s. Vibh. II)—are to mind-impression a condition merely by way of Object.

VI–VII. THROUGH IMPRESSION CONDITIONED IS FEELING (PHASSA-PACCAYĀ VEDANĀ).

There are 6 kinds of “FEELING” (*vedanā*): born of eye-impression, ear-impression, nose-impression, tongue-impression, body-impression, and mind-impression. With every kind of consciousness, Feeling is inseparably associated. Here, however, only the kamma-resultant feelings come into consideration, i.e. those feelings which are associated with the above-mentioned classes of kamma-resultant consciousness and kamma-resultant impressions.

(The 5 sense-impressions and 5 feelings).—The 5 sense-Impressions (eye-impression, etc.) are to the corresponding 5 kinds of feeling (born of eye-impression, etc.) a condition in 8 ways, i.e. by way of co-nascence, mutuality, support, kamma-result, nutriment, association, presence, and non-disappearance.

Here, again, the reader has to remember that all the mental phenomena in one and the same state of consciousness, hence also the above sense-impressions and the corresponding five kinds of feeling, are necessarily dependent upon each other by their simultaneous arising, their presence their association, etc.

(The 5 sense-impressions and recipient consciousness, etc.)—The 5 sense-impressions are to those feelings associated with recipient (39, 55), investigating (40, 41, 56), and registering (40, 49, 56) consciousness, merely, a condition by way of decisive Support (*uppanissaya*).

The 5 sense-impressions, namely, are only associated with eye-consciousness, etc., and precede those other classes of consciousness. To recipient consciousness, however, they are a condition also by way of contiguity (*samanantara*). Cf. Vibh. III.

(Mind-impression and registering consciousness).—Mind-impression is to the simultaneously arising kamma-resultant feelings associated with registering consciousness (40–49; 56), a condition in the above 8 ways.

(Mind-impression and conception, etc.)—To those kamma-resultant feelings that arise in all the 3 spheres at conception, in sub-consciousness, and at death (41–49, 56–65), as well as to those feelings that arise along with the registering consciousness (40–49; 56),—to all those does mind-impression associated with the ‘Advertence to the threshold of mind’ (*mano-dvārāvajjana*; 71)—which, however, is not kamma-resultant, but merely functional (*kriyā*)—constitute a condition by way of decisive support (*uppanissaya*).

VII–VIII. THROUGH FEELING CONDITIONED IS CRAVING (VEDANĀ-PACCAYĀ TAṆHĀ).

With regard to the 6 objects, there are 6 kinds of “CRAVING” (*taṇhā*), i.e. craving with regard to visible objects, sounds, odours, tastes, bodily sensations, and mind-objects.

If, with regard to any of these objects, craving arises with the desire for sensual enjoyment, it is called “sensuous craving” (*kāma-taṇhā*). If it is connected with the belief in eternal personal existence, it is called “craving for existence” (*bhava-taṇhā*). If it is connected with the belief in annihilation of personal existence, it is called “craving for self-annihilation” (*vibhava-taṇhā*).

Any feeling associated with any kamma-resultant consciousness, is to craving a condition only by way of decisive Support (*upanissaya*), all the same whether the feeling be agreeable, painful, or indifferent. For even painful feeling may be a condition to craving, as conditioned by painful feeling there may arise the desire and craving for happiness.

VII–IX. THROUGH CRAVING CONDITIONED IS
CLINGING (TAṆHĀ-PACCAYĀ UPĀDĀNAM).

The four kinds of “CLINGING” (*upādāna*) are: 1. “sensuous clinging” (*kāmūpādāna*), 2. “clinging to erroneous opinions” (*diṭṭhūpādāna*), 3. “clinging to mere rule and ritual” (*sīlabatūpādāna*), 4. “clinging to the ego-belief” (*atta-vādūpādāna*).

Sensuous craving (*kāma-taṇhā*) is to sensuous clinging (*kāmūpādāna*) a condition by way of decisive support. Craving (*taṇhā*) is to the simultaneously arising 3 other kinds of clinging a condition by way of co-nascence, mutuality, support, association, presence, non-disappearance, and root (greed); to the not simultaneously arising clinging, however, merely a condition by way of decisive support.

IX–X. THROUGH CLINGING CONDITIONED IS THE PROCESS OF
BECOMING (UPĀDĀNA-PACCAYĀ BHAVO).

The “PROCESS of BECOMING” (*bhava*) is of 2 kinds:—(1) “Kamma-Process” (*kamma-bhava*), being the active side of existence; and (2) “rebirth-process” (*uppatti-bhava*), being the passive (reactive), kamma-resultant side of existence.

(1) The “KAMMA-PROCESS” (*kamma-bhava*) consists of rebirth-producing volitions (*cetanā*), and the therewith associated phenomena which, all combined together, are to be considered as kamma or action (*kamma*). As it is said in Vibhanga:— “What, at that occasion, is the kamma-Process? It is the meritorious, demeritorious, and imperturbable kamma-formation (s. I-II). This is called the kamma-process. Moreover, all action leading to rebirth is called kamma-process.”

Hence, “kamma-Process” is a collective name for rebirth-producing volition (*cetanā*), and all the mental phenomena associated therewith; whilst the 2nd link of the formula, the kamma-formations (*saṅkhāra*), according to the Paṭisambhidāmagga (Ñānakathā No. 4), designates the rebirth-producing volitions only.

By the way, volition (*cetanā*) being often spoken of as the dominating and active factor amongst all the various phenomena belonging to the group of *saṅkhāras* (‘formations’), it would not be very wrong—except for the karmically neutral states—to call this group the ‘group of kamma-formations’. It is really this group, that makes up kamma, and character.

(2) The “REBIRTH-PROCESS” (*uppatti-bhava*), in short, comprises the kamma-resultant (*vipāka*) groups of existence. In Vibhaṅga VI it is said:— “What, on that occasion, is the rebirth-process? There is the process of becoming in the sensuous sphere, in the fine-material sphere, the immaterial sphere, the perception-sphere, the non-perception-sphere, the neither-perception-nor-non-perception-sphere, in the one-group sphere (i.e. of the unconscious beings, possessing only one group, the corporeality-group; rebirth in that sphere being caused by the attainment of the 4th jhāna), the four-group sphere (immaterial sphere), the five-group sphere (sense-sphere and form-sphere): this is called the rebirth-process of becoming.”

About kamma-process and rebirth-process s. Table.

Now, impelled by “sensuous clinging” (*kāmūpādāna*), one may produce a meritorious or demeritorious kamma-Process that causes rebirth in a corresponding world. Or, impelled by sensuous clinging to happiness and joy (which one hopes to find in the fine-material or immaterial sphere), one might practise the jhānas of the fine-material or immaterial-sphere, and thus be reborn in one of those higher spheres. In such case, sensuous clinging would be the condition of that meritorious kamma-process that causes rebirth in these spheres.

Or, impelled by “clinging to erroneous opinions” (*diṭṭhūpādāna*), e.g., to the belief that the ego reaches extinction

in one of the three spheres, one may produce a kamma-process that causes rebirth in that special sphere. Thus, the clinging to erroneous opinions is a condition of that kamma-process that causes rebirth in one of these 3 spheres.

In a similar way, also “clinging to mere virtue and vows” (*sīlabbatūpādāna*), and “clinging to the ego-belief” (*attavādūpādāna*), may be a condition of such a kamma-process that causes rebirth in one of these 3 spheres.

To the existence in the fine-material and the immaterial-sphere, as well as to the wholesome kamma- and rebirth-process included in the sense-sphere, this fourfold clinging is a condition only by way of decisive support (*upanissaya*).

In the sensuous existence, these four kinds of clinging are to the simultaneously arising unwholesome kamma-process, a condition by way of co-nascence, mutuality, support, association, presence, non-disappearance, and root (greed); but to the not simultaneously arising kamma-process they are merely a condition by way of decisive support.

X–XI. THROUGH THE PROCESS OF BECOMING CONDITIONED IS REBIRTH (BHAVA-PACCAYĀ JĀTI).

“BIRTH” (*jāti*) is here explained as the manifestation of the 5 groups of existence (corporeality, feeling, perception, mental formations, consciousness) at conception, which in the world of men takes place in the mother’s womb.

By the “PROCESS of BECOMING” (*bhava*) in this connection, i.e. as the condition of Rebirth, we have to understand the “kamma- process of becoming” (*kamma-bhava*).

This kamma-process is to rebirth a condition by way of Kamma, and hence also by way of Decisive Support (s. II–III).

To the question, how one could know whether the kamma-process is really the condition of rebirth, *Visuddhimagga* XVII gives the following answer:—

“Though the outward conditions may be absolutely the same, there still can be seen a difference in beings with regard to their qualities, such as wretched, noble, etc. Even though the

outward conditions, such as sperma and blood of father and mother, may be the same, there still can be seen that difference between beings, even if they be twins. This difference cannot be without a cause, as it can be noticed at any time, and in any being. It can have no other cause than the kamma-process. And as in the own life-continuity of those reborn beings not any other cause can be found, that difference must be due to the kamma-process. Kamma (action) namely is the cause for the difference amongst beings, with regard to high, and low, etc. Therefore, the Buddha has said: “Kamma (action) divides beings into high, and low” (MN 135). In this sense we should understand that the process of existence is the condition of rebirth.”

That in this ever and ever repeated process of rebirth, in the absolute sense, no self, no ego-entity, is to be found besides these conditionally arising and passing phenomena, this truth is expressed by the Buddha in the words:—

“To believe that the doer of the deed be the same as the one who experiences its result (in the next life): this is one extreme. To believe that the doer of the deed, and the one who experiences its result, be two different persons: this is the other extreme. Both these extremes the Perfect One has avoided, and taught the truth that lies in the middle of both, to wit: Through ignorance conditioned are the kamma-formations, through the kamma-formations conditioned is consciousness, etc..... Through rebirth conditioned are decay and death, sorrow, lamentation, pain, grief and despair.” (Nid. Saṃy. No 46).

No doer of the deeds is found,
 No one who ever reaps their fruits.
 Empty phenomena are there.
 Thus does the world roll on and on.
 No god, no Brahma, can be called
 The maker of this wheel of life:
 Empty phenomena roll on,
 Dependent on conditions all.

(Quoted in *Visuddhimagga*, XIX).

XI–XII. THROUGH REBIRTH CONDITIONED ARE DECAY AND DEATH (JĀTI-PACCAYĀ JARĀ-MARAṆAM).

Where there is no rebirth, there is no decay and death, no sorrow, lamentation, pain, grief, and despair. But where there is Rebirth, there also is decay and death, etc. Thus, rebirth is to decay and death, etc., a condition by way of decisive support.

The following diagram shows at a glance the relationship of dependence existing between three successive lives:—

Past	1. ignorance (<i>avijjā</i>) 2. kamma-formations (<i>saṅkhāra</i>)	kamma-process (<i>kamma-bhava</i>)
Present	3. consciousness (<i>viññāṇa</i>) 4. mentality & corporeality (<i>nāma-rūpa</i>) 5. the 6 bases (<i>āyatana</i>) 6. impression (<i>phassa</i>) 7. feeling (<i>vedanā</i>)	rebirth process (<i>uppatti-bhava</i>)
	8. craving (<i>taṇhā</i>) 9. clinging (<i>upādāna</i>) 10. process of becoming (<i>bhava</i>)	kamma-process (<i>kamma-bhava</i>)
Future	11. rebirth (<i>jāti</i>) 12. decay & death (<i>jarā-</i> <i>maraṇa</i>)	rebirth-process (<i>uppatti-bhava</i>)

1–2 are identical with 8-10, as each of these 2 groups represents the Kamma Process, containing the 5 karmic causes of rebirth, to wit: 1. ignorance, 2. kamma-formations (rebirth-producing volitions), 8. craving, 9. clinging, and 10. kamma-process (*avijjā, saṅkhāra, taṇhā, upādāna, kamma-bhava*).

In the same way, 3–7 are identical with 11–12, as each of these 2 groups represents the rebirth process, containing the 5 kamma- results, to wit: 3. consciousness (rebirth, etc.), 4. mentality & corporeality (conception), 5. the bases, 6. impres-

sion, 7. feeling (*viññāṇa, nāma-rūpa, āyatana, phassa, vedanā*) (Paṭisambhidā, Nāṇakathā No. 4).

Five causes were there in the past,
Five fruits we find in present life,
Five causes do we now produce,
Five fruits we reap in future life.”

(Quoted in *Visuddhimagga*, XVII).

In Nid. Saṃy. No. 34, there are given 77 kinds of knowledge regarding the paṭicca-samuppāda. They form 11 groups, corresponding to the 11 propositions of the formula, each with 7 kinds of knowledge. As all the 11 groups are in every respect throughout analogous, I am giving here only the first group of seven kinds of knowledge, namely:

- (1) That through ignorance the kamma-formations are conditioned.
- (2) That, if there is no ignorance, there also are no kamma-formations.
- (3) That also in the past the kamma-formations were conditioned through ignorance.
- (4) That, if there had been no ignorance, there also would have been no kamma-formations.
- (5) That also in the future the kamma-formations will be conditioned through ignorance.
- (6) That, if there will be no ignorance, there also will be no kamma-formations.
- (7) That even one's knowledge of this fixity of the law is subject to decay, disappearance, waning, and cessation.

