

ABHIDHAMMAPĪṬAKA

THE BOOK OF ANALYSIS

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA

1. ANALYSIS OF THE AGGREGATES

1. ANALYSIS ACCORDING TO THE DISCOURSES

1. The five aggregates are: The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness.

1. THE AGGREGATE OF MATERIAL QUALITY

2. Therein what is the **aggregate of material quality**? Whatever material quality is past, future or present, internal or external gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of material quality.

3. Therein what is **past material quality**? That material quality which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed

among the things that are past, (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called past material quality.

Therein what is **future material quality**? That material quality which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are future, (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called future material quality.

Therein what is **present material quality**? That material quality which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, [2] (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called present material quality.

4. Therein what is **internal material quality**? That material quality which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called internal material quality.

Therein what is **external material quality**? That material quality which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called external material quality.

5. Therein what is **gross material quality**? The eye base, :P: tangible base. This is called gross material quality.

P = See para. 154.

Therein what is **subtle material quality**? The controlling faculty of femininity, :P: the nutrient factor of food. This is called subtle material quality.

P = See Dhs. para. 595.

6. Therein what is **inferior material quality**? That material quality which, for this or that being, is contemptible, despised,

worthless, derisible, disrespected, inferior, thought to be inferior, considered to be inferior, undesirable, unattractive, unpleasant, (i.e.,) the visible, audible, odorous, sapid, tangible. This is called inferior material quality.

Therein what is **superior material quality**? That material quality which, for this or that being, is not contemptible, not despised, not worthless, not derisible, respected, superior, thought to be superior, considered to be superior, desirable, attractive, pleasant, (i.e.,) the visible, audible, odorous, sapid, tangible. This is called superior material quality. Inferior and superior material quality should be understood by comparing this material quality with that.

7. Therein what is **distant material quality**? The controlling faculty of femininity, :P: the nutrient factor of food or whatever other material quality there is, not near, not close, distant, not proximate. This is called distant material quality. [3]

P=See Dhs. para. 595.

Therein what is **proximate material quality**? The eye base, :P: tangible base or whatever other material quality there is, near, close, not distant, proximate. This is called proximate material quality. Distant and proximate material quality should be understood by comparing this material quality with that.

P=See para. 154.

2. THE AGGREGATE OF FEELING

8. Therein what is the **aggregate of feeling**? Whatever feeling is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of feeling.

9. Therein what is **past feeling**? That feeling which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called past feeling.

Therein what is **future feeling**? That feeling which is not born, not become, not begotten, non-existent, fully non-existent, not

apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are future, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called future feeling.

Therein what is **present feeling**? That feeling which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called present feeling.

10. Therein what is **internal feeling**? That feeling which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) pleasant feeling painful feeling, neither-painful-nor-pleasant feeling. This is called internal feeling.

Therein what is **external feeling**? That feeling which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called external feeling.

11. Therein what is **gross (also) subtle feeling**? Bad feeling is gross; good and neither-good-nor-bad feeling is subtle. Good and bad feeling is gross; neither-good-nor-bad feeling is subtle. [4] Painful feeling is gross; pleasant also neither-painful-nor-pleasant feeling is subtle. Pleasant and painful feeling is gross; neither-painful-nor-pleasant feeling is subtle. The feeling of one not experiencing higher mental states is gross; the feeling of one experiencing higher mental states is subtle. Feeling that is the object of the defilements is gross; feeling that is not the object of the defilements is subtle. Gross and subtle feeling should be understood by comparing this feeling with that.

12. Therein what is **inferior (also) superior feeling**? Bad feeling is inferior; good and neither-good-nor-bad feeling is superior. Good and bad feeling is inferior; neither-good-nor-bad feeling is superior. Painful feeling is inferior; pleasant feeling also neither-painful-nor-pleasant feeling is superior. Pleasant and painful feeling is inferior; neither-painful-nor-pleasant feeling is

superior. The feeling of one not experiencing higher mental states is inferior; the feeling of one experiencing higher mental states is superior. Feeling that is the object of the defilements is inferior; feeling that is not the object of the defilements is superior. Inferior and superior feeling should be understood by comparing this feeling with that.

13. Therein what is **distant feeling**? Bad feeling is distant from good and neither-good-nor-bad feelings; good and neither-good-nor-bad feeling is distant from bad feeling; good feeling is distant from bad and neither-good-nor-bad feelings; bad and neither-good-nor-bad feeling is distant from good feeling; neither-good-nor-bad feeling is distant from good and bad feelings; good and bad feeling is distant from neither-good-nor-bad feeling. Painful feeling is distant from pleasant also from neither-painful-nor-pleasant feelings; pleasant also neither-painful-nor-pleasant feeling is distant from painful feeling; pleasant feeling is distant from painful also from neither-painful-nor-pleasant feelings; painful also neither-painful-nor-pleasant feeling is distant from pleasant feeling; neither-painful-nor-pleasant feeling is distant from pleasant and painful feelings; pleasant and painful feeling is distant from neither-painful-nor-pleasant feeling. The feeling of one not experiencing higher mental states is distant from the feeling of one experiencing higher mental states; the feeling of one experiencing higher mental states is distant from the feeling of one not experiencing higher mental states. Feeling that is the object of the defilements is distant from feeling that is not the object of the defilements; feeling that is not the object of the defilements is distant from feeling that is the object of the defilements. This is called distant feeling.

Therein what is **proximate feeling**? Bad feeling is proximate to bad feeling; good feeling is proximate to good feeling; neither-good-nor-bad feeling is proximate to neither-good-nor-bad feeling. Painful feeling is proximate to painful feeling; pleasant feeling is proximate to pleasant feeling; neither-painful-nor-pleasant feeling is proximate to neither-painful-nor-pleasant feeling. [5] The feeling of one not experiencing higher mental states is proximate to the feeling of one not experiencing higher mental states; the feeling of one experiencing higher mental states is proximate to the feeling of one experiencing higher mental states. Feeling that

is the object of the defilements is proximate to feeling that is the object of the defilements; feeling that is not the object of the defilements is proximate to feeling that is not the object of the defilements. This is called proximate feeling. Distant and proximate feeling should be understood by comparing this feeling with that.

3. THE AGGREGATE OF PERCEPTION

14. Therein what is the **aggregate of perception**? Whatever perception is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of perception.

15. Therein what is **past perception**? That perception which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called past perception.

Therein what is **future perception**? That perception which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are future, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called future perception.

Therein what is **present perception**? That perception which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called present perception.

16. Therein what is **internal perception**? That perception which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called internal perception.

Therein what is **external perception**? That perception which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called external perception. [6]

17. Therein what is **gross (also) subtle perception**? Perception born of contact by impingement is gross; perception born of analogical contact* is subtle. Bad perception is gross; good and neither-good-nor-bad perception is subtle. Good and bad perception is gross; neither-good-nor-bad perception is subtle. Perception associated with painful feeling is gross; perception associated with pleasant also with neither-painful-nor-pleasant feelings is subtle. Perception associated with pleasant and painful feelings is gross; perception associated with neither-painful-nor-pleasant feeling is subtle. The perception of one not experiencing higher mental states is gross; the perception of one experiencing higher mental states is subtle. Perception that is the object of the defilements is gross; perception that is not the object of the defilements is subtle. Gross and subtle perception should be understood by comparing this perception with that.

*Mind and mental objects do not impinge but are explained by the analogy (adhivacana) of physical states.

18. Therein what is **inferior (also) superior perception**? Bad perception is inferior; good and neither-good-nor-bad perception is superior. Good and bad perception is inferior; neither-good-nor-bad perception is superior. Perception associated with painful feeling is inferior; perception associated with pleasant also with neither-painful-nor-pleasant feelings is superior. Perception

associated with pleasant and painful feelings is inferior; perception associated with neither-painful-nor-pleasant feeling is superior. The perception of one not experiencing higher mental states is inferior; the perception of one experiencing higher mental states is superior. Perception that is the object of the defilements is inferior; perception that is not the object of the defilements is superior. Inferior and superior perception should be understood by comparing this perception with that.

19. Therein what is **distant perception**? Bad perception is distant from good and neither-good-nor-bad perceptions; good and neither-good-nor-bad perception is distant from bad perception; good perception is distant from bad and neither-good-nor-bad perceptions; bad and neither-good-nor-bad perception is distant from good perception. Neither-good-nor-bad perception is distant from good and bad perceptions; good and bad perception is distant from neither-good-nor-bad perception. Perception associated with painful feeling is distant from perceptions associated with pleasant also with neither-painful-nor-pleasant feelings; perception associated with pleasant also with neither-painful-nor-pleasant feelings is distant from perception associated with painful feeling; perception associated with pleasant feeling is distant from perceptions associated with painful also with neither-painful-nor-pleasant feelings; perception associated with painful also with neither-painful-nor-pleasant feelings is distant from perception associated with pleasant feeling; perception associated with neither-painful-nor-pleasant feeling is distant from perceptions associated with pleasant and painful feelings; perception associated with pleasant and painful feelings is distant from perception associated with neither-painful-nor-pleasant feeling. The perception of one not experiencing higher mental states is distant from the perception of one experiencing higher mental states; [7] the perception of one experiencing higher mental states is distant from the perception of one not experiencing higher mental states. Perception that is the object of the defilements is distant from perception that is not the object of the defilements; perception that is not the object of the defilements is distant from perception that is the object of the defilements. This is called distant perception.

Therein what is **proximate perception**? Bad perception is

proximate to bad perception; good perception is proximate to good perception; neither-good-nor-bad perception is proximate to neither-good-nor-bad perception; perception associated with painful feeling is proximate to perception associated with painful feeling; perception associated with pleasant feeling is proximate to perception associated with pleasant feeling; perception associated with neither-painful-nor-pleasant feeling is proximate to perception associated with neither-painful-nor-pleasant feeling. The perception of one not experiencing higher mental states is proximate to the perception of one not experiencing higher mental states; the perception of one experiencing higher mental states is proximate to the perception of one experiencing higher mental states. Perception that is the object of the defilements is proximate to perception that is the object of the defilements; perception that is not the object of the defilements is proximate to perception that is not the object of the defilements. This is called proximate perception. Distant and proximate perception should be understood by comparing this perception with that.

4. THE AGGREGATE OF MENTAL CONCOMITANTS

20. Therein what is the **aggregate of mental concomitants**? Whatever mental concomitants are past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of mental concomitants.

21. Therein what are **past mental concomitants**? Those mental concomitants which are past, ceased, dissolved, changed, terminated, disappeared, or which having arisen have dissolved, have passed and are classed among the things that are past, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called past mental concomitants.

Therein what are **future mental concomitants**? Those mental concomitants which are not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which are future and are

classed among the things that are future, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called future mental concomitants.

Therein what are **present mental concomitants**? Those mental concomitants which are born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, [8] well uprisen, which are present and are classed among the things that are present, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called present mental concomitants.

22. Therein what are **internal mental concomitants**? Those mental concomitants which, for this or that being, are personal, self-referable, one's own, individual and are grasped (by craving and false view), (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called internal mental concomitants.

Therein what are **external mental concomitants**? Those mental concomitants which, for this or that other being, for other persons, are personal, self-referable, one's own, individual and are grasped, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called external mental concomitants.

23. Therein what are **gross (also) subtle mental concomitants**? Bad mental concomitants are gross; good and neither-good-nor-bad mental concomitants are subtle. Good and bad mental concomitants are gross; neither-good-nor-bad mental concomitants are subtle. Mental concomitants associated with painful feeling are gross; mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings are subtle. Mental concomitants associated with pleasant and painful feelings are gross; mental concomitants associated with neither-painful-nor-pleasant feeling are subtle. The mental concomitants of one not experiencing higher mental states are gross; the mental

concomitants of one experiencing higher mental states are subtle. Mental concomitants that are objects of the defilements are gross; mental concomitants that are not objects of the defilements are subtle. Gross and subtle mental concomitants should be understood by comparing these mental concomitants with those.

24. Therein what are **inferior (also) superior mental concomitants**? Bad mental concomitants are inferior; good and neither-good-nor-bad mental concomitants are superior. Good and bad mental concomitants are inferior; neither-good-nor-bad mental concomitants are superior. Mental concomitants associated with painful feeling are inferior; mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings are superior. Mental concomitants associated with pleasant and painful feelings are inferior; mental concomitants associated with neither-painful-nor-pleasant feeling are superior. The mental concomitants of one not experiencing higher mental states are inferior; the mental concomitants of one experiencing higher mental states are superior. Mental concomitants that are the objects of the defilements are inferior; mental concomitants that are not the objects of the defilements are superior. Inferior and superior mental concomitants should be understood by comparing these mental concomitants with those.

25. Therein what are **distant mental concomitants**? Bad mental concomitants are distant from good and neither-good-nor-bad mental concomitants; good and neither-good-nor-bad mental concomitants are distant from bad mental concomitants; good mental concomitants are distant from bad and neither-good-nor-bad mental concomitants; bad and neither-good-nor-bad mental concomitants are distant from good mental concomitants; [9] neither-good-nor-bad mental concomitants are distant from good and bad mental concomitants; good and bad mental concomitants are distant from neither-good-nor-bad mental concomitants. Mental concomitants associated with painful feeling are distant from mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings; mental concomitants associated with pleasant also with neither-painful-nor-pleasant feelings are distant from mental concomitants associated with painful feeling; mental concomitants associated with pleasant feeling are

distant from mental concomitants associated with painful also with neither-painful-nor-pleasant feelings; mental concomitants associated with painful also with neither-painful-nor-pleasant feelings are distant from mental concomitants associated with pleasant feeling; mental concomitants associated with neither-painful-nor-pleasant feeling are distant from mental concomitants associated with pleasant and painful feelings; mental concomitants associated with pleasant and painful feelings are distant from mental concomitants associated with neither-painful-nor-pleasant feeling. The mental concomitants of one not experiencing higher mental states are distant from the mental concomitants of one experiencing higher mental states; the mental concomitants of one experiencing higher mental states are distant from the mental concomitants of one not experiencing higher mental states. Mental concomitants that are the objects of the defilements are distant from mental concomitants that are not the objects of the defilements; mental concomitants that are not the objects of the defilements are distant from mental concomitants that are the objects of the defilements. These are called distant mental concomitants.

Therein what are **proximate mental concomitants**? Bad mental concomitants are proximate to bad mental concomitants; good mental concomitants are proximate to good mental concomitants; neither-good-nor-bad mental concomitants are proximate to neither-good-nor-bad mental concomitants. Mental concomitants associated with painful feeling are proximate to mental concomitants associated with painful feeling; mental concomitants associated with pleasant feeling are proximate to mental concomitants associated with pleasant feeling; mental concomitants associated with neither-painful-nor-pleasant feeling are proximate to mental concomitants associated with neither-painful-nor-pleasant feeling. The mental concomitants of one not experiencing higher mental states are proximate to the mental concomitants of one not experiencing higher mental states; the mental concomitants of one experiencing higher mental states are proximate to the mental concomitants of one experiencing higher mental states. Mental concomitants that are the objects of the defilements are proximate to mental concomitants that are the objects of the defilements; mental concomitants that are not the objects of the defilements are proximate to mental concomitants that are not the objects of the defilements. These are called

proximate mental concomitants. Distant and proximate mental concomitants should be understood by comparing these mental concomitants with those.

5. THE AGGREGATE OF CONSCIOUSNESS

26. Therein what is the **aggregate of consciousness**? Whatever consciousness is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of consciousness.

27. Therein what is **past consciousness**? [10] That consciousness which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called past consciousness.

Therein what is **future consciousness**? That consciousness which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not uprisen, not well uprisen, which is future and is classed among the things that are future, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called future consciousness.

Therein what is **present consciousness**? That consciousness which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprisen, well uprisen, which is present and is classed among the things that are present, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called present consciousness.

28. Therein what is **internal consciousness**? That consciousness which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called internal consciousness.

Therein what is **external consciousness**? That consciousness which, for this or that other being, for other persons is personal, self-referable, one's own, individual and is grasped, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called external consciousness.

29. Therein what is **gross (also) subtle consciousness**? Bad consciousness is gross; good and neither-good-nor-bad consciousness is subtle. Good and bad consciousness is gross; neither-good-nor-bad consciousness is subtle. Consciousness associated with painful feeling is gross; consciousness associated with pleasant also with neither-painful-nor-pleasant feelings is subtle. Consciousness associated with pleasant and painful feelings is gross; consciousness associated with neither-painful-nor-pleasant feeling is subtle. The consciousness of one not experiencing higher mental states is gross; the consciousness of one experiencing higher mental states is subtle. Consciousness that is the object of the defilements is gross; consciousness that is not the object of the defilements is subtle. Gross and subtle consciousness should be understood by comparing this consciousness with that.

30. Therein what is **inferior [11] (also) superior consciousness**? Bad consciousness is inferior; good and neither-good-nor-bad consciousness is superior. Good and bad consciousness is inferior; neither-good-nor-bad consciousness is superior. Consciousness associated with painful feeling is inferior; consciousness associated with pleasant also with neither-painful-nor-pleasant feelings is superior. Consciousness associated with pleasant and painful feelings is inferior; consciousness associated with neither-painful-nor-pleasant feeling is superior. The consciousness of one not experiencing higher mental states is inferior; the consciousness of one experiencing higher mental states is superior. Consciousness that is the object of the defilements is inferior; consciousness that is not the object of the defilements is superior. Inferior and superior consciousness should be understood by comparing this consciousness with that.

31. Therein what is **distant consciousness**? Bad consciousness is distant from good and neither-good-nor-bad consciousness;

good and neither-good-nor-bad consciousness is distant from bad consciousness; good consciousness is distant from bad and neither-good-nor-bad consciousness; bad and neither-good-nor-bad consciousness is distant from good consciousness; neither-good-nor-bad consciousness is distant from good and bad consciousness; good and bad consciousness is distant from neither-good-nor-bad consciousness. Consciousness associated with painful feeling is distant from consciousness associated with pleasant also with neither-painful-nor-pleasant feelings; consciousness associated with pleasant also with neither-painful-nor-pleasant feelings is distant from consciousness associated with painful feeling; consciousness associated with pleasant feeling is distant from consciousness associated with painful also with neither-painful-nor-pleasant feelings; consciousness associated with painful also with neither-painful-nor-pleasant feelings is distant from consciousness associated with pleasant feeling. Consciousness associated with neither-painful-nor-pleasant feeling is distant from consciousness associated with pleasant and painful feelings; consciousness associated with pleasant and painful feelings is distant from consciousness associated with neither-painful-nor-pleasant feeling. The consciousness of one not experiencing higher mental states is distant from the consciousness of one experiencing higher mental states; the consciousness of one experiencing higher mental states is distant from the consciousness of one not experiencing higher mental states. Consciousness that is the object of the defilements is distant from consciousness that is not the object of the defilements; consciousness that is not the object of the defilements is distant from consciousness that is the object of the defilements. This is called distant consciousness.

Therein what is **proximate consciousness**? Bad consciousness is proximate to bad consciousness; [12] good consciousness is proximate to good consciousness; neither-good-nor-bad consciousness is proximate to neither-good-nor-bad consciousness. Consciousness associated with painful feeling is proximate to consciousness associated with painful feeling; consciousness associated with pleasant feeling is proximate to consciousness associated with pleasant feeling; consciousness associated with neither-painful-nor-pleasant feeling is proximate to consciousness associated with neither-painful-nor-pleasant feeling. The con-

consciousness of one not experiencing higher mental states is proximate to the consciousness of one not experiencing higher mental states; the consciousness of one experiencing higher mental states is proximate to the consciousness of one experiencing higher mental states. Consciousness that is the object of the defilements is proximate to consciousness that is the object of the defilements; consciousness that is not the object of the defilements is proximate to consciousness that is not the object of the defilements. This is called proximate consciousness. Distant and proximate consciousness should be understood by comparing this consciousness with that.

(HERE ENDS) ANALYSIS ACCORDING TO THE
DISCOURSES

2. ANALYSIS ACCORDING TO ABHIDHAMMA

32. The five aggregates are: The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness.

1. THE AGGREGATE OF MATERIAL QUALITY

33. Therein what is the **aggregate of material quality**? The aggregate of material quality by way of singlefold division: All material quality is not root. Is not accompanied by root. Is not associated with root. Is with cause. Is conditioned. Is material. Is mundane. Is the object of the defilements. Is the object of the fetters. Is the object of the ties. Is the object of the floods. Is the object of the bonds. Is the object of the hindrances. Is the object of the perversions. Is the object of the attachments. Is the object of the corruptions. Is neither-good-nor-bad. Has no object. Is not mental concomitant. Is not associated with consciousness. Is neither resultant nor productive of resultant. Is not corrupt, is the object of the corruptions. Is not 'accompanied by initial application, accompanied by sustained application'. Is not 'without initial application, sustained application only'. Is without initial application, without sustained application. Is not accompanied by zest. Is not accompanied by pleasure. Is not accompanied by

indifference. Is not to be abandoned either by the first path or by the subsequent paths. Has no root to be abandoned either by the first path or by the subsequent paths. Is neither cumulative nor dispersive (of continuing rebirth and death). Is neither of the seven supramundane stages nor of the final supramundane stage. Is low. Is characteristic of the plane of desire. Is not characteristic of the plane of form. Is not characteristic of the formless plane. Is included (i.e. is mundane). Is not 'not included' (i.e. not supramundane). Is of no fixed (resultant time). Does not tend to release. Is risen. Is cognizable by the six types of cognition. Is not permanent. Is subject to decay. Thus is the aggregate of material quality by way of singlefold division. [13]

The aggregate of material quality by way of twofold division: There is material quality that is derived; there is material quality that is not derived. There is material quality that is grasped (by craving and false view); there is material quality that is not grasped. There is material quality that is grasped, is the object of the attachments; there is material quality that is not grasped, is the object of the attachments. There is material quality that is visible; there is material quality that is not visible. There is material quality that is impingent; there is material quality that is not impingent. There is material quality that is controlling faculty; there is material quality that is not controlling faculty. There is material quality that is of the (four) great essentials; there is material quality that is not of the (four) great essentials. There is material quality that is expressive; there is material quality that is not expressive. There is material quality that is generated by consciousness; there is material quality that is not generated by consciousness. There is material quality that is co-existent with consciousness; there is material quality that is not co-existent with consciousness. There is material quality that accompanies consciousness; there is material quality that does not accompany consciousness. There is material quality that is internal; there is material quality that is external. There is material quality that is gross; there is material quality that is subtle. There is material quality that is distant; there is material quality that is proximate. :P: There is material quality that is the nutrient factor of food; there is material quality that is not the nutrient factor of food. Thus is the aggregate of material quality by way of twofold division.

[As analysed in the section on material quality (of Dhs.) so should it be analysed here].

P = See Dhs., section on material quality, for omissions.

The aggregate of material quality by way of threefold division: That material quality which is internal is derived; that material quality which is external is derived; is not derived. That material quality which is internal is grasped; that material quality which is external is grasped; is not grasped. That material quality which is internal is grasped, is the object of the attachments; that material quality which is external is grasped, is the object of the attachments; is not grasped, is the object of the attachments. :P: That material quality which is internal is not the nutrient factor of food; that material quality which is external is the nutrient factor of food; is not the nutrient factor of food. Thus is the aggregate of material quality by way of threefold division.

P = See Dhs., section on material quality, for omissions.

The aggregate of material quality by way of fourfold division: That material quality which is derived is grasped; is not grasped: that material quality which is not derived is grasped; is not grasped. That material quality which is derived is grasped, is the object of the attachments; is not grasped, is the object of the attachments: that material quality which is not derived is grasped, is the object of the attachments; is not grasped, is the object of the attachments. That material quality which is derived is impingent; is not impingent: [14] that material quality which is not derived is impingent; is not impingent. That material quality which is derived is gross; is subtle: that material quality which is not derived is gross; is subtle. That material quality which is derived is distant; is proximate: that material quality which is not derived is distant; is proximate. :P: There is material quality that is visible, audible, sensed otherwise, known. Thus is the aggregate of material quality by way of fourfold division.

P = See Dhs., section on material quality, for omissions.

The aggregate of material quality by way of fivefold division: The element of extension; the element of cohesion; the element of heat; the element of motion; and the material quality derived (from these). Thus is the aggregate of material quality by way of fivefold division.

The aggregate of material quality by way of sixfold division: Material quality cognizable by eye; material quality cognizable by ear; material quality cognizable by nose; material quality cognizable by tongue; material quality cognizable by body; material quality cognizable by mind. Thus is the aggregate of material quality by way of sixfold division.

The aggregate of material quality by way of sevenfold division: Material quality cognizable by eye; material quality cognizable by ear; material quality cognizable by nose; material quality cognizable by tongue; material quality cognizable by body; material quality cognizable by mind element; material quality cognizable by mind-consciousness-element. Thus is the aggregate of material quality by way of sevenfold division.

The aggregate of material quality by way of eightfold division: Material quality cognizable by eye; material quality cognizable by ear; material quality cognizable by nose; material quality cognizable by tongue; material quality cognizable by body that is pleasant contact, that is painful contact; material quality cognizable by mind element; material quality cognizable by mind-consciousness-element. Thus is the aggregate of material quality by way of eightfold division.

The aggregate of material quality by way of ninefold division: The controlling faculty of eye; controlling faculty of ear; controlling faculty of nose; controlling faculty of tongue; controlling faculty of body; controlling faculty of femininity; controlling faculty of masculinity; controlling faculty of vital principle and the material quality which is not controlling faculty. Thus is the aggregate of material quality by way of ninefold division.

The aggregate of material quality by way of tenfold division: The controlling faculty of eye; controlling faculty of ear; controlling faculty of nose; controlling faculty of tongue; controlling faculty of body; controlling faculty of femininity; controlling faculty of masculinity; controlling faculty of vital principle; material quality that is not controlling faculty that is impingent, is not impingent. Thus is the aggregate of material quality by way of tenfold division.

The aggregate of material quality by way of elevenfold division: The eye base; ear base; nose base; tongue base; body base; visible base; audible base; odorous base; sapid base; tangible base and that material quality which is not visible, not impingent,

included in ideational base. Thus is the aggregate of material quality by way of elevenfold division.

THIS IS CALLED THE AGGREGATE OF
MATERIAL QUALITY [15]

2. THE AGGREGATE OF FEELING

34. Therein what is the **aggregate of feeling**? The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of feeling by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

The aggregate of feeling by way of fivefold division: Is controlling faculty of pleasure (physical); is controlling faculty of pain (physical); is controlling faculty of mental pleasure; is controlling faculty of mental pain; is controlling faculty of indifference. Thus is the aggregate of feeling by way of fivefold division.

The aggregate of feeling by way of sixfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of sixfold division.

The aggregate of feeling by way of sevenfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact. Thus is the aggregate of feeling by way of sevenfold division.

The aggregate of feeling by way of eightfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact that is pleasant, that is painful; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact. Thus is the aggregate of feeling by way of eightfold division.

The aggregate of feeling by way of ninefold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of feeling by way of ninefold division.

The aggregate of feeling by way of tenfold division: Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact that is pleasant, that is painful; feeling born of mind-element-contact; feeling born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of feeling by way of tenfold division. [16]

35. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. [17] Has low object; has sublime object; has immeasurable

object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

36. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. [18] Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters. Is the object of the ties; is not the object of the ties. Is associated with the ties; is not associated with the ties. Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is the object of the hindrances; is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is not associated with the hindrances, is the object of the hindrances; is

not associated with the hindrances, is not the object of the hindrances. Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is not associated with the perversions, is the object of the perversions; is not associated with the perversions, is not the object of the perversions. Is grasped; is not grasped. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is not associated with the attachments, is the object of the attachments; is not associated with the attachments, is not the object of the attachments. Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths. Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is without sustained application. [19] Is with zest; is without zest. Is accompanied by zest; is not accompanied by zest. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e. is supramundane). Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P= See para. 34.

37. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped, is the object of the attachments. :P¹: Has internal object; has external object; has both internal and external object. :P²: Thus is the aggregate of feeling by way of tenfold division.

P¹=See para. 35.

P²=See para. 34.

(HERE ENDS THE SECTION) BASED ON
THE COUPLETS [20]

38. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

39. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

40. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not

associated with the defilements, is not the object of the defilements.
:P: Is with cause of bewailing; is without cause of bewailing.

P=See para. 36.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division. [21]

P=See para. 34.

41. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative; is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has

both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

42. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. :P: Is with cause of bewailing; is without cause of bewailing.

P=See para. 36.

The aggregate of feeling by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

(HERE ENDS THE SECTION) BASED ON
THE TRIPLETS

43. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

44. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with root; is not associated with root. [22]

The aggregate of feeling by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

45. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of feeling by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

46. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is mundane; is supramundane.

The aggregate of feeling by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

47. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of feeling by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

48. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the defilements; is not the object of the defilements. [23]

The aggregate of feeling by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

49. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of feeling by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

50. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements.

The aggregate of feeling by way of threefold division: Is cumulative; is dispersive; is neither cumulative nor dispersive. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

51. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the fetters; is not the object of the fetters.

The aggregate of feeling by way of threefold division: Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final

supramundane stage. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

52. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the fetters; is not associated with the fetters. [24].

The aggregate of feeling by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

53. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

The aggregate of feeling by way of threefold division: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

54. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the ties; is not the object of the ties.

The aggregate of feeling by way of threefold division: Is inferior; is intermediate; is superior. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

55. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the ties; is not associated with the ties.

The aggregate of feeling by way of threefold division: Is a false (state with) fixed (resultant time); is a right (state with) fixed

(resultant time); is of no fixed (resultant time). :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

56. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. [25].

The aggregate of feeling by way of threefold division: Has path as its object; has path as its cause; has path as its dominating factor. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

57. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the floods; is not the object of the floods.

The aggregate of feeling by way of threefold division: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

58. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the floods; is not associated with the floods.

The aggregate of feeling by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of feeling by way of tenfold division.

P=See para. 34.

59. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods.

The aggregate of feeling by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

60. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is the object of the bonds; is not the object of the bonds. [26].

The aggregate of feeling by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

61. The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is associated with the bonds; is not associated with the bonds.

The aggregate of feeling by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of feeling by way of tenfold division.

P = See para. 34.

(HERE ENDS THE SECTION OF) RECIPROCAL
INCREASE

The aggregate of feeling by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of feeling by way of sevenfold division.

The aggregate of feeling by another way of sevenfold division: Is resultant; :P: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of feeling by way of sevenfold division.

P = See para. 35.

The aggregate of feeling by way of twenty-fourfold division: The aggregate of feeling caused by eye contact is good; is bad; is neither-good-nor-bad. The aggregate of feeling caused by ear contact. :P: The aggregate of feeling caused by nose contact. :P: The aggregate of feeling caused by tongue contact. :P: The aggregate of feeling caused by body contact. :P: The aggregate of feeling caused by mind contact is good; is bad; is neither-good-nor-bad. Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of twenty-fourfold division.

P = Complete each as first example.

The aggregate of feeling by another way of twenty-fourfold division: [27]. The aggregate of feeling caused by eye contact is resultant; :P¹: has internal object; has external object; has both internal and external object. The aggregate of feeling caused by ear contact. :P²: The aggregate of feeling caused by nose contact. :P²: The aggregate of feeling caused by tongue contact. :P²: The aggregate of feeling caused by body contact. :P²: The aggregate of feeling caused by mind contact is resultant; :P¹: has internal object; has external object; has both internal and external object. Feeling born of eye contact; :P³: feeling born of mind contact. Thus is the aggregate of feeling by way of twenty-fourfold division.

P¹ = See para. 35.

P² = Complete each as first example.

P³ = Intermediate senses.

The aggregate of feeling by way of thirtyfold division: The aggregate of feeling caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of feeling caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of thirtyfold division.

P = Complete each as first example.

The aggregate of feeling by way of manifold division: The aggregate of feeling caused by eye contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of feeling caused by mind contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of manifold division.

P=Complete each as first example.

The aggregate of feeling by another way of manifold division: The aggregate of feeling caused by eye contact is resultant; :P¹: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). The aggregate of feeling caused by ear contact. :P²: The aggregate of feeling caused by nose contact. :P²: The aggregate of feeling caused by tongue contact. :P²: The aggregate of feeling caused by body contact. :P²: The aggregate of feeling caused by mind contact is resultant; :P¹: [28] has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Feeling born of eye contact; feeling born of ear contact; feeling born of nose contact; feeling born of tongue contact; feeling born of body contact; feeling born of mind contact. Thus is the aggregate of feeling by way of manifold division.

P¹=See para. 35.

P²=Complete each as first example.

THIS IS CALLED THE AGGREGATE OF FEELING

3. THE AGGREGATE OF PERCEPTION

62. Therein what is the **aggregate of perception**? The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of perception by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

The aggregate of perception by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Thus is the aggregate of perception by way of fivefold division.

The aggregate of perception by way of sixfold division: Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of body contact; perception born of mind contact. Thus is the aggregate of perception by way of sixfold division.

The aggregate of perception by way of sevenfold division: Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of body contact; perception born of mind-element-contact; perception born of mind-consciousness-element-contact. Thus is the aggregate of perception by way of sevenfold division.

The aggregate of perception by way of eightfold division: Perception born of eye contact; :P: perception born of body contact that is accompanied by pleasure, that is accompanied by pain; perception born of mind-element-contact; perception born of mind-consciousness-element-contact. Thus is the aggregate of perception by way of eightfold division.

P = Intermediate senses.

The aggregate of perception by way of ninefold division: Perception born of eye contact; :P: perception born of body contact; perception born of mind-element-contact; perception born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of perception by way of ninefold division.

P= Intermediate senses.

The aggregate of perception by way of tenfold division: Perception born of eye contact; :P: perception born of body contact that is accompanied by pleasure, that is accompanied by pain; perception born of mind-element-contact; perception born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of perception by way of tenfold division. [29].

P= Intermediate senses.

63. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of perception by way of tenfold division.

P= See para. 62.

64. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied

by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

65. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. [30]. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters. Is the object of the ties; is not the

object of the ties. Is associated with the ties, is not associated with the ties. Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is the object of the hindrances; is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is not associated with the hindrances, is the object of the hindrances; is not associated with the hindrances, is not the object of the hindrances. Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is not associated with the perversions, is the object of the perversions; is not associated with the perversions, is not the object of the perversions. Is grasped; is not grasped. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is not associated with the attachments, is the object of the attachments; is not associated with the attachments, is not the object of the attachments. Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths. Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is without sustained application. Is with zest; is without zest. Is accompanied by zest; is not accompanied by zest. Is accompanied by pleasure; is not accompanied by pleasure. Is accompanied by indifference; is not

accompanied by indifference. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e. is supramundane) [31]. Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

66. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P¹: has internal object; has external object; has both internal and external object. :P²: Thus is the aggregate of perception by way of tenfold division.

P¹=See para. 64.

P²=See para. 62.

[As explained in the good triplet (of Dhs.); so should all the triplets be explained].

(HERE ENDS THE SECTION) BASED ON THE
COUPLETS

67. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division. [32]

P=See para. 62.

68. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing.

P=See para. 65.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

69. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P¹: has internal object; has external object; has both internal and external object. :P²: Thus is the aggregate of perception by way of tenfold division.

P¹=See para. 64.

P²=See para. 62.

7. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing. [33]

P=See para. 65.

The aggregate of perception by way of threefold division: :P¹: Has internal object; has external object; has both internal and external object. :P²: Thus is the aggregate of perception by way of tenfold division.

P¹=Some texts do not include this :P:

P²=See para. 62.

(HERE ENDS THE SECTION) BASED ON THE
TRIPLETS

71. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

72. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with root; is not associated with root.

The aggregate of perception by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

73. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of perception by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. :P: Thus is the aggregate of perception by way of tenfold division. [34]

P=See para. 62.

74. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is mundane; is supramundane.

The aggregate of perception by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

75. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of perception by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

76. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the defilements; is not the object of the defilements.

The aggregate of perception by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

77. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of perception by way of threefold division: Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. :P: Thus is the aggregate of perception by way of tenfold division. [35]

P = See para. 62.

78. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements.

The aggregate of perception by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

79. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the fetters; is not the object of the fetters.

The aggregate of perception by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P:

Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

80. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the fetters; is not associated with the fetters.

The aggregate of perception by way of threefold division: Is cumulative; is dispersive; is neither cumulative nor dispersive. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

81. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters. [36]

The aggregate of perception by way of threefold division: Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

82. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the ties; is not the object of the ties.

The aggregate of perception by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

83. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the ties; is not associated with the ties.

The aggregate of perception by way of threefold division: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

84. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties.

The aggregate of perception by way of threefold division: Is inferior; is intermediate; is superior. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

85. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the floods; is not the object of the floods.

[37] The aggregate of perception by way of threefold division: Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

86. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the floods; is not associated with the floods.

The aggregate of perception by way of threefold division: Has path as its object; has path as its cause; has path as its dominating factor. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

87. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods.

The aggregate of perception by way of threefold division: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

88. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the bonds; is not the object of the bonds.

The aggregate of perception by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

89. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is associated with the bonds; is not associated with the bonds.

[38] The aggregate of perception by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of perception by way of tenfold division.

P = See para. 62.

90. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds.

The aggregate of perception by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

91. The aggregate of perception by way of singlefold division: Is associated with contact.

The aggregate of perception by way of twofold division: Is the object of the hindrances; is not the object of the hindrances.

The aggregate of perception by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of perception by way of tenfold division.

P=See para. 62.

(HERE ENDS THE SECTION OF) RECIPROCAL
INCREASE

The aggregate of perception by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of perception by way of sevenfold division.

The aggregate of perception by another way of sevenfold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). :P: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of perception by way of sevenfold division. [39]

P=See para. 64.

The aggregate of perception by way of twenty-fourfold division: The aggregate of perception caused by eye contact is good; is bad; is neither-good-nor-bad. Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of perception caused by mind contact is good; is bad; is neither-good-nor-bad. Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of body contact; perception born of mind contact. Thus is the aggregate of perception by way of twenty-fourfold division.

P = Complete each as first example.

The aggregate of perception by another way of twenty-fourfold division: The aggregate of perception caused by eye contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object. Caused by ear contact. :P²: Caused by nose contact. :P²: Caused by tongue contact. :P²: Caused by body contact. :P²: The aggregate of perception caused by mind contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object. Perception born of eye contact; :P³: perception born of mind contact. Thus is the aggregate of perception by way of twenty-fourfold division.

P¹ = See para. 64.

P² = Complete each as first example.

P³ = Intermediate senses.

The aggregate of perception by way of thirtyfold division: The aggregate of perception caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supra-mundane). Caused by ear contact. :P¹: Caused by nose contact. :P¹: Caused by tongue contact. :P¹: Caused by body contact. :P¹: The aggregate of perception caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supra-mundane). Perception born of eye contact; :P²: perception born of mind contact. Thus is the aggregate of perception by way of thirtyfold division.

P¹ = Complete each as first example.

P² = Intermediate senses.

The aggregate of perception by way of manifold division: The aggregate of perception caused by eye contact is good; is bad; is

neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P¹: Caused by nose contact. :P¹: Caused by tongue contact. :P¹: Caused by body contact. :P¹: The aggregate of perception caused by mind contact is good; is bad; is neither-good-nor-bad; [40] is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Perception born of eye contact; :P²: perception born of mind contact. Thus is the aggregate of perception by way of manifold division.

P¹=Complete each as first example.

P²=Intermediate senses.

The aggregate of perception by another way of manifold division: The aggregate of perception caused by eye contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P²: Caused by nose contact. :P²: Caused by tongue contact. :P²: Caused by body contact. :P²: The aggregate of perception caused by mind contact (is associated with pleasant feeling :P¹)* has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Perception born of eye contact; perception born of ear contact; perception born of nose contact; perception born of tongue contact; perception born of body contact; perception born of mind contact. Thus is the aggregate of perception by way of manifold division.

P¹=See para. 64.

P²=Complete each as first example.

*Omitted in *Chaṭṭhasaṅgāyanā* Text.

THIS IS CALLED THE AGGREGATE OF PERCEPTION

4. THE AGGREGATE OF MENTAL CONCOMITANTS

92. Therein what is the **aggregate of mental concomitants**?
The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of mental concomitants by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

The aggregate of mental concomitants by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Thus is the aggregate of mental concomitants by way of fivefold division.

The aggregate of mental concomitants by way of sixfold division: Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of sixfold division.

The aggregate of mental concomitants by way of sevenfold division: Volition born of eye contact; volition of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; [41] volition born of mind-element-contact; volition born of mind-consciousness-element-contact. Thus is the aggregate of mental concomitants by way of sevenfold division.

The aggregate of mental concomitants by way of eightfold division: Volition born of eye contact; :P: volition born of body contact that is accompanied by pleasure, that is accompanied by pain; volition born of mind-element-contact; volition born of mind-consciousness-element-contact. Thus is the aggregate of mental concomitants by way of eightfold division.

P = Intermediate senses.

The aggregate of mental concomitants by way of ninefold division: Volition born of eye contact; :P: volition born of mind-element-contact; volition born of mind-consciousness-element-

contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of mental concomitants by way of ninefold division.

P = Intermediate senses.

The aggregate of mental concomitants by way of tenfold division: Volition born of eye contact; :P: volition born of body contact that is accompanied by pleasure, that is accompanied by pain; volition born of mind-element-contact; volition born of mind-consciousness-element-contact that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of mental concomitants by way of tenfold division.

P = Intermediate senses.

93. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages

nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; it future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

94. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is accompanied by root; is not accompanied by root. [42] Is associated with root; is not associated with root. Is root also accompanied by root; is accompanied by root but is not root. Is root also associated with root; is associated with root but is not root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is defilement; is not defilement. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is not associated with the defilements. Is defilement also the object of the defilements; is the object of the defilements but is not defilement. Is defilement also associated with the defilements; is associated with the defilements but is not defilement. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is fetter; is not fetter. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is fetter also the object of the fetters; is the object of the fetters but is not fetter. Is fetter also associated with the fetters; is associated with the fetters but is not fetter. Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

Is tie; is not tie. Is the object of the ties; is not the object of the ties. Is associated with the ties; is not associated with the ties. Is

tie also the object of the ties; is the object of the ties but is not tie. Is tie also associated with the ties; is associated with the ties but is not tie. [43] Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is flood; is not flood. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is flood also the object of the floods; is the object of the floods but is not flood. Is flood also associated with the floods; is associated with the floods but is not flood. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is bond; is not bond. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is bond also the object of the bonds; is the object of the bonds but is not bond. Is bond also associated with the bonds; is associated with the bonds but is not bond. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is hindrance; is not hindrance. Is the object of the hindrances; is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is hindrance also the object of the hindrances; is the object of the hindrances but is not hindrance. Is hindrance also associated with the hindrances; is associated with the hindrances but is not hindrance. Is not associated with the hindrances, is the object of the hindrances; is not associated with the hindrances, is not the object of the hindrances.

Is perversion; is not perversion. Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is perversion also the object of the perversions; is the object of the perversions but is not perversion. [44] Is not associated with the perversions, is the object of the perversions; is not associated with the perversions, is not the object of the perversions. Is grasped; is not grasped. Is attachment; is not attachment. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is attachment also the object of the attachments; is the object of the attachments but is not attachment. Is attachment also associated with the attachments; is associated with the attachments but is not attachment. Is not associated with the attachments, is the object of the attach-

ments; is not associated with the attachments, is not the object of the attachments.

Is corruption; is not corruption. Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is corruption also the object of the corruptions; is the object of the corruptions but is not corruption. Is corruption also corrupt; is corrupt but is not corruption. Is corruption also associated with the corruptions; is associated with the corruptions but is not corruption. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths.

Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is without sustained application. Is with zest; is without zest. [45] Is accompanied by zest; is not accompanied by zest. Is accompanied by pleasure; is not accompanied by pleasure. Is accompanied by indifference; is not accompanied by indifference. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e. is supramundane). Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

95. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object. :P²: Thus is the aggregate of mental concomitants by way of tenfold division.

P¹ = See para. 93.

P² = See para. 92.

(HERE ENDS THE SECTION) BASED
ON THE COUPLETS. [46]

96. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

97. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

98. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

99. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of mental concomitants by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

(HERE ENDS THE SECTION) BASED
ON THE TRIPLETS. [47]

100. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root; is not root.

The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

101. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division Is accompanied by root; is not accompanied by root.

The aggregate of mental concomitants by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

102. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is associated with root; is not associated with root.

The aggregate of mental concomitants by way of threefold division: resultant; is productive of resultant; is neither resultant nor

productive of resultant. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

103. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root also accompanied by root; is accompanied by root but is not root.

The aggregate of mental concomitants by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of mental concomitants by way of tenfold division. [48]

P=See para. 92.

104. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is root also associated with root; is associated with root but is not root.

The aggregate of mental concomitants by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

105. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of mental concomitants by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

106. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is mundane; is supramundane.

The aggregate of mental concomitants by way of threefold division: Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P= See para. 92.

107. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of mental concomitants by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of mental concomitants by way of tenfold division. [49]

P= See para. 92.

108. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is defilement; is not defilement.

The aggregate of mental concomitants by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P= See para. 92.

109. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is the object of the defilements; is not the object of the defilements.

The aggregate of mental concomitants by way of threefold divi-

sion: Is cumulative; is dispersive; is neither cumulative nor dispersive. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

110. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of mental concomitants by way of threefold division: Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

111. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is defilement also the object of the defilements; is the object of the defilements but is not defilement.

The aggregate of mental concomitants by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

112. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is defilement also associated with the defilements; is associated with the defilements but is not defilement.

The aggregate of mental concomitants by way of threefold division: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of mental concomitants by way of tenfold division. [50]

P=See para. 92.

113. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements.

The aggregate of mental concomitants by way of threefold division: Is inferior; is intermediate; is superior. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P= See para. 92.

114. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is fetter; is not fetter.

The aggregate of mental concomitants by way of threefold division: Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P= See para. 92.

115. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is the object of the fetters; is not the object of the fetters.

The aggregate of mental concomitants by way of threefold division: Has path as its object; has path as its cause; has path as its dominating factor. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P= See para. 92.

116. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is associated with the fetters; is not associated with the fetters.

The aggregate of mental concomitants by way of threefold division: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate of mental concomitants by way of tenfold division. [51]

P= See para. 92.

117. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is fetter also the object of the fetters; is the object of the fetters but is not fetter.

The aggregate of mental concomitants by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

118. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is fetter also associated with the fetters; is associated with the fetters but is not fetter.

The aggregate of mental concomitants by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

119. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

The aggregate of mental concomitants by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P=See para. 92.

120. The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness.

The aggregate of mental concomitants by way of twofold division: Is tie; is not tie.

The aggregate of mental concomitants by way of threefold division: Has internal object; has external object; has both internal

and external object. :P: Thus is the aggregate of mental concomitants by way of tenfold division.

P = See para. 92.

(HERE ENDS THE SECTION OF)
RECIPROCAL INCREASE. [52]

The aggregate of mental concomitants by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of mental concomitants by way of sevenfold division.

The aggregate of mental concomitants by another way of sevenfold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). :P: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of mental concomitants by way of sevenfold division.

P = See para. 93.

The aggregate of mental concomitants by way of twenty-fourfold division: The aggregate of mental concomitants caused by eye contact is good; is bad; is neither-good-nor-bad. Caused by ear contact. :P¹: Caused by nose contact. :P¹: Caused by tongue contact. :P¹: Caused by body contact. :P¹: The aggregate of mental concomitants caused by mind contact is good; is bad; is neither-good-nor-bad. Volition born of eye contact; :P²: volition born of mind contact. Thus is the aggregate of mental concomitants by way of twenty-fourfold division.

P¹ = Complete as first example.

P² = Intermediate senses.

The aggregate of mental concomitants by another way of twenty-fourfold division: The aggregate of mental concomitants caused by eye contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object.

Caused by ear contact. :P²: Caused by nose contact. :P²: Caused by tongue contact. :P²: Caused by body contact. :P²: The aggregate of mental concomitants caused by mind contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object. Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of twenty-fourfold division.

P¹ = See para. 93.

P² = Complete each as first example.

The aggregate of mental concomitants by way of thirtyfold division: The aggregate of mental concomitants caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P¹: Caused by nose contact. :P¹: [53] Caused by tongue contact. :P¹: Caused by body contact. :P¹: The aggregate of mental concomitants caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Volition born of eye contact; :P²: volition born of mind contact. Thus is the aggregate of mental concomitants by way of thirtyfold division.

P¹ = Complete as first example.

P² = Intermediate senses.

The aggregate of mental concomitants by way of manifold division: The aggregate of mental concomitants caused by eye contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). —Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of mental concomitants caused by mind contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of manifold division.

P = Complete as first example.

The aggregate of mental concomitants by another way of manifold division: The aggregate of mental concomitants caused by eye contact is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P¹: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P²: Caused by nose contact. :P²: Caused by tongue contact. :P²: Caused by body contact. :P²: The aggregate of mental concomitants caused by mind contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Volition born of eye contact; volition born of ear contact; volition born of nose contact; volition born of tongue contact; volition born of body contact; volition born of mind contact. Thus is the aggregate of mental concomitants by way of manifold division.

P¹ = See para. 93.

P² = Complete each as first example.

THIS IS CALLED THE AGGREGATE OF MENTAL CONCOMITANTS

5. THE AGGREGATE OF CONSCIOUSNESS

121. Therein what is the **aggregate of consciousness**? The aggregate of consciousness by way of singlefold division: Is associated with contact. [54]

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad.

The aggregate of consciousness by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

The aggregate of consciousness by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is asso-

ciated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Thus is the aggregate of consciousness by way of fivefold division.

The aggregate of consciousness by way of sixfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of sixfold division.

The aggregate of consciousness by way of sevenfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element. Thus is the aggregate of consciousness by way of sevenfold division.

The aggregate of consciousness by way of eightfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element. Thus is the aggregate of consciousness by way of eightfold division.

The aggregate of consciousness by way of ninefold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of consciousness by way of ninefold division.

The aggregate of consciousness by way of tenfold division: Eye consciousness; :P: body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is the aggregate of consciousness by way of tenfold division.

P = Intermediate senses.

122. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. [55] Is

resultant; is productive of resultant; is neither resultant nor productive of resultant. Is grasped (by craving and false view), is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. Is cumulative (of continuing rebirth and death); is dispersive; is neither cumulative nor dispersive. Is of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. Is low; is sublime; is immeasurable. Has low object; has sublime object; has immeasurable object. Is inferior; is intermediate; is superior. Is a false (state with) fixed (resultant time); is a right (state with) fixed (resultant time); is of no fixed (resultant time). Has path as its object; has path as its cause; has path as its dominating factor. Is risen; is not risen; is bound to arise. Is past; is future; is present. Has past object; has future object; has present object. Is internal; is external; is both internal and external. Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

123. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root. Is not root, is accompanied by root; is not root, is not accompanied by root. Is mundane; is supramundane. Is cognizable by one way; is not cognizable by another way. Is the object of the defilements; is not the object of the defilements. Is associated with the defilements; is

not associated with the defilements. Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements. Is the object of the fetters; is not the object of the fetters. Is associated with the fetters; is not associated with the fetters. Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

Is the object of the ties; is not the object of the ties. Is associated with the ties; is not associated with the ties. Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties. Is the object of the floods; is not the object of the floods. Is associated with the floods; is not associated with the floods. Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods. Is the object of the bonds; is not the object of the bonds. Is associated with the bonds; is not associated with the bonds. Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds. Is the object of the hindrances; [56] is not the object of the hindrances. Is associated with the hindrances; is not associated with the hindrances. Is not associated with the hindrances, is the object of the hindrances; is not associated with the hindrances, is not the object of the hindrances.

Is the object of the perversions; is not the object of the perversions. Is associated with the perversions; is not associated with the perversions. Is not associated with the perversions, is the object of the perversions; is not associated with the perversions, is not the object of the perversions. Is grasped; is not grasped. Is the object of the attachments; is not the object of the attachments. Is associated with the attachments; is not associated with the attachments. Is not associated with the attachments, is the object of the attachments; is not associated with the attachments, is not the object of the attachments. Is the object of the corruptions; is not the object of the corruptions. Is corrupt; is not corrupt. Is associated with the corruptions; is not associated with the corruptions. Is not associated with the corruptions, is the object of the corruptions; is not associated with the corruptions, is not the object of the corruptions. Is to be abandoned by the first path; is not to be abandoned by the first path. Is to be abandoned by the subsequent paths; is not to be abandoned by the subsequent paths. Has root to be abandoned by

the first path; has no root to be abandoned by the first path. Has root to be abandoned by the subsequent paths; has no root to be abandoned by the subsequent paths.

Is accompanied by initial application; is without initial application. Is accompanied by sustained application; is without sustained application. Is with zest; is without zest. Is accompanied by zest; is not accompanied by zest. Is accompanied by pleasure; is not accompanied by pleasure. Is accompanied by indifference; is not accompanied by indifference. Is characteristic of the plane of desire; is not characteristic of the plane of desire. Is characteristic of the plane of form; is not characteristic of the plane of form. Is characteristic of the formless plane; is not characteristic of the formless plane. Is included (i.e. is mundane); is not included (i.e. is supramundane). Tends to release; does not tend to release. Is of fixed (resultant time); is of no fixed (resultant time). Is surpassable; is not surpassable. Is with cause of bewailing; is without cause of bewailing. [57]

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division.

P=See para. 121.

124. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is with cause of bewailing; is without cause of bewailing.

The aggregate of consciousness by way of three-fold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P¹: has internal object; has external object; has both internal and external object. :P²: Thus is the aggregate of consciousness by way of tenfold division.

P¹=See para. 122.

P²=See para. 121.

(HERE ENDS THE SECTION) BASED
ON THE COUPLETS

125. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

126. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing.

P= See para. 123.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division. [58]

P= See para. 121.

127. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. Is resultant; :P¹: has internal object; has external object; has both internal and external object. :P²: Thus is the aggregate of consciousness by way of tenfold division.

P¹= See para. 122.

P²= See para. 121.

128. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root. :P: Is with cause of bewailing; is without cause of bewailing.

P= See para. 123.

The aggregate of consciousness by way of threefold division: Has internal object; has external object; has both internal and

external object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

(HERE ENDS THE SECTION) BASED
ON THE TRIPLETS

129. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is accompanied by root; is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of consciousness by way of tenfold division. [59]

P = See para. 121.

130. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with root; is not associated with root.

The aggregate of consciousness by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

131. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not root, is accompanied by root; is not root, is not accompanied by root.

The aggregate of consciousness by way of threefold division: Is resultant; is productive of resultant; is neither resultant nor productive of resultant. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

132. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is mundane; is supramundane.

The aggregate of consciousness by way of threefold division: Is grasped, is the object of the attachments; is not grasped, is the object of the attachments; is not grasped, is not the object of the attachments. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

133. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is cognizable by one way; is not cognizable by another way.

The aggregate of consciousness by way of threefold division: Is corrupt, is the object of the corruptions; is not corrupt, is the object of the corruptions; is not corrupt, is not the object of the corruptions. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

134. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the defilements; is not the object of the defilements.

The aggregate of consciousness by way of threefold division: Is accompanied by initial application, accompanied by sustained application; is without initial application, sustained application only; is without initial application, without sustained application. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

135. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the defilements; is not associated with the defilements.

The aggregate of consciousness by way of threefold division: Is accompanied by zest; is accompanied by pleasure; is accompanied by indifference. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

136. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the defilements, is the object of the defilements; is not associated with the defilements, is not the object of the defilements.

The aggregate of consciousness by way of threefold division: Is to be abandoned by the first path; is to be abandoned by the subsequent paths; is not to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

137. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the fetters; is not the object of the fetters.

The aggregate of consciousness by way of threefold division: Has root to be abandoned by the first path; has root to be abandoned by the subsequent paths; has no root to be abandoned either by the first path or by the subsequent paths. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

138. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the fetters; is not associated with the fetters.

The aggregate of consciousness by way of threefold division: Is cumulative; is dispersive; is neither cumulative nor dispersive. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

139. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the fetters, is the object of the fetters; is not associated with the fetters, is not the object of the fetters.

The aggregate of consciousness by way of threefold division: Is

of the seven supramundane stages; is of the final supramundane stage; is neither of the seven supramundane stages nor of the final supramundane stage. :P: Thus is the aggregate of consciousness by way of tenfold division.

P=See para. 121.

140. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the ties; is not the object of the ties.

The aggregate of consciousness by way of threefold division: Is low; is sublime; is immeasurable. :P: Thus is the aggregate of consciousness by way of tenfold division.

P=See para. 121.

141. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the ties; is not associated with the ties.

The aggregate of consciousness by way of threefold divisions: Has low object; has sublime object; has immeasurable object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P=See para. 121.

142. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the ties, is the object of the ties; is not associated with the ties, is not the object of the ties.

The aggregate of consciousness by way of threefold division: Is inferior; is intermediate; is superior. :P: Thus is the aggregate of consciousness by way of tenfold division.

P=See para. 121.

143. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the floods; is not the object of the floods.

The aggregate of consciousness by way of threefold division: Is a false (state with) fixed (resultant time); is a right (state with)

fixed (resultant time); is of no fixed (resultant time). :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

144. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the floods; is not associated with the floods.

The aggregate of consciousness by way of threefold division: Has path as its object; has path as its cause; has path as its dominating factor. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

145. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the floods, is the object of the floods; is not associated with the floods, is not the object of the floods.

The aggregate of consciousness by way of threefold division: Is risen; is not risen; is bound to arise. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

146. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the bonds; is not the object of the bonds.

The aggregate of consciousness by way of threefold division: Is past; is future; is present. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

147. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is associated with the bonds; is not associated with the bonds.

The aggregate of consciousness by way of threefold division: Has past object; has future object; has present object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P= See para. 121.

148. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is not associated with the bonds, is the object of the bonds; is not associated with the bonds, is not the object of the bonds.

The aggregate of consciousness by way of threefold division: Is internal; is external; is both internal and external. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

149. The aggregate of consciousness by way of singlefold division: Is associated with contact.

The aggregate of consciousness by way of twofold division: Is the object of the hindrances; is not the object of the hindrances.

The aggregate of consciousness by way of threefold division: Has internal object; has external object; has both internal and external object. :P: Thus is the aggregate of consciousness by way of tenfold division.

P = See para. 121.

(HERE ENDS THE SECTION OF) RECIPROCAL
INCREASE [60]

The aggregate of consciousness by way of sevenfold division: Is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of consciousness by way of sevenfold division.

The aggregate of consciousness by another way of sevenfold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). :P: Has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Thus is the aggregate of consciousness by way of sevenfold division.

P = See para. 122.

The aggregate of consciousness by way of twenty-fourfold division: The aggregate of consciousness caused by eye contact is good; is bad; is neither-good-nor-bad. Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of consciousness caused by mind contact is good; is bad; is neither-good-nor-bad. Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of twenty-fourfold division.

P=Complete each as first example.

The aggregate of consciousness by another way of twenty-fourfold division: The aggregate of consciousness caused by eye contact is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P¹: Has internal object; has external object; has both internal and external object. Caused by ear contact. :P²: Caused by nose contact. :P²: Caused by tongue contact. :P²: Caused by body contact. :P²: The aggregate of consciousness caused by mind contact :P¹: has internal object; has external object; has both internal and external object. Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of twenty-fourfold division.

P¹=See para. 122.

P²=Complete each as first example.

The aggregate of consciousness by way of thirtyfold division: The aggregate of consciousness caused by eye contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P: Caused by nose contact. :P: Caused by tongue contact. :P: Caused by body contact. :P: The aggregate of consciousness caused by mind contact is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). [61] Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of thirtyfold division.

P=Complete each as first example.

The aggregate of consciousness by way of manifold division:
The aggregate of consciousness caused by eye contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P¹: Caused by nose contact. :P¹: Caused by tongue contact. :P¹: Caused by body contact. :P¹: The aggregate of consciousness caused by mind contact is good; is bad; is neither-good-nor-bad; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Eye consciousness; :P²: mind consciousness. Thus is the aggregate of consciousness by way of manifold division.

P¹ = Complete each as first example.

P² = Intermediate senses.

The aggregate of consciousness by another way of manifold division: The aggregate of consciousness caused by eye contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Caused by ear contact. :P²: Caused by nose contact. :P²: Caused by tongue contact. :P²: Caused by body contact. :P²: The aggregate of consciousness caused by mind contact is associated with pleasant feeling; :P¹: has internal object; has external object; has both internal and external object; is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is the aggregate of consciousness by way of manifold division.

P¹ = See para. 122.

P² = Complete each as first example.

THIS IS CALLED THE AGGREGATE OF
CONSCIOUSNESS

(HERE ENDS THE SECTION) ANALYSIS ACCORDING
TO ABHIDHAMMA

3. INTERROGATION

150. The five aggregates are: The aggregate of material quality, aggregate of feeling, aggregate of perception, aggregate of mental concomitants, aggregate of consciousness.

151. Of the five aggregates how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing? [62]

P = Remaining appropriate triplets and couplets.

1. THE TRIPLETS

152. The aggregate of material quality is neither-good-nor-bad. Four aggregates sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Two aggregates should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Three aggregates sometimes are associated with pleasant feeling; sometimes are associated with painful feeling; sometimes are associated with neither-painful-nor-pleasant feeling. The aggregate of material quality is neither resultant nor productive of resultant. Four aggregates sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. The aggregate of material quality sometimes is grasped (by craving and false view), is the object of the attachments; sometimes is not grasped, is the object of the attachments. Four aggregates sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments.

The aggregate of material quality is not corrupt, is the object of the corruptions. Four aggregates sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. The aggregate of material quality is without initial application, without sustained application. Three aggregates sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application,

sustained application only; sometimes are without initial application, without sustained application. The aggregate of mental concomitants sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. The aggregate of material quality should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. The aggregate of feeling sometimes is accompanied by zest; is not accompanied by pleasure; is not accompanied by indifference; sometimes should not be said to be, accompanied by zest. Three aggregates sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

The aggregate of material quality is not to be abandoned either by the first path or by the subsequent paths. Four aggregates sometimes are to be abandoned by the first path; sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. The aggregate of material quality has no root to be abandoned either by the first path or by the subsequent paths. Four aggregates sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either by the first path or by the subsequent paths. The aggregate of material quality is neither cumulative nor dispersive (of continuing rebirth and death). Four aggregates sometimes are cumulative; sometimes are dispersive; sometimes are neither cumulative nor dispersive. The aggregate of material quality is neither of the seven supramundane stages nor of the final supramundane stage. Four aggregates sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage. The aggregate of material quality is low. Four aggregates sometimes are low; sometimes are sublime; sometimes

are immeasurable. The aggregate of material quality has no object. Four aggregates sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; [63] sublime objects or immeasurable objects. The aggregate of material quality is intermediate. Four aggregates sometimes are inferior; sometimes are intermediate; sometimes are superior. The aggregate of material quality is of no fixed (resultant time). Four aggregates sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time).

The aggregate of material quality has no object. Four aggregates sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor. (The five aggregates) Sometimes are risen; sometimes are not risen; sometimes are bound to arise. Sometimes are past; sometimes are future; sometimes are present. The aggregate of material quality has no object. Four aggregates sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes should not be said to have either, past objects; future objects or present objects. (The five aggregates) Sometimes are internal; sometimes are external; sometimes are both internal and external. The aggregate of material quality has no object. Four aggregates sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and external objects. Four aggregates are not visible, not impingent. The aggregate of material quality sometimes is visible, is impingent; sometimes is not visible, is impingent; sometimes is not visible, is not impingent.

2. THE COUPLETS

153. Four aggregates are not roots. The aggregate of mental concomitants sometimes is root; sometimes is not root. The aggregate of material quality is not accompanied by root. Four aggregates sometimes are accompanied by root; sometimes are not accompanied by root. The aggregate of material quality is not

associated with root. Four aggregates sometimes are associated with roots; sometimes are not associated with roots. The aggregate of material quality should not be said to be, root also accompanied by root or accompanied by root but is not root. Three aggregates should not be said to be, roots also accompanied by roots; (they) sometimes are accompanied by roots but are not roots; sometimes should not be said to be, accompanied by roots but are not roots. The aggregate of mental concomitants sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. The aggregate of material quality should not be said to be, root also associated with root or associated with root but is not root. Three aggregates should not be said to be, roots also associated with roots; (they) sometimes are associated with roots but are not roots; sometimes should not be said to be, associated with roots but are not roots. The aggregate of mental concomitants sometimes is root also associated with root; sometimes is associated with root but is not root; sometimes should not be said to be, root also associated with root or associated with root but is not root. The aggregate of material quality is not root, is not accompanied by root. [64] Three aggregates sometimes are not roots, are accompanied by roots; sometimes are not roots, are not accompanied by roots. The aggregate of mental concomitants sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1)

(The five aggregates) Are with cause. Are conditioned.

Four aggregates are not visible. The aggregate of material quality sometimes is visible; sometimes is not visible. Four aggregates are not impingent. The aggregate of material quality sometimes is impingent; sometimes is not impingent. The aggregate of material quality is material. Four aggregates are not material. The aggregate of material quality is mundane. Four aggregates sometimes are mundane; sometimes are supramundane. (The five aggregates) Are cognizable by one way; are not cognizable by another way. (2)

Four aggregates are not defilements. The aggregate of mental concomitants sometimes is defilement; sometimes is not defilement. The aggregate of material quality is the object of the

defilements. Four aggregates sometimes are objects of the defilements; sometimes are not objects of the defilements. The aggregate of material quality is not associated with the defilements. Four aggregates sometimes are associated with the defilements; sometimes are not associated with the defilements. The aggregate of material quality should not be said to be, defilement also the object of the defilements; (it) is the object of the defilements but is not defilement. Three aggregates should not be said to be, defilements also objects of the defilements; (they) sometimes are objects of the defilements but are not defilements; sometimes should not be said to be, objects of the defilements but are not defilements. The aggregate of mental concomitants sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, defilement also the object of the defilements or the object of the defilements but is not defilement. The aggregate of material quality should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Three aggregates should not be said to be, defilement also associated with the defilements; (they) sometimes are associated with the defilements but are not defilements; sometimes should not be said to be, associated with the defilements but are not defilements. The aggregate of mental concomitants sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. The aggregate of material quality is not associated with the defilements, is the object of the defilements. Four aggregates sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements. (3)

Four aggregates are not fetters. The aggregate of mental concomitants sometimes is fetter; sometimes is not fetter. The aggregate of material quality is the object of the fetters. Four aggregates sometimes are objects of the fetters; sometimes are not objects of the fetters. The aggregate of material quality is not

associated with the fetters. Four aggregates sometimes are associated with the fetters; sometimes are not associated with the fetters. The aggregate of material quality should not be said to be, fetter also the object of the fetters; (it) is the object of the fetters but is not fetter. Three aggregates should not be said to be, fetters also objects of the fetters; [65] (they) sometimes are objects of the fetters but are not fetters; sometimes should not be said to be, objects of the fetters but are not fetters. The aggregate of mental concomitants sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, fetter also the object of the fetters or the object of the fetters but is not fetter. The aggregate of material quality should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. Three aggregates should not be said to be, fetters also associated with the fetters; (they) sometimes are associated with the fetters but are not fetters; sometimes should not be said to be, associated with the fetters but are not fetters. The aggregate of mental concomitants sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. The aggregate of material quality is not associated with the fetters, is the object of the fetters. Four aggregates sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters. (4)

Four aggregates are not ties. The aggregate of mental concomitants sometimes is tie; sometimes is not tie. The aggregate of material quality is the object of the ties. Four aggregates sometimes are objects of the ties; sometimes are not objects of the ties. The aggregate of material quality is not associated with the ties. Four aggregates sometimes are associated with the ties; sometimes are not associated with the ties. The aggregate of material quality should not be said to be, tie also the object of the ties; (it) is the object of the ties but is not tie. Three aggregates should not be said to be, ties also objects of the ties; (they) sometimes are objects of the ties but are not ties; sometimes should not be said

to be, objects of the ties but are not ties. The aggregate of mental concomitants sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie; sometimes should not be said to be, tie also the object of the ties or the object of the ties but is not tie. The aggregate of material quality should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Three aggregates should not be said to be, ties also associated with the ties; (they) sometimes are associated with the ties but are not ties; sometimes should not be said to be, associated with the ties but are not ties. The aggregate of mental concomitants sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie also associated with the ties or associated with the ties but is not tie. The aggregate of material quality is not associated with the ties, is the object of the ties. Four aggregates sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5)

Four aggregates are not floods. :P: Are not bonds. :P: [66] Are not hindrances. The aggregate of mental concomitants sometimes is hindrance; sometimes is not hindrance.

The aggregate of material quality is the object of the hindrances. Four aggregates sometimes are objects of the hindrances; sometimes are not objects of the hindrances. The aggregate of material quality is not associated with the hindrances. Four aggregates sometimes are associated with the hindrances; sometimes are not associated with the hindrances. The aggregate of material quality should not be said to be, hindrance also the object of the hindrances; (it) is the object of the hindrances but is not hindrance. Three aggregates should not be said to be, hindrances also objects of the hindrances; (they) sometimes are objects of the hindrances but are not hindrances; sometimes should not be said to be, objects of the hindrances but are not hindrances. The aggregate of mental concomitants sometimes is hindrance also the object of the hindrances; sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, hindrance also the object of the hindrances or the object of the hindrances but is not hindrance. The aggregate of material quality should not

be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Three aggregates should not be said to be, hindrances also associated with the hindrances; (they) sometimes are associated with the hindrances but are not hindrances; sometimes should not be said to be, associated with the hindrances but are not hindrances. The aggregate of mental concomitants sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. The aggregate of material quality is not associated with the hindrances, is the object of the hindrances. Four aggregates sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

P = Complete as for hindrances.

Four aggregates are not perversions. The aggregate of mental concomitants sometimes is perversion; sometimes is not perversion. The aggregate of material quality is the object of the perversions. Four aggregates sometimes are objects of the perversions; sometimes are not objects of the perversions. The aggregate of material quality is not associated with the perversions. Three aggregates sometimes are associated with the perversions; sometimes are not associated with the perversions. The aggregate of mental concomitants sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions or not associated with the perversions. The aggregate of material quality should not be said to be, perversion also the object of the perversions; (it) is the object of the perversions but is not perversion. Three aggregates should not be said to be, perversions also objects of the perversions; (they) sometimes are objects of the perversions but are not perversions; sometimes should not be said to be, objects of the perversions but are not perversions. The aggregate of mental concomitants sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion; sometimes should not be said to

be, perversion also the object of the perversions or the object of the perversions but is not perversion. The aggregate of material quality is not associated with the perversions, is the object of the perversions. Four aggregates sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; [67] sometimes should not be said to be, not associated with the perversions, are objects of the perversions or not associated with the perversions, are not objects of the perversions. (9)

The aggregate of material quality has no object. Four aggregates have objects. The aggregate of consciousness is consciousness. Four aggregates are not consciousness. Three aggregates are mental concomitants. Two aggregates are not mental concomitants. Three aggregates are associated with consciousness. The aggregate of material quality is not associated with consciousness. The aggregate of consciousness should not be said to be, associated with consciousness or not associated with consciousness. Three aggregates are conjoined with consciousness. The aggregate of material quality is not conjoined with consciousness. The aggregate of consciousness should not be said to be, conjoined with consciousness or not conjoined with consciousness. Three aggregates are generated by consciousness. The aggregate of consciousness is not generated by consciousness. The aggregate of material quality sometimes is generated by consciousness; sometimes is not generated by consciousness. Three aggregates are co-existent with consciousness. The aggregate of consciousness is not co-existent with consciousness. The aggregate of material quality sometimes is co-existent with consciousness; sometimes is not co-existent with consciousness. Three aggregates accompany consciousness. The aggregate of consciousness does not accompany consciousness. The aggregate of material quality sometimes accompanies consciousness; sometimes does not accompany consciousness. Three aggregates are conjoined with, generated by consciousness. Two aggregates are not conjoined with, not generated by consciousness. Three aggregates are conjoined with, generated by, co-existent with consciousness. Two aggregates are not conjoined with, not generated by, not co-existent with consciousness. Three aggregates are conjoined with, generated by, accompany consciousness. Two aggregates are not conjoined with, not generated by, do not accompany consciousness. (10)

The aggregate of consciousness is internal. Three aggregates are external. The aggregate of material quality sometimes is internal; sometimes is external. Four aggregates are not derived. The aggregate of material quality sometimes is derived; sometimes is not derived. (The five aggregates) sometimes are grasped (by craving and false view); sometimes are not grasped. Four aggregates are not attachments. The aggregate of mental concomitants sometimes is attachment; sometimes is not attachment. The aggregate of material quality is the object of the attachments. Four aggregates sometimes are objects of the attachments; sometimes are not objects of the attachments. The aggregate of material quality is not associated with the attachments. Four aggregates sometimes are associated with the attachments; sometimes are not associated with the attachments. The aggregate of material quality should not be said to be, attachment also the object of the attachments; (it) is the object of the attachments but is not attachment. Three aggregates should not be said to be, attachments also objects of the attachments; (they) sometimes are objects of the attachments but are not attachments; sometimes should not be said to be, objects of the attachments but are not attachments. The aggregate of mental concomitants sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, attachment also the object of the attachments or the object of the attachments but is not attachment. The aggregate of material quality should not be said to be, attachment also associated with the attachments or [68] associated with the attachments but is not attachment. Three aggregates should not be said to be, attachments also associated with the attachments; (they) sometimes are associated with the attachments but are not attachments; sometimes should not be said to be, associated with the attachments but are not attachments. The aggregate of mental concomitants sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. The aggregate of material quality is not associated with the attachments, is the object of the attachments. Four aggregates sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes

should not be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11)

Four aggregates are not corruptions. The aggregate of mental concomitants sometimes is corruption; sometimes is not corruption. The aggregate of material quality is the object of the corruptions. Four aggregates sometimes are objects of the corruptions; sometimes are not objects of the corruptions. The aggregate of material quality is not corrupt. Four aggregates sometimes are corrupt; sometimes are not corrupt. The aggregate of material quality is not associated with the corruptions. Four aggregates sometimes are associated with the corruptions; sometimes are not associated with the corruptions. The aggregate of material quality should not be said to be, corruption also the object of the corruptions; (it) is the object of the corruptions but is not corruption. Three aggregates should not be said to be, corruptions also objects of the corruptions; (they) sometimes are objects of the corruptions but are not corruptions; sometimes should not be said to be, objects of the corruptions but are not corruptions. The aggregate of mental concomitants sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, corruption also the object of the corruptions or the object of the corruptions but is not corruption. The aggregate of material quality should not be said to be, corruption also corrupt or corrupt but is not corruption. Three aggregates should not be said to be, corruptions also corrupt; (they) sometimes are corrupt but are not corruptions; sometimes should not be said to be, corrupt but are not corruptions. The aggregate of mental concomitants sometimes is corruption also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, corruption also corrupt or corrupt but is not corruption.

The aggregate of material quality should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Three aggregates should not be said to be, corruptions also associated with the corruptions; (they) sometimes are associated with the corruptions but are not corruptions; sometimes should not be said to be, associated with the corruptions but are not corruptions. The aggregate of mental concomitants sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not

corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. The aggregate of material quality is not associated with the corruptions, is the object of the corruptions. Four aggregates sometimes [69] are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

The aggregate of material quality is not to be abandoned by the first path. Four aggregates sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. The aggregate of material quality is not to be abandoned by the subsequent paths. Four aggregates sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. The aggregate of material quality has no root to be abandoned by the first path. Four aggregates sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. The aggregate of material quality has no root to be abandoned by the subsequent paths. Four aggregates sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths. The aggregate of material quality is without initial application. Four aggregates sometimes are accompanied by initial application; sometimes are without initial application. The aggregate of material quality is without sustained application. Four aggregates sometimes are accompanied by sustained application; sometimes are without sustained application. The aggregate of material quality is without zest. Four aggregates sometimes are with zest; sometimes are without zest. The aggregate of material quality is not accompanied by zest. Four aggregates sometimes are accompanied by zest; sometimes are not accompanied by zest. Two aggregates are not accompanied by pleasure. Three aggregates sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Two aggregates are not accompanied by indifference. Three aggregates sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

The aggregate of material quality is characteristic of the plane of desire. Four aggregates sometimes are characteristic of the plane of

desire; sometimes are not characteristic of the plane of desire. The aggregate of material quality is not characteristic of the plane of form. Four aggregates sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. The aggregate of material quality is not characteristic of the formless plane. Four aggregates sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. The aggregate of material quality is included (i.e. is mundane). Four aggregates sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). The aggregate of material quality does not tend to release. Four aggregates sometimes tend to release; sometimes do not tend to release. The aggregate of material quality is of no fixed (resultant time). Four aggregates sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). The aggregate of material quality is surpassable. Four aggregates sometimes are surpassable; sometimes are not surpassable. The aggregate of material quality is without cause of bewailing. Four aggregates sometimes are with cause of bewailing; sometimes are without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION
ANALYSIS OF THE AGGREGATES IS ENDED

2. ANALYSIS OF THE BASES

1. ANALYSIS ACCORDING TO THE DISCOURSES

154. [70] The twelve bases are: The eye base, visible base, ear base, audible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base.

The eye is impermanent, suffering, without soul, a changeable thing; visible (objects) are impermanent, suffering, without soul, changeable things. The ear is impermanent, suffering, without soul, a changeable thing; audible (objects) are impermanent, suffering, without soul, changeable things. The nose is impermanent, suffering, without soul, a changeable thing; odorous (objects) are impermanent, suffering, without soul, changeable things. The tongue is impermanent, suffering, without soul, a changeable thing; sapid (objects) are impermanent, suffering, without soul, changeable things. The body is impermanent, suffering, without soul, a changeable thing; tangible (objects) are impermanent, suffering, without soul, changeable things. The mind is impermanent, suffering, without soul, a changeable thing; ideational (objects) are impermanent, suffering, without soul, changeable things.

(HERE ENDS) ANALYSIS ACCORDING TO THE DISCOURSES

2. ANALYSIS ACCORDING TO ABHIDHAMMA

155. The twelve bases are: The eye base, ear base, nose base, tongue base, body base, mind base, visible base, audible base, odorous base, sapid base, tangible base, ideational base.

156. Therein what is **eye base**? That eye which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; [71] by means of which invisible impingent

eye (one) saw, sees, will see or may see visible impingent visible (object); this is eye; this is eye base; this is eye element; this is controlling faculty of eye; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is a guide; this is guidance; this is the near shore; this is an empty village. This is called eye base. (1)

157. Therein what is **ear base**? That ear which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent ear (one) heard, hears, will hear or may hear invisible impingent audible (object); this is ear; this is ear base; this is ear element; this is controlling faculty of ear; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called ear base. (2)

158. Therein what is **nose base**? That nose which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent nose (one) smelled, smells, will smell or may smell invisible impingent odorous (object); this is nose; this is nose base; this is nose element; this is controlling faculty of nose; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called nose base. (3)

159. Therein what is **tongue base**? That tongue which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent tongue (one) tasted, tastes, will taste or may taste invisible impingent sapid (object); this is tongue; this is tongue base; this is tongue element; this is controlling faculty of tongue; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called tongue base. (4)

160. Therein what is **body base**? That body which, deriving from the four great essentials, is sensitive surface, included in the body, invisible, impingent; by means of which invisible impingent body (one) touched, touches, will touch or may touch invisible impingent tangible (object); this is body; this is body base; this is body ele-

ment; this is controlling faculty of body; this is a world; this is a door; this is an ocean; this is lucence; this is a field; this is a basis; this is the near shore; this is an empty village. This is called body base. (5)

161. Therein what is **mind base**? Mind base by way of singlefold division: Is associated with contact.

Mind base by way of twofold division: Is accompanied by root; is not accompanied by root.

Mind base by way of threefold division: Is good; is bad; is neither-good-nor-bad.

Mind base by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane).

Mind base by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference.

Mind base by way of sixfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind consciousness. Thus is mind base by way of sixfold division.

Mind base by way of sevenfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element. Thus is mind base by way of sevenfold division.

Mind base by way of eightfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element. Thus is mind base by way of eightfold division.

Mind base by way of ninefold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body consciousness; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is mind base by way of ninefold division.

Mind base by way of tenfold division: Eye consciousness; ear consciousness; nose consciousness; tongue consciousness; body

consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is mind base by way of tenfold division. [72]

Mind base by way of singlefold division: Is associated with contact.

Mind base by way of twofold division: Is accompanied by root; is not accompanied by root.

Mind base by way of threefold division: Is associated with pleasant feeling; is associated with painful feeling; is associated with neither-painful-nor-pleasant feeling. :P: Thus is mind base by way of manifold division. This is called mind base. (6)

P = See paras. 122–149 inclusive.

162. Therein what is **visible base**? That visible (object) which, deriving from the four great essentials, is of shining appearance, visible, impingent, blue, yellow, red, white, black, crimson, green, gold-colour, the colour of a mango bud, long, short, small, big, circular, spherical, square, hexagonal, octagonal, sixteen-cornered, low, high, shady, glowing, light, dark, dull, misty, smoky, dusty, of the shining appearance of the moon's disc, of the shining appearance of the sun's disc, of the shining appearance of stellar bodies, of the shining appearance of a mirror's disc, of the shining appearance of a gem, shell, pearl, cat's-eye, of the shining appearance of gold and silver; or whatever other visible (object) there is, deriving from the four great essentials, of shining appearance, visible, impingent; that visible impingent visible (object) which (one) saw, sees, will see or may see by means of invisible impingent eye; this is visible (object); this is visible base; this is visible element. This is called visible base. (7)

163. Therein what is **audible base**? That audible (object) which, deriving from the four great essentials, is invisible, impingent, drum sound, tabor sound, conch shell sound, tom-tom sound, song sound, musical sound, cymbal sound, manual sound, the sound of beings, the sound of the concussion of things, wind sound, water sound, human sound, non-human sound; or whatever other audible (object) there is, deriving from the four great essentials, invisible, impingent; that invisible impingent audible (object) which (one) heard, hears, will hear or may hear by means of invisible impingent

ear; this is audible (object); this is audible base; this is audible element. This is called audible base. (8)

164. Therein what is **odorous base**? That odorous (object) which, deriving from the four great essentials, is invisible, impingent, the odour of roots, the odour of sap, the odour of bark, the odour of leaves, the odour of flowers, the odour of fruit, the odour of raw things, putrid odour, pleasant odour, unpleasant odour; or whatever other odorous (object) there is, deriving from the four great essentials, invisible, impingent; that invisible impingent odorous (object) which (one) smelled, smells, will smell or may smell by means of invisible impingent nose; this is odorous (object); this is odorous base; this is odorous element. This is called odorous base. (9)

165. Therein what is **sapid base**? That sapid (object) which, deriving from the four great essentials, is invisible, impingent, the taste of roots, the taste of stems, the taste of bark, the taste of leaves, the taste of flowers, the taste of fruits, sour, sweet, bitter, pungent, salt, alkaline, sweet-acrid, acrid, nice, nauseous; or whatever other sapid (object) there is, deriving from the four great essentials, invisible, impingent; that invisible impingent sapid (object) which (one) tasted, tastes, will taste or may taste by means of invisible impingent tongue; this is sapid (object); this is sapid base; this is sapid element. This is called sapid base. (10)

166. Therein what is **tangible base**? The element of extension, element of heat, element of motion, hard, soft, smooth, rough, pleasant contact, painful contact, heavy, light; that invisible impingent tangible (object) which (one) touched, touches, will touch or may touch by means of invisible impingent body; this is tangible (object); this is tangible base; this is tangible element. This is called tangible base. (11)

167. Therein what is **ideational base**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants and that invisible non-impingent material quality included in the ideational base; the unconditioned element.

Therein what is the **aggregate of feeling**? The aggregate of feeling by way of singlefold division: Is associated with contact.

The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P: Thus is the aggregate of feeling by way of tenfold division. Thus is the aggregate of feeling by way of manifold division. This is called the aggregate of feeling. (1)

P = See paras. 34–61 inclusive.

Therein what is the **aggregate of perception**? The aggregate of perception by way of singlefold division: Is associated with contact. The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P¹: Thus is the aggregate of perception by way of tenfold division. :P²: Thus is the aggregate of perception by way of manifold division. This is called the aggregate of perception. (2)

P¹ = See para. 62.

P² = See paras. 63–91 inclusive.

Therein what is the **aggregate of mental concomitants**? The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness. The aggregate of mental concomitants by way of twofold division: Is root; is not root. The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P¹: Thus is the aggregate of mental concomitants by way of tenfold division. :P²: Thus is the aggregate of mental concomitants by way of manifold division. This is called the aggregate of mental concomitants. (3)

P¹ = See para. 92.

P² = See paras. 93–120 inclusive.

Therein what is **invisible non-impingent matter** included in ideational base? The controlling faculty of femininity, controlling faculty of masculinity; :P: the nutrient factor of food. This is called invisible non-impingent matter included in ideational base. (4)

P = See Dhs. para. 595.

Therein what is the **unconditioned element**? [73] The destruction of lust; the destruction of hatred; the destruction of dullness. This is called the unconditioned element. (5)

This is called ideational base.

(HERE ENDS) ANALYSIS ACCORDING TO
ABHIDHAMMA

3. INTERROGATION

168. The twelve bases are: The eye base, visible base, ear base, audible base, nose base, odorous base, tongue base, sapid base, body base, tangible base, mind base, ideational base.

169. Of the twelve bases how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

1. THE TRIPLETS

170. Ten bases are neither-good-nor-bad. Two bases sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Ten bases should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Mind base sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. Ideational base sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Ten bases are neither resultants nor productive of resultants. Two bases sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants.

Five bases are grasped (by craving and false view), are objects of the attachments. Audible base is not grasped, is the object of the attachments. Four bases sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments. Two bases sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments. Ten bases are not corrupt, are objects of the corruptions. Two bases sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Ten bases

are without initial application, without sustained application. Mind base sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. Ideational base sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. Ten bases should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. Two bases sometimes are accompanied by zest; [74] sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Ten bases are not to be abandoned either by the first path or by the subsequent paths. Two bases sometimes are to be abandoned by the first path; sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. Ten bases have no roots to be abandoned either by the first path or by the subsequent paths. Two bases sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either by the first path or by the subsequent paths. Ten bases are neither cumulative nor dispersive (of continuing rebirth and death). Two bases sometimes are cumulative; sometimes are dispersive; sometimes are neither cumulative nor dispersive. Ten bases are neither of the seven supramundane stages nor of the final supramundane stage. Two bases sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage. Ten bases are low. Two bases sometimes are low; sometimes are sublime; sometimes are immeasurable. Ten bases have no objects. Two bases sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; sublime objects or immeasurable objects. Ten bases are

intermediate. Two bases sometimes are inferior/sometimes are intermediate; sometimes are superior. Ten bases are of no fixed (resultant time). Two bases sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time).

Ten bases have no objects. Two bases sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor. Five bases sometimes are risen; sometimes are bound to arise; should not be said to be, not risen. Audible base sometimes is risen; sometimes is not risen; should not be said to be, bound to arise. Five bases sometimes are risen; sometimes are not risen; sometimes are bound to arise. Ideational base sometimes is risen; sometimes is not risen; sometimes is bound to arise; sometimes should not be said to be either, risen; not risen or bound to arise. Eleven bases sometimes are past; sometimes are future; sometimes are present. Ideational base sometimes is past; sometimes is future; sometimes is present; sometimes should not be said to be either, past; future or present. Ten bases have no objects. Two bases sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes [75] should not be said to have either, past objects; future objects or present objects. (All bases) Sometimes are internal; sometimes are external; sometimes are both internal and external. Ten bases have no objects. Two bases sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and external objects. Visible base is visible, is impingent. Nine bases are not visible, are impingent. Two bases are not visible, are not impingent.

2. THE COUPLETS

171. Eleven bases are not roots. Ideational base sometimes is root; sometimes is not root. Ten bases are not accompanied by roots. Two bases sometimes are accompanied by roots; sometimes are not accompanied by roots. Ten bases are not associated with roots. Two bases sometimes are associated with roots; sometimes are not associated with roots. Ten bases should not be said to be, roots also

accompanied by roots or accompanied by roots but are not roots. Mind base should not be said to be, root also accompanied by root; (it) sometimes is accompanied by root but is not root; sometimes should not be said to be, accompanied by root but is not root. Ideational base sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. Ten bases should not be said to be, roots also associated with roots or associated with roots but are not roots. Mind base should not be said to be, root also associated with root; (it) sometimes is associated with root but is not root; sometimes should not be said to be, associated with root but is not root. Ideational base sometimes is root also associated with root; sometimes is associated with root but is not root; sometimes should not be said to be, root also associated with root or associated with root but is not root. Ten bases are not roots, are not accompanied by roots. Mind base sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root. Ideational base sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1)

Eleven bases are with cause. Ideational base sometimes is with cause; sometimes is without cause. Eleven bases are conditioned. Ideational base sometimes is conditioned; sometimes is unconditioned. Visible base is visible. [76] Eleven bases are not visible. Ten bases are impingent. Two bases are not impingent. Ten bases are material. Mind base is not material. Ideational base sometimes is material; sometimes is not material. Ten bases are mundane. Two bases sometimes are mundane; sometimes are supramundane. (All bases) Are cognizable by one way; are not cognizable by another way. (2)

Eleven bases are not defilements. Ideational base sometimes is defilement; sometimes is not defilement. Ten bases are objects of the defilements. Two bases sometimes are objects of the defilements; sometimes are not objects of the defilements. Ten bases are not associated with the defilements. Two bases sometimes are associated with the defilements; sometimes are not associated with the defilements. Ten bases should not be said to be, defilements also objects of the defilements; (they) are objects of the defilements

but are not defilements. Mind base should not be said to be, defilement also the object of the defilements; (it) sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, the object of the defilements but is not defilement. Ideational base sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, defilement also the object of the defilements or the object of the defilements but is not defilement. Ten bases should not be said to be, defilement also associated with the defilements or associated with the defilements but are not defilements. Mind base should not be said to be, defilement also associated with the defilements; (it) sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, associated with the defilements but is not defilement. Ideational base sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Ten bases are not associated with the defilements, are objects of the defilements. Two bases sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements. (3)

Eleven bases are not fetters. Ideational base sometimes is fetter; sometimes is not fetter. Ten bases are objects of the fetters. Two bases sometimes are objects of the fetters; sometimes are not objects of the fetters. Ten bases are not associated with the fetters. Two bases sometimes are associated with the fetters; sometimes are not associated with the fetters. Ten bases should not be said to be, fetters also objects of the fetters; (they) are objects of the fetters but are not fetters. Mind base should not be said to be, fetter also the object of the fetters; (it) sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, the object of the fetters but is not fetter. Ideational base sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, fetter also the object of the fetters or the object of the fetters but is not fetter.

Ten bases should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. [77] Mind base should not be said to be, fetter also associated with the fetters; (it) sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, associated with the fetters but is not fetter. Ideational base sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. Ten bases are not associated with the fetters, are objects of the fetters. Two bases sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters. (4)

Eleven bases are not ties. Ideational base sometimes is tie; sometimes is not tie. Ten bases are objects of the ties. Two bases sometimes are objects of the ties; sometimes are not objects of the ties. Ten bases are not associated with the ties. Two bases sometimes are associated with the ties; sometimes are not associated with the ties. Ten bases should not be said to be, ties also objects of the ties; (they) are objects of the ties but are not ties. Mind base should not be said to be, tie also the object of the ties; (it) sometimes is the object of the ties but is not tie; sometimes should not be said to be, the object of the ties but is not tie. Ideational base sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie; sometimes should not be said to be, tie also the object of the ties or the object of the ties but is not tie. Ten bases should not be said to be, ties also associated with the ties or associated with the ties but are not ties. Mind base should not be said to be, tie also associated with the ties; (it) sometimes is associated with the ties but is not tie; sometimes should not be said to be, associated with the ties but is not tie. Ideational base sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Ten bases are not associated with the ties, are objects of the ties. Two bases sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the

ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5)

Eleven bases are not floods. :P: Are not bonds. :P: Are not hindrances. Ideational base sometimes is hindrance; sometimes is not hindrance. Ten bases are objects of the hindrances. Two bases [78] sometimes are objects of the hindrances; sometimes are not objects of the hindrances. Ten bases are not associated with the hindrances. Two bases sometimes are associated with the hindrances; sometimes are not associated with the hindrances. Ten bases should not be said to be, hindrances also objects of the hindrances; (they) are objects of the hindrances but are not hindrances. Mind base should not be said to be, hindrance also the object of the hindrances; (it) sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, the object of the hindrances but is not hindrance. Ideational base sometimes is hindrance also the object of the hindrances; sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, hindrance also the object of the hindrances or the object of the hindrances but is not hindrance. Ten bases should not be said to be, hindrances also associated with the hindrances or associated with the hindrances but are not hindrances. Mind base should not be said to be, hindrance also associated with the hindrances; (it) sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, associated with the hindrances but is not hindrance. Ideational base sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Ten bases are not associated with the hindrances, are objects of the hindrances. Two bases sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

P = Complete as for hindrances.

Eleven bases are not perversions. Ideational base sometimes is perversion; sometimes is not perversion. Ten bases are objects of the perversions. Two bases sometimes are objects of the perversions;

sometimes are not objects of the perversions. Ten bases are not associated with the perversions. Mind base sometimes is associated with the perversions; sometimes is not associated with the perversions. Ideational base sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions or not associated with the perversions. Ten bases should not be said to be, perversions also objects of the perversions; (they) are objects of the perversions but are not perversions. Mind base should not be said to be, perversion also the object of the perversions; (it) sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, the object of the perversions but is not perversion. Ideational base sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, perversion also the object of the perversions or the object of the perversions but is not perversion. Ten bases are not associated with the perversions, are objects of the perversions. Two bases sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; sometimes should not be said to be, [79] not associated with the perversions, are objects of the perversions or not associated with the perversions, are not objects of the perversions. (9)

Ten bases have no objects. Mind base has an object. Ideational base sometimes has an object; sometimes has no object. Mind base is consciousness. Eleven bases are not consciousness. Eleven bases are not mental concomitants. Ideational base sometimes is mental concomitant; sometimes is not mental concomitant. Ten bases are not associated with consciousness. Ideational base sometimes is associated with consciousness; sometimes is not associated with consciousness. Mind base should not be said to be, associated with consciousness or not associated with consciousness. Ten bases are not conjoined with consciousness. Ideational base sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness. Mind base should not be said to be, conjoined with consciousness or not conjoined with consciousness. Six bases are not generated by consciousness. Six bases sometimes are generated by consciousness; sometimes are not generated by consciousness. Eleven bases are not co-existent with consciousness. Ideational base sometimes is co-existent with consciousness; sometimes is not co-

existent with consciousness. Eleven bases do not accompany consciousness. Ideational base sometimes accompanies consciousness; sometimes does not accompany consciousness. Eleven bases are not conjoined with, not generated by consciousness. Ideational base sometimes is conjoined with, generated by consciousness; sometimes is not conjoined with, not generated by consciousness. Eleven bases are not conjoined with, not generated by, not co-existent with consciousness. Ideational base sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, not generated by, not co-existent with consciousness. Eleven bases are not conjoined with, not generated by, do not accompany consciousness. Ideational base sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. (10)

Six bases are internal. Six bases are external. Nine bases are derived. Two bases are not derived. Ideational base sometimes is derived; sometimes is not derived. Five bases are grasped (by craving and false view). Audible base is not grasped. Six bases sometimes are grasped; sometimes are not grasped. Eleven bases are not attachments. Ideational base sometimes is attachment; sometimes is not attachment. Ten bases are objects of the attachmentst. Two bases sometimes are objects of the attachments; sometimes are not objects of the attachments. Ten bases are not associated with the attachments. Two bases sometimes are associated with the attachments; sometimes are not associated with the attachments. Ten bases should not be said to be, attachments also objects of the attachments; (they) are objects of the attachments but are not attachments. Mind base should not be said to be, attachment also the object of the attachments; (it) sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, the object of the attachments but is not attachment. Ideational base sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, [80] attachment also the object of the attachments or the object of the attachments but is not attachment. Ten bases should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. Mind base should not be said to be, attachment also associated with the attachments; (it) sometimes is

associated with the attachments but is not attachment; sometimes should not be said to be, associated with the attachments but is not attachment. Ideational base sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. Ten bases are not associated with the attachments, are objects of the attachments. Two bases sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11)

Eleven bases are not corruptions. Ideational base sometimes is corruption; sometimes is not corruption. Ten bases are objects of the corruptions. Two bases sometimes are objects of the corruptions; sometimes are not objects of the corruptions. Ten bases are not corrupt. Two bases sometimes are corrupt; sometimes are not corrupt. Ten bases are not associated with the corruptions. Two bases sometimes are associated with the corruptions; sometimes are not associated with the corruptions. Ten bases should not be said to be, corruptions also objects of the corruptions; (they) are objects of the corruptions but are not corruptions. Mind base should not be said to be, corruption also the object of the corruptions; (it) sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, the object of the corruptions but is not corruption. Ideational base sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, corruption also the object of the corruptions or the object of the corruptions but is not corruption. Ten bases should not be said to be, corruptions also corrupt or corrupt but are not corruptions. Mind base should not be said to be, corruption also corrupt; (it) sometimes is corrupt but is not corruption; sometimes should not be said to be, corrupt but is not corruption. Ideational base sometimes is corruption also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, corruption also corrupt or corrupt but is not corruption.

Ten bases should not be said to be, corruptions also associated

with the corruptions or associated with the corruptions but are not corruption. Mind base should not be said to be, corruption also associated with the corruptions; (it) sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, associated with the corruptions but is not corruption. Ideational base sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Ten bases are not associated with the corruptions, are objects of the corruptions. Two bases sometimes are not associated with the corruptions, are objects of the corruptions; [81] sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

Ten bases are not to be abandoned by the first path. Two bases sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Ten bases are not to be abandoned by the subsequent paths. Two bases sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. Ten bases have no roots to be abandoned by the first path. Two bases sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Ten bases have no roots to be abandoned by the subsequent paths. Two bases sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths. Ten bases are without initial application. Two bases sometimes are accompanied by initial application; sometimes are without initial application. Ten bases are without sustained application. Two bases sometimes are accompanied by sustained application; sometimes are without sustained application. Ten bases are without zest. Two bases sometimes are with zest; sometimes are without zest. Ten bases are not accompanied by zest. Two bases sometimes are accompanied by zest; sometimes are not accompanied by zest. Ten bases are not accompanied by pleasure. Two bases sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Ten bases are not accompanied by indifference. Two bases sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

Ten bases are characteristic of the plane of desire. Two bases sometimes are characteristic of the plane of desire; sometimes are not characteristic of the plane of desire. Ten bases are not characteristic of the plane of form. Two bases sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. Ten bases are not characteristic of the formless plane. Two bases sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. Ten bases are included (i.e. are mundane). Two bases sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). Ten bases do not tend to release. Two bases sometimes tend to release; sometimes do not tend to release. Ten bases are of no fixed (resultant time). Two bases sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Ten bases are surpassable. Two bases sometimes are surpassable; sometimes are not surpassable. Ten bases are without cause of bewailing. Two bases sometimes are with cause of bewailing; sometimes are without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION.

ANALYSIS OF THE BASES IS ENDED

3. ANALYSIS OF THE ELEMENTS

1. ANALYSIS ACCORDING TO THE DISCOURSES

172. [82] Six elements are: The element of extension, element of cohesion, element of heat, element of motion, element of space, element of consciousness.

173. Therein what is the **element of extension**? The element of extension is twofold: (It) Is internal; (it) is external. Therein what is internal element of extension? That which is personal, self-referable, hard, harsh, hardness, being hard, internal, grasped (by craving and false view). For example: head hair, body hair, nails, teeth, skin; flesh, sinews, bone, bone-marrow, kidneys; heart, liver, membranous tissue, spleen, lungs; intestines, mesentery, undigested food, excrement; or whatever else there is, personal, self-referable, hard, harsh, hardness, being hard, internal, grasped. This is called internal element of extension.

Therein what is external element of extension? That which is external, hard, harsh, hardness, being hard, external, not grasped. For example; iron, copper, tin, lead, silver, pearl, gem, cat's-eye, shell, stone, coral, silver coin, gold, ruby, variegated precious stone, grass, wood, gravel, potsherd, earth, rock, mountain; or whatever else there is, external, hard, harsh, hardness, being hard, external, not grasped. This is called external element of extension. That which is internal element of extension and that which is external element of extension; (taking) these together collectively and briefly, this is called the element of extension. (1) [83]

174. Therein what is the **element of cohesion**? The element of cohesion is twofold: (It) Is internal; (it) is external. Therein what is internal element of cohesion? That which is personal, self-referable, water, fluid, viscid, viscous, cohesiveness of matter, internal, grasped. For example; bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, nasal mucus, synovial fluid, urine; or whatever else there is, personal, self-referable, water, fluid, viscid, viscous,

cohesiveness of matter, internal, grasped. This is called internal element of cohesion.

Therein what is external element of cohesion? That which is external, water, fluid, viscid, viscous, cohesiveness of matter, external, not grasped. For example; the juice of roots, juice of stems, juice of bark, juice of leaves, juice of flowers, juice of fruits, milk, soft curd, clarified butter, fresh butter, oil, honey, molasses, waters of the earth or sky; or whatever else there is, external, water, fluid, viscid, viscous, cohesiveness of matter, external, not grasped. This is called external element of cohesion. That which is internal element of cohesion and that which is external element of cohesion; (taking) these together collectively and briefly, this is called the element of cohesion. (2)

175. Therein what is the **element of heat**? The element of heat is twofold: (It) Is internal; (it) is external. Therein what is internal element of heat? That which is personal, self-referable, fire, fiery, heat, hot, warmth, warm, internal, grasped. For example; that by which (one) is heated; that by which (one) becomes decayed; that by which (one) is burned up; that by which the eaten, the drunk, the chewed, the tasted gets completely digested; or whatever else there is, personal, self-referable, fire, fiery, heat, hot, warmth, warm, internal, grasped. This is called internal element of heat.

Therein what is external element of heat? That which is external, fire, fiery, heat, hot, warmth, warm, external, not grasped. For example; wood-fire, straw-fire, grass-fire, cow-dung-fire, husk-fire, rubbish-fire, lightning-fire (i.e., lightning), fire-heat, sun-heat, heat (generated) in a heap of wood, heat (generated) in a heap of grass, heat (generated) in a heap of paddy, heat (generated) in a heap of goods; or whatever else there is, external, fire, fiery, heat, hot, warmth, warm, external, not grasped. This is called external element of heat. [84] That which is internal element of heat and that which is external element of heat; (taking) these together collectively and briefly, this is called the element of heat. (3)

176. Therein what is the **element of motion**? The element of motion is twofold: (It) Is internal; (it) is external. Therein what is internal element of motion? That which is personal, self-referable, air, airy, the inflation of matter, internal, grasped. For example; ascending wind; descending wind; abdominal wind; intestinal

wind; wind circulating in the limbs; knife-like wind; razor-like wind; rending wind; in-breath or out-breath; or whatever else there is, personal, self-referable, air, airy, the inflation of matter, internal, grasped. This is called internal element of motion.

Therein what is external element of motion? That which is external, air, airy, the inflation of matter, external, not grasped. For example; easterly winds; westerly winds; northerly winds; southerly winds; dusty winds; dust-free winds; cold winds; hot winds; gentle winds; strong winds; black winds (i.e., winds accompanying black clouds); high altitude winds; wing winds (i.e., air motion caused by birds' wings); *supaṇṇa* winds (i.e., air motion caused by the mythical *garuḷa* bird); winds from a circular palm-leaf (fan); wind from a fan; or whatever else there is, external, air, airy, the inflation of matter, external, not grasped. This is called external element of motion. That which is internal element of motion and that which is external element of motion; (taking) these together collectively and briefly, this is called the element of motion. (4)

177. Therein what is the **element of space**? The element of space is twofold: (It) Is internal; (it) is external. Therein what is internal element of space? That which is personal, self-referable, space, spatial, void, voidness, interstice, interstitial, not in contact with flesh or blood, internal, grasped. For example; aural passage, nasal passage, mouth-door; that by which the eaten, the drunk, the chewed, the tasted, is swallowed; that in which the eaten, the drunk, the chewed, the tasted rests; that by which the eaten, the drunk, the chewed, the tasted passes out lower down; or whatever else there is, personal, self-referable, space, spatial, void, voidness, interstice, interstitial, not in contact with flesh or blood, internal, grasped. This is called internal element of space.

Therein what is external element of space? That which is external, space, spatial, void, voidness, interstice, [85] interstitial, not in contact with the four great elements, external, not grasped. This is called external element of space. That which is internal element of space and that which is external element of space; (taking) these together collectively and briefly, this is called the element of space. (5)

178. Therein what is the **element of consciousness**? The eye-consciousness-element, ear-consciousness-element, nose-con-

sciousness-element, tongue-consciousness-element, body-consciousness-element, mind-consciousness-element. This is called the element of consciousness. (6)

THESE ARE SIX ELEMENTS

179. Another six elements are: The element of pleasure (bodily), element of pain (bodily), element of mental pleasure, element of mental pain, element of indifference, element of ignorance.

180. Therein what is the **element of pleasure**? That which is bodily ease; bodily pleasure; easeful pleasant experience born of bodily contact; easeful pleasant feeling born of bodily contact. This is called the element of pleasure. (1)

Therein what is the **element of pain**? That which is bodily uneasiness; bodily pain; uneasy painful experience born of bodily contact; uneasy painful feeling born of bodily contact. This is called the element of pain. (2)

Therein what is the **element of mental pleasure**? That which is mental ease; mental pleasure; easeful pleasant experience born of mental contact; easeful pleasant feeling born of mental contact. This is called the element of mental pleasure. (3)

Therein what is the **element of mental pain**? That which is mental uneasiness; mental pain; uneasy painful experience born of mental contact; uneasy painful feeling born of mental contact. This is called the element of mental pain. (4)

Therein what is the **element of indifference**? That which is neither mental ease nor uneasiness; neither painful nor pleasant experience born of mental contact; neither painful nor pleasant feeling born of mental contact. This is called the element of indifference. (5)

Therein what is the **element of ignorance**? That which is absence of knowledge, absence of vision, absence of understanding, absence of wakefulness, absence of enlightenment, absence of penetration, absence of comprehension, absence of scrutiny, absence of discrimination, absence of reflection, absence of perspicacity, stupidity, foolishness, absence of awareness, dullness, dense-ness, insensibility, ignorance, flood of ignorance, bond of ignorance,

latent ignorance, [86] uprising ignorance; the barrier of ignorance, the bad root of dullness. This is called the element of ignorance. (6)

THESE ARE SIX ELEMENTS

181. Another six elements are: The element of desire, element of illwill, element of cruelty, element of renunciation, element of absence of illwill, element of absence of cruelty.

182. Therein what is the **element of desire**? The mentation, thinking, thought, fixation, focussing, application of the mind, wrong thought, associated with desire. This is called the element of desire. Making crowded hell the downward limit, making devas of the Paranimmitavasavattī (plane) the upper limit inclusive, whatever there is in this inclusion, occurring therein, included therein, aggregates, elements, bases, material qualities, feelings, perceptions, mental concomitants, consciousness. This is called the element of desire. (1)

Therein what is the **element of illwill**? The mentation, thinking, :P: wrong thought, associated with illwill. This is called the element of illwill. Or, vexation of consciousness in the ten causes of vexation, resentment, repulsion, hostility, irritation, exasperation, incensement, hatred, antipathy, abhorrence, mental disorder, detestation, anger, being angry, state of being angry, hatred, being hateful, state of being hateful, disorder, being disorderly, antagonism, hostility, ferocity, abruptness, absence of delight of consciousness. This is called the element of illwill. (2)

P=See above.

Therein what is the **element of cruelty**? The mentation, thinking, :P: wrong thought, associated with cruelty. This is called the element of cruelty. Herein a certain one hurts (other) beings with the hand or with a clod or with a stick or with a sword or with a rope or with one thing or another; that which is similar, harassing, hurting, annoying, injuring, provoking, enraging, striking others. This is called the element of cruelty. (3)

P=See above.

Therein what is the **element of renunciation**? The mentation, thinking, :P: right thought, associated with renunciation. This is

called the element of renunciation. Also all good states are the element of renunciation. (4)

P=See above.

Therein what is the **element of absence of illwill**? The mentation, thinking, :P: right thought, associated with absence of illwill. This is called the element of absence of illwill. That which in beings is loving, act of loving-kindness, state of loving-kindness, loving-kindness that is mental freedom (from illwill). This is called the element of absence of illwill. (5)

P=See above.

Therein what is the **element of absence of cruelty**? The mentation, thinking, thought, fixation, [87] focussing, application of the mind, right thought, associated with absence of cruelty. This is called the element of absence of cruelty. That which in beings is being compassionate, state of being compassionate, compassion that is mental freedom (from cruelty). This is called the element of absence of cruelty. (6)

THESE ARE SIX ELEMENTS

Thus (taking) these three groups of six together collectively and briefly, there are eighteen elements.

(HERE ENDS) ANALYSIS ACCORDING TO THE
DISCOURSES

2. ANALYSIS ACCORDING TO ABHIDHAMMA

183. The eighteen elements are: The eye element, visible element eye-consciousness-element, ear element, audible element, ear-consciousness-element, nose element, odorous element, nose-consciousness-element, tongue element, sapid element, tongue-consciousness-element, body element, tangible element, body-consciousness-element, mind element, ideational element, mind-consciousness-element.

184. Therein what is **eye element**? That eye which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called eye element. (1)

P=See para. 156.

Therein what is **visible element**? That visible (object) which, deriving from the four great essentials, is of shining appearance, :P: this is visible element. This is called visible element. (2)

P= See para. 162.

Therein what is **eye-consciousness-element**? Depending on eye and on visible (objects) there arises consciousness, mind, ideation, heart (i.e., consciousness), lucence (i.e., consciousness), mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, eye-consciousness-element. This is called eye-consciousness-element. (3)

Therein what is **ear element**? That ear which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called ear element. (4)

P= See para. 157.

Therein what is **audible element**? That audible (object) which, deriving from the four great essentials, is invisible, impingent, :P: this is audible element. This is called audible element. (5)

P= See para. 163.

Therein what is **ear-consciousness-element**? Depending on ear and on audible (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, ear-consciousness-element. This is called ear-consciousness-element. (6)

Therein what is **nose element**? [88] That nose which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called nose element. (7)

P= See para. 158.

Therein what is **odorous element**? That odorous (object) which, deriving from the four great essentials, is invisible, impingent, :P: this is odorous element. This is called odorous element. (8)

P= See para. 164.

Therein what is **nose-consciousness-element**? Depending on nose and on odorous (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depend-

ing on the aforesaid, nose-consciousness-element. This is called nose-consciousness-element. (9)

Therein what is **tongue element**? That tongue which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called tongue element. (10)

P=See para. 159.

Therein what is **sapid element**? That sapid (object) which, deriving from the four great essentials, is invisible, impinging, :P: this is sapid element. This is called sapid element. (11)

P=See para. 165.

Therein what is **tongue-consciousness-element**? Depending on tongue and on sapid (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, tongue-consciousness-element. This is called tongue-consciousness-element. (12)

Therein what is **body element**? That body which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called body element. (13)

P=See para. 160.

Therein what is **tangible element**? The element of extension, :P: this is tangible element. This is called tangible element. (14)

P=See para. 166.

Therein what is **body-consciousness-element**? Depending on body and on tangible (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, body-consciousness-element. (15)

Therein what is **mind element**? Immediately after the cessation of the eye-consciousness-element that has arisen there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind element. Ear-consciousness-element. :P: Nose-consciousness-element. :P: Tongue-consciousness-element. :P: Immediately after the cessation of the body-consciousness-element that has arisen there arises consciousness, mind, ideation, heart, lucence, mind, mind base,

controlling faculty of mind, consciousness, the aggregate of consciousness; [89] and, depending on the aforesaid, mind element; also (at the time of) first advertence in all states there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind element. This is called mind element. (16)

P= Complete each as first example.

Therein what is **ideational element**? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants and that invisible non-impingent material quality included in the ideational base; the unconditioned element.

Therein what is the **aggregate of feeling**? The aggregate of feeling by way of singlefold division: Is associated with contact. The aggregate of feeling by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of feeling by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P¹: Thus is the aggregate of feeling by way of tenfold division. :P²: Thus is the aggregate of feeling by way of manifold division. This is called the aggregate of feeling. (1)

P¹= See para. 34.

P²= See paras. 35-61 inclusive.

Therein what is the **aggregate of perception**? The aggregate of perception by way of singlefold division: Is associated with contact. The aggregate of perception by way of twofold division: Is accompanied by root; is not accompanied by root. The aggregate of perception by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P¹: Thus is the aggregate of perception by way of tenfold division. :P²: Thus is the aggregate of perception by way of manifold division. This is called the aggregate of perception. (2)

P¹= See para. 62.

P²= See paras. 63-91 inclusive.

Therein what is the **aggregate of mental concomitants**? The aggregate of mental concomitants by way of singlefold division: Is associated with consciousness. The aggregate of mental concomitants by way of twofold division: Is root; is not root. The aggregate of mental concomitants by way of threefold division: Is good; is bad; is neither-good-nor-bad. :P¹: Thus is the aggregate of mental concomitants by way of tenfold division. :P²: Thus is the aggregate

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of mental concomitants by way of manifold division. This is called the aggregate of mental concomitants. (3)

P¹ = See para. 92.

P² = See paras. 93-120 inclusive.

Therein what is **invisible non-impingent matter** included in ideational base? The controlling faculty of femininity, :P: the nutrient factor of food. This is called invisible non-impingent matter included in ideational base. (4)

P = See Dhs. para. 595.

Therein what is the **unconditioned element**? The destruction of lust, the destruction of hatred, the destruction of dullness. This is called the unconditioned element. This is called ideational element. (5) (17)

Therein what is **mind-consciousness-element**? Immediately after the cessation of the eye-consciousness-element that has arisen there arises mind element; immediately after the cessation of the mind element that has arisen [90] there arises consciousness, mind, ideation, :P¹: and, depending on the aforesaid, mind-consciousness-element. Ear-consciousness-element. :P²: Nose-consciousness-element. :P²: Tongue-consciousness-element. :P²: Immediately after the cessation of the body-consciousness-element that has arisen there arises mind element; immediately after the cessation of the mind element that has arisen there arises consciousness, mind, ideation, :P¹: and, depending on the aforesaid, mind-consciousness-element. Depending on mind and on ideational (objects) there arises consciousness, mind, ideation, heart, lucence, mind, mind base, controlling faculty of mind, consciousness, the aggregate of consciousness; and, depending on the aforesaid, mind-consciousness-element. This is called mind-consciousness-element. (18)

P¹ = Complete as final example.

P² = Complete each as first example.

(HERE ENDS) ANALYSIS ACCORDING TO
ABHIDHAMMA

3. INTERROGATION

185. The eighteen elements are: The eye element, visible element, eye-consciousness-element, ear element, audible element, ear-consciousness-element, nose-element, odorous element, nose-

consciousness-element, tongue element, sapid element, tongue-consciousness-element, body element, tangible element, body-consciousness-element, mind element, ideational element, mind-consciousness-element.

186. Of the eighteen elements how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P=Remaining appropriate triplets and couplets.

1. THE TRIPLETS

187. Sixteen elements are neither-good-nor-bad. Two elements sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad. Ten elements should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Five elements are associated with neither-painful-nor-pleasant feeling. Body-consciousness-element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling. Mind-consciousness-element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling. Ideational element sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling.

Ten elements are neither resultants nor productive of resultants. [91] Five elements are resultants. Mind element sometimes is resultant; sometimes is neither resultant nor productive of resultant. Two elements sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants.

Ten elements are grasped (by craving and false view), are objects of the attachments. Audible element is not grasped, is the object of the attachments. Five elements sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments. Two elements sometimes are grasped, are objects of

the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments.

Sixteen elements are not corrupt, are objects of the corruptions. Two elements sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Fifteen elements are without initial application, without sustained application. Mind element is accompanied by initial application, accompanied by sustained application. Mind-consciousness-element sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. Ideational element sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. Ten elements should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. Five elements are accompanied by indifference. Body-consciousness-element is not accompanied by zest; sometimes is accompanied by pleasure; is not accompanied by indifference; sometimes should not be said to be, accompanied by pleasure. Two elements sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Sixteen elements are not to be abandoned either by the first path or by the subsequent paths. Two elements sometimes are to be abandoned by the first path; sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. Sixteen elements have no roots to be abandoned either by the first path or by the subsequent paths. Two elements sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either

by the first path or by the subsequent paths. Sixteen elements are neither cumulative nor dispersive (of continuing rebirth and death). Two elements sometimes are cumulative; sometimes are dispersive; sometimes are neither cumulative nor dispersive. Sixteen elements are neither of the seven supramundane stages nor of the final supramundane stage. Two elements sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage.

Sixteen elements are low. Two elements sometimes are low; sometimes are sublime; sometimes are immeasurable. [92] Ten elements have no objects. Six elements have low objects. Two elements sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; sublime objects or immeasurable objects. Sixteen elements are intermediate. Two elements sometimes are inferior; sometimes are intermediate; sometimes are superior. Sixteen elements are of no fixed (resultant time). Two elements sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time).

Ten elements have no objects. Six elements should not be said to have either, path as their object; path as their cause or path as their dominating factor. Two elements sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor. Ten elements sometimes are risen; sometimes are bound to arise; should not be said to be, not risen. Audible element sometimes is risen; sometimes is not risen; should not be said to be, bound to arise. Six elements sometimes are risen; sometimes are not risen; sometimes are bound to arise. Ideational element sometimes is risen; sometimes is not risen; sometimes is bound to arise; sometimes should not be said to be either, risen; not risen or bound to arise.

Seventeen elements sometimes are past; sometimes are future; sometimes are present. Ideational element sometimes is past; sometimes is future; sometimes is present; sometimes should not be said to be either, past; future or present. Ten elements have no objects. Six elements have present objects. Two elements some-

times have past objects; sometimes have future objects; sometimes have present objects; sometimes should not be said to have either past objects; future objects or present objects. (All elements) Sometimes are internal; sometimes are external; sometimes are both internal and external.

Ten elements have no objects. Six elements sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects. Two elements sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and external objects. Visible element is visible, is impingent. Nine elements are not visible, are impingent. Eight elements are not visible, are not impingent.

2. THE COUPLETS

188. Seventeen elements are not roots. Ideational element sometimes is root; sometimes is not root. Sixteen elements are not accompanied by roots. Two elements sometimes are accompanied by roots; sometimes are not accompanied by roots. Sixteen elements are not associated with roots. [93] Two elements sometimes are associated with roots; sometimes are not associated with roots. Sixteen elements should not be said to be, roots also accompanied by roots or accompanied by roots but are not roots. Mind-consciousness-element should not be said to be, root also accompanied by root; (it) sometimes is accompanied by root but is not root; sometimes should not be said to be, accompanied by root but is not root. Ideational element sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. Sixteen elements should not be said to be, roots also associated with roots or associated with roots but are not roots. Mind-consciousness-element should not be said to be, root also associated with root; (it) sometimes is associated with root but is not root; sometimes should not be said to be, associated with root but is not root. Ideational element sometimes is root also associated with root; sometimes is associated with root but is not root; sometimes should not be said to be, root also associated with root or associated with root but is not root. Sixteen elements

are not roots, are not accompanied by roots. Mind-consciousness-element sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root. Ideational element sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1)

Seventeen elements are with cause. Ideational element sometimes is with cause; sometimes is without cause. Seventeen elements are conditioned. Ideational element sometimes is conditioned; sometimes is unconditioned. Visible element is visible. Seventeen elements are not visible. Ten elements are impingent. Eight elements are not impingent. Ten elements are material. Seven elements are not material. Ideational element sometimes is material; sometimes is not material. Sixteen elements are mundane. Two elements sometimes are mundane; sometimes are supramundane. (All elements) Are cognizable by one way; are not cognizable by another way. (2)

Seventeen elements are not defilements. Ideational element sometimes is defilement; sometimes is not defilement. Sixteen elements are objects of the defilements. Two elements sometimes are objects of the defilements; sometimes are not objects of the defilements. Sixteen elements are not associated with the defilements. Two elements sometimes are associated with the defilements; sometimes are not associated with the defilements. Sixteen elements should not be said to be, defilements also objects of the defilements; [94] (they) are objects of the defilements but are not defilements. Mind-consciousness-element should not be said to be, defilement also the object of the defilements; (it) sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, the object of the defilements but is not defilement. Ideational element sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement; sometimes should not be said to be, defilement also the object of the defilements or the object of the defilements but is not defilement.

Sixteen elements should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Mind-consciousness-element should not be said to be, defilement also associated with the defilements; (it)

sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, associated with the defilements but is not defilement. Ideational element sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Sixteen elements are not associated with the defilements, are objects of the defilements. Two elements sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements. (3)

Seventeen elements are not fetters. Ideational elements sometimes is fetter; sometimes is not fetter. Sixteen elements are objects of the fetters. Two elements sometimes are objects of the fetters; sometimes are not objects of the fetters. Sixteen elements are not associated with the fetters. Two elements sometimes are associated with the fetters; sometimes are not associated with the fetters. Sixteen elements should not be said to be, fetters also objects of the fetters; (they) are objects of the fetters but are not fetters. Mind-consciousness-element should not be said to be, fetter also the object of the fetters; (it) sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, the object of the fetters but is not fetter. Ideational element sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter; sometimes should not be said to be, fetter also the object of the fetters or the object of the fetters but is not fetter. Sixteen elements should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. Mind-consciousness-element should not be said to be, fetter also associated with the fetters; (it) sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, associated with the fetters but is not fetter. Ideational element sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. Sixteen elements are not associated with the fetters, are objects of the fetters. [95] Two elements sometimes

are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters. (4)

Seventeen elements are not ties. Ideational element sometimes is tie; sometimes is not tie. Sixteen elements are objects of the ties. Two elements sometimes are objects of the ties; sometimes are not objects of the ties. Sixteen elements are not associated with the ties. Two elements sometimes are associated with the ties; sometimes are not associated with the ties. Sixteen elements should not be said to be, ties also objects of the ties; (they) are objects of the ties but are not ties. Mind-consciousness-element should not be said to be, tie also the object of the ties; (it) sometimes is the object of the ties but is not tie; sometimes should not be said to be, the object of the ties but is not tie. Ideational element sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie; sometimes should not be said to be, tie also the object of the ties or the object of the ties but is not tie. Sixteen elements should not be said to be, ties also associated with the ties or associated with the ties but are not ties. Mind-consciousness-element should not be said to be, tie also associated with the ties; (it) sometimes is associated with the ties but is not tie; sometimes should not be said to be, associated with the ties but is not tie. Ideational element sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Sixteen elements are not associated with the ties, are objects of the ties. Two elements sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5)

Seventeen elements are not floods. :P: Are not bonds. :P: Are not hindrances. Ideational element sometimes is hindrance; sometimes is not hindrance. Sixteen elements are objects of the hindrances. Two elements sometimes are objects of the hindrances; sometimes are not objects of the hindrances. Sixteen elements are not associated with the hindrances. Two elements sometimes are associated with the hindrances; sometimes are not associated with

the hindrances. Sixteen elements should not be said to be, hindrances also objects of the hindrances; (they) are objects of the hindrances but are not hindrances. Mind-consciousness-element should not be said to be, hindrance also the object of the hindrances; (it) sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, the object of the hindrances but is not hindrance. Ideational element sometimes is hindrance also the object of the hindrances; sometimes is the object of the hindrances but is not hindrance; sometimes should not be said to be, hindrance also the object of the hindrances or the object of the hindrances but is not hindrance. Sixteen elements should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but are not hindrances. Mind-consciousness-element should not be said to be, hindrance also associated with the hindrances; (it) sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, associated with the hindrances but is not hindrance. Ideational element sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Sixteen elements are not associated with the hindrances, are objects of the hindrances. Two elements sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

P=Complete as for hindrances.

Seventeen elements are not perversions. Ideational element sometimes is perversion; sometimes is not perversion. Sixteen elements are objects of the perversions. Two elements sometimes are objects of the perversions; sometimes are not objects of the perversions. Sixteen elements are not associated with the perversions. Mind-consciousness-element sometimes is associated with the perversions; sometimes is not associated with the perversions. Ideational element sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions

or not associated with the perversions. Sixteen elements should not be said to be, perversions also objects of the perversions; (they) are objects of the perversions but are not perversions. Mind-consciousness-element should not be said to be, perversion also the object of the perversions; (it) sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, the object of the perversions but is not perversion. Ideational element sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion; sometimes should not be said to be, perversion also the object of the perversions or the object of the perversions but is not perversion. Sixteen elements are not associated with the perversions, are objects of the perversions. Two elements sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; sometimes should not be said to be, not associated with the perversions, are objects of the perversions or not associated with the perversions, are not objects of the perversions.

(9)

Ten elements have no objects. Seven elements have objects. Ideational element sometimes has an object; sometimes has no object. Seven elements are consciousness. Eleven elements are not consciousness. Seventeen elements are not mental concomitants. Ideational element sometimes is mental concomitant; sometimes is not mental concomitant. Ten elements are not associated with consciousness. Ideational element sometimes is associated with consciousness; sometimes is not associated with consciousness. Seven elements should not be said to be, associated with consciousness or not associated with consciousness. Ten elements are conjoined with consciousness. Ideational element sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness. Seven elements should not be said to be, conjoined with consciousness or not conjoined with consciousness.

Twelve elements are not generated by consciousness. Six elements sometimes are generated by consciousness; sometimes are not generated by consciousness. [96] Seventeen elements are not co-existent with consciousness. Ideational element sometimes is co-existent with consciousness; sometimes is not co-existent with consciousness. Seventeen elements do not accompany consciousness. Ideational element sometimes accompanies consciousness;

sometimes does not accompany consciousness. Seventeen elements are not conjoined with, not generated by consciousness. Ideational element sometimes is conjoined with, generated by consciousness; sometimes is not conjoined with, not generated by consciousness. Seventeen elements are not conjoined with, not generated by, not co-existent with consciousness. Ideational element sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, generated by, co-existent with consciousness. Seventeen elements are not conjoined with, not generated by, do not accompany consciousness. Ideational element sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. Twelve elements are internal. Six elements are external. (10)

Nine elements are derived. Eight elements are not derived. Ideational element sometimes is derived; sometimes is not derived. Ten elements are grasped (by craving and false view). Audible element is not grasped. Seven elements sometimes are grasped; sometimes are not grasped. Seventeen elements are not attachments. Ideational element sometimes is attachment; sometimes is not attachment. Sixteen elements are objects of the attachments. Two elements sometimes are objects of the attachments; sometimes are not objects of the attachments. Sixteen elements are not associated with the attachments. Two elements sometimes are associated with the attachments; sometimes are not associated with the attachments. Sixteen elements should not be said to be, attachments also objects of the attachments; (they) are objects of the attachments but are not attachments. Mind-consciousness-element should not be said to be, attachment also the object of the attachments; (it) sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, the object of the attachments but is not attachment. Ideational element sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment; sometimes should not be said to be, attachment also the object of the attachments or the object of the attachments but is not attachment.

Sixteen elements should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. Mind-consciousness-element should not be said to be, attachment also associated with the attachments; (it)

sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, associated with the attachments but is not attachment. Ideational element sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. Sixteen elements are not associated with the attachments, are objects of the attachments. Two elements sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11)

Seventeen elements are not corruptions. Ideational element sometimes is corruption; sometimes is not corruption. Sixteen elements are objects of the corruptions. Two elements sometimes are objects of the corruptions; sometimes are not objects of the corruptions. Sixteen elements are not corrupt. Two elements sometimes are corrupt; sometimes are not corrupt. Sixteen elements are not associated with the corruptions. Two elements sometimes are associated with the corruptions; sometimes are not associated with the corruptions. Sixteen elements should not be said to be, corruptions also objects of the corruptions; (they) are objects of the corruptions but are not corruptions. Mind-consciousness-element should not be said to be, corruption also the object of the corruptions; (it) sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, the object of the corruptions but is not corruption. Ideational element sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption; sometimes should not be said to be, corruption also the object of the corruptions or the object of the corruptions but is not corruption.

Sixteen elements should not be said to be, corruptions also corrupt or corrupt but are not corruptions. Mind-consciousness-element should not be said to be, corruption also corrupt; (it) sometimes is corrupt but is not corruption; sometimes should not be said to be, corrupt but is not corruption. Ideational element

sometimes is corruption also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, corruption also corrupt or corrupt but is not corruption. Sixteen elements should not be said to be, corruptions also associated with the corruptions or associated with the corruptions but are not corruptions. [97] Mind-consciousness-element should not be said to be, corruption also associated with the corruptions; (it) sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, associated with the corruptions but is not corruption. Ideational element sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Sixteen elements are not associated with the corruptions, are objects of the corruptions. Two elements sometimes are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

Sixteen elements are not to be abandoned by the first path. Two elements sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Sixteen elements are not to be abandoned by the subsequent paths. Two elements sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. Sixteen elements have no roots to be abandoned by the first path. Two elements sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Sixteen elements have no roots to be abandoned by the subsequent paths. Two elements sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths.

Fifteen elements are without initial application. Mind element is accompanied by initial application. Two elements sometimes are accompanied by initial application; sometimes are without initial application. Fifteen elements are without sustained application. Mind element is accompanied by sustained application. Two elements sometimes are accompanied by sustained application;

sometimes are without sustained application. Sixteen elements are without zest. Two elements sometimes are with zest; sometimes are without zest. Sixteen elements are not accompanied by zest. Two elements sometimes are accompanied by zest; sometimes are not accompanied by zest. Fifteen elements are not accompanied by pleasure. Three elements sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Eleven elements are not accompanied by indifference. Five elements are accompanied by indifference. Two elements sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

Sixteen elements are characteristic of the plane of desire. Two elements sometimes are characteristic of the plane of desire; sometimes are not characteristic of the plane of desire. Sixteen elements are not characteristic of the plane of form. Two elements sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. Sixteen elements are not characteristic of the formless plane. Two elements sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. Sixteen elements are included (i.e. are mundane). Two elements sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). Sixteen elements do not tend to release. Two elements sometimes tend to release. Sixteen elements are of no fixed (resultant time). Two elements sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Sixteen elements are surpassable. Two elements sometimes are surpassable; sometimes are not surpassable. [98] Sixteen elements are without cause of bewailing. Two elements sometimes are with cause of bewailing; sometimes are without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION

ANALYSIS OF THE ELEMENTS IS ENDED

4. ANALYSIS OF TRUTH

I. ANALYSIS ACCORDING TO THE DISCOURSES

189. [99] The Four Noble Truths are: The Noble Truth of suffering; the Noble Truth of the cause of suffering; the Noble Truth of the cessation of suffering; the Noble Truth of the way leading to the cessation of suffering.

1. THE TRUTH OF SUFFERING

190. Therein what is the **Noble Truth of suffering**? Birth is suffering; ageing is suffering; death is suffering; sorrow—lamentation—pain (physical)—mental pain—despair is suffering; association with the disliked is suffering; separation from the liked is suffering; not to get what one wishes, that also is suffering; in brief the five aggregates (as objects of) the attachments are suffering.

191. Therein what is **birth**? That which for this or that being in this or that category of beings is birth, genesis, entry, full existence, the appearance of the aggregates, the acquiring of the bases. This is called birth.

192. Therein what is **ageing**? That which for this or that being in this or that category of beings is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. This is called ageing.

193. Therein what is **death**? That which for this or that being from this or that category of beings is decease, passing away, breaking up, disappearance, dying, death, the completion of the life-span, the breaking up of the aggregates, the laying down of the body, the destruction of the controlling faculty of vital principle. This is called death.

194. Therein what is **sorrow**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune

through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality [100] or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is sorrow, being sorry, the state of being sorry, inner sorrow, deep sorrow, burning of the mind, mental pain, the arrow of sorrow. This is called sorrow.

195. Therein what is **lamentation**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is crying, lamentation, the act of crying, the act of lamentation, the state of crying, the state of lamentation, (sorrowful) talk, senseless talk, wailing, sorrowful murmuring, the act of sorrowful murmuring, the state of sorrowful murmuring. This is called lamentation.

196. Therein what is **pain**? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is called pain.

197. Therein what is **mental pain**? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain.

198. Therein what is **despair**? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is despondency, despair, the state of despondency, the state of despair. This is called despair.

199. Therein what is **suffering that is association with the disliked**? Herein whatever undesirable, disagreeable, unpleasant

(objects) there are, visible, audible, odorous, sapid, tangible; or those who are not wishers of welfare, not wishers of benefit, not wishers of comfort or who do not wish (one) to be released from the bonds; that which is association (by visiting), association (by receiving), concouring, collaborating therewith. This is called suffering that is association with the disliked.

200. Therein what is **suffering that is separation from the liked**? Herein whatever desirable, agreeable, pleasant (objects) there are, visible, audible, odorous, sapid, tangible; or those who are wishers of welfare, wishers of benefit, wishers of comfort or who wish (one) to be released from the bonds, mothers, fathers, brothers, sisters, friends, colleagues, relatives or blood relations; that which is non-association (by visiting), non-association (by receiving), not concouring, not collaborating therewith. This is called suffering that is separation from the liked. [101]

201. Therein what is, '**not to get what one wishes, that also is suffering**'? In beings subject to birth such a wish arises, "Well indeed if we were not subject to birth; may birth not come to us"; this indeed is not to be attained by wishing. This is, 'not to get what one wishes, that also is suffering'.

In beings subject to ageing. :P: In beings subject to sickness.
:P: In beings subject to death. :P: In beings subject to sorrow—lamentation—pain (physical)—mental pain—despair, such a wish arises, "Well indeed if we were not subject to sorrow—lamentation—pain (physical)—mental pain—despair; may sorrow—lamentation—pain (physical)—mental pain—despair, not come to us"; this indeed is not to be attained by wishing. This also is, 'not to get what one wishes, that also is suffering'.

P=Complete each in general form of first example.

202. Therein what is, 'in brief the **five aggregates (as objects of the attachments)** are suffering'? They are: The aggregate of material quality (as object of) the attachments, the aggregate of feeling (as object of) the attachments, the aggregate of perception (as object of) the attachments, the aggregate of mental concomitants (as object of) the attachments, the aggregate of consciousness (as

object of) the attachments. These are called, 'in brief the five aggregates (as objects of) the attachments are suffering'.

THIS IS CALLED THE NOBLE TRUTH
OF SUFFERING

2. THE TRUTH OF THE CAUSE

203. Therein what is the **Noble Truth of the cause of suffering?** That craving which is cause of becoming again, is accompanied by passionate lust, is strong passion for this and that. For example; craving for sense pleasure, craving for becoming, craving for non-becoming.

This same craving when arising where does it arise; when settling where does it settle? Whatever in the world is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world what is a lovely thing, pleasant thing? In the world eye is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear. :P: In the world nose. In the world tongue. In the world body. In the world mind is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world visible (objects) are lovely things, pleasant things; herein this craving when arising arises; herein when settling settles. In the world audible (objects). :P: In the world odorous (objects). In the world sapid (objects). In the world tangible (objects). [102] In the world ideational (objects) are lovely things, pleasant things; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world eye consciousness is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear consciousness. :P: In the world nose consciousness. In the world tongue consciousness. In the world body consciousness. In the world mind consciousness is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world eye contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear contact. :P: In the world nose contact. In the world tongue contact. In the world body contact. In the world mind contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world feeling born of eye contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world feeling born of ear contact. :P: In the world feeling born of nose contact. In the world feeling born of tongue contact. In the world feeling born of body contact. In the world feeling born of mind contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world perception of visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world perception of audible (objects). :P: In the world perception of odorous (objects). In the world perception of sapid (objects). In the world perception of tangible (objects). In the world perception of ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world volition concerning visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world volition concerning audible (objects). :P: In the world volition concerning odorous (objects). In the world volition concerning sapid (objects). In the world volition concerning tangible (objects). In the world volition concerning ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world craving for visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world craving for audible (objects). :P: In

the world craving for odorous (objects). In the world craving for sapid (objects). In the world craving for tangible (objects). In the world craving for ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

P=Complete each as first example.

In the world thinking of visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world thinking of audible (objects). :P: In the world thinking of odorous (objects). In the world thinking of sapid (objects). In the world thinking of tangible (objects). In the world thinking of ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. [103]

P=Complete each as first example.

In the world examination of visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of audible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of odorous (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of sapid (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of tangible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world examination of ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

THIS IS CALLED THE NOBLE TRUTH OF
THE CAUSE OF SUFFERING

3. THE TRUTH OF CESSATION

204. Therein what is the **Noble Truth of the cessation of suffering**? That which is the entire dispassionate cessation of, the forsaking of, the discarding of, the freedom from, the non-attachment to that same craving.

This same craving when being abandoned where should it be abandoned; when ceasing where does it cease? Whatever in the

world is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world what is a lovely thing, pleasant thing? In the world eye is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear. :P: In the world nose. In the world tongue. In the world body. In the world mind is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P=Complete each as first example.

In the world visible (object) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world audible (object). :P: In the world odorous (object). In the world sapid (object). In the world tangible (object). In the world ideational (object) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P=Complete each as first example.

In the world eye consciousness is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear consciousness. :P: In the world nose consciousness. In the world tongue consciousness. In the world body consciousness. In the world mind consciousness is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P=Complete each as first example.

In the world eye contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear contact. :P: In the world nose contact. In the world tongue contact. In the world body contact. In the world mind contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P=Complete each as first example.

In the world feeling born of eye contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world feeling born of ear contact. :P: In the world feeling born of nose contact. In the world feeling born of tongue contact. In the world feeling born of

body contact. [104] In the world feeling born of mind contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

P= Complete each as first example.

In the world perception of visible (objects). In the world perception of audible (objects). In the world perception of odorous (objects). In the world perception of sapid (objects). In the world perception of tangible (objects). In the world perception of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world volition concerning visible (objects). In the world volition concerning audible (objects). In the world volition concerning odorous (objects). In the world volition concerning sapid (objects). In the world volition concerning tangible (objects). In the world volition concerning ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world craving for visible (objects). In the world craving for audible (objects). In the world craving for odorous (objects). In the world craving for sapid (objects). In the world craving for tangible (objects). In the world craving for ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world thinking of visible (objects). In the world thinking of audible (objects). In the world thinking of sapid (objects). In the world thinking of tangible (objects). In the world thinking of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world examination of visible (objects). In the world examination of audible (objects). In the world examination of odorous (objects). In the world examination of sapid (objects). In the world examination of tangible (objects). In the world examination of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

THIS IS CALLED THE NOBLE TRUTH OF THE
CESSATION OF SUFFERING

4. THE TRUTH OF THE PATH

205. Therein what is the **Noble Truth of the way leading to the cessation of suffering**? Only this Noble Eight Constituent Path. Namely:—Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Therein what is **right view**? Knowledge of suffering, knowledge of the cause of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering. This is called right view.

Therein what is **right thought**? Thought (associated with) renunciation, thought (associated with) absence of illwill, thought (associated with) absence of cruelty. This is called right thought.

[105]

Therein what is **right speech**? Abstaining from false speech, abstaining from slanderous speech, abstaining from harsh speech, abstaining from frivolous speech. This is called right speech.

Therein what is **right action**? Abstaining from killing beings, abstaining from taking that which is not given, abstaining from sexual misconduct. This is called right action.

Therein what is **right livelihood**? Herein a noble disciple, having abandoned wrong livelihood, makes a living by means of right livelihood. This is called right livelihood.

Therein what is **right effort**? Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil, bad states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the abandoning of evil, bad states that have arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the arising of good states that have not arisen; engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilizing, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. This is called right effort.

Therein what is **right mindfulness**? Herein a bhikkhu dwells contemplating body in the body, ardent, aware, mindful, removing covetousness and mental pain in the world (i.e., in the body). In feelings. :P: In consciousness. :P: Dwells contemplating ideational object in ideational objects (i.e., the aggregates of perception and mental concomitants), ardent, aware, mindful, removing covetous-

ness and mental pain in the world (i.e., in ideational objects). This is called right mindfulness.

P= Complete each in general form of first example.

Therein what is **right concentration**? Herein a bhikkhu, aloof from sense pleasures, aloof from bad states, attains and dwells in the first jhāna accompanied by initial application, accompanied by sustained application, with zest and pleasure born of detachment; inhibiting initial application and sustained application he attains and dwells in the second jhāna with internal refinement, exalted development of mind, without initial application, without sustained application, with zest and pleasure born of concentration; he, desireless of zest, dwells equable, mindful, aware, and he experiences pleasure by way of the body (of mental aggregates); this the Noble Ones declare, "The equable, mindful dweller in pleasure"; he attains and dwells in the third jhāna; by the abandoning of pleasure and by the abandoning of pain, then first terminating mental pleasure and mental pain he attains and dwells in the fourth jhāna (which is) neither pain nor pleasure (but is) purity of mindfulness caused by equanimity. This is called right concentration. [106]

THIS IS CALLED THE NOBLE TRUTH OF THE
WAY LEADING TO THE CESSATION OF SUFFERING
(HERE ENDS) ANALYSIS ACCORDING TO THE
DISCOURSES

2. ANALYSIS ACCORDING TO ABHIDHAMMA

206. The four truths are:—Suffering, the cause of suffering, the cessation of suffering, the way leading to the cessation of suffering.

Therein what is the **cause of suffering**? Craving. This is called the cause of suffering.

Therein what is **suffering**? The remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P¹: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path (viz.,) right view, :P²: right concentration.

P¹ = See para. 205.

P² = Intermediate path constituents.

Therein what is **right view**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called right view.

P = See para. 525.

Therein what is **right thought**? That which is mentation, thinking, :P: right thought, path constituent, included in the path. This is called right thought.

P = See para. 182.

Therein what is **right speech**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to the four verbal wrong actions: right speech, path constituent, included in the path. This is called right speech.

Therein what is **right action**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to the three wrong bodily actions: [107] right action, path constituent, included in the path. This is called right action.

Therein what is **right livelihood**? That which is avoiding, desisting from, refraining from, abstaining from, not committing, not doing, being guiltless of, not over-stepping the limit of, destroying the causeway to wrong livelihood: right livelihood, path constituent, included in the path. This is called right livelihood.

Therein what is **right effort**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right effort.

P = See para. 220.

Therein what is **right mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called right mindfulness.

P = See para. 220.

Therein what is **right concentration**? That which is stability of consciousness, steadfastness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering.

P = See para. 220.

207. Therein what is the **cause of suffering**? Craving and the remaining corruptions. This is called the cause of suffering.

Therein what is **suffering**? The remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P¹: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path, (viz.,) right view, :P²: right concentration. This is called the way leading to the cessation of suffering; [108] (as also are) the remaining states associated with the way leading to the cessation of suffering.

P¹ = See para. 205.

P² = Intermediate path constituents.

208. Therein what is the **cause of suffering**? Craving, the remaining corruptions and the remaining bad states. This is called the cause of suffering.

Therein what is **suffering**? The three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P¹: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path, (viz.,) right view, :P²: right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering.

P¹ = See para. 205.

P² = Intermediate path constituents.

209. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states and the three good roots that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P¹: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time

there is the eight constituent path, (viz.,) right view, :P²: right concentration. This is called the way leading to the cessation of suffering.

P¹ = See para. 205.

P² = Intermediate path constituents.

210. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P¹: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the eight constituent path, (viz.,) right view, :P²: right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering. [110]

P¹ = See para. 205.

P² = Intermediate path constituents.

211. The four truths are:—Suffering, the cause of suffering, the cessation of suffering, the way leading to the cessation of suffering.

Therein what is the **cause of suffering**? Craving. This is called the cause of suffering.

Therein what is **suffering**? The remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor

bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the five constituent path, (viz.,) right view, right thought, right effort, right mindfulness, right concentration.

P=See para. 205.

Therein what is **right view**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called right view.

P=See para. 525.

Therein what is **right thought**? That which is mentation, thinking, :P: right thought, path constituent, included in the path. This is called right thought.

P=See para. 182.

Therein what is **right effort**? That which is the arousing of mental energy, :P: right effort, energy-enlightenment-factor, path constituent, included in the path. This is called right effort.

P=See para. 220.

Therein what is **right mindfulness**? That which is mindfulness, constant mindfulness, :P: right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called right mindfulness.

P=See para. 220.

Therein what is **right concentration**? That which is stability of consciousness, :P: right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering. [111]

P=See para. 220.

212. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is the five constituent path, (viz.) right view, right thought, right effort, right mindfulness, right concentration. This is called the way leading to the cessation of suffering; (as also are) the remaining states associated with the way leading to the cessation of suffering.

P = See para. 205.

213. The four truths are:—Suffering, the cause of suffering, the cessation of suffering, the way leading to the cessation of suffering.

Therein what is the **cause of suffering**? Craving. This is called the cause of suffering.

Therein what is **suffering**? The remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements, the resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**?

Herein at the time when a bhikkhu develops supramundane jhāna [112] tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view and for the entering of the first stage, aloof from sense pleasures, :P¹: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P²: there is non-wavering. This is called the way leading to the cessation of suffering.

P¹ = See para. 205.

P² = See Dhs. para. 277.

214. Therein what is the **cause of suffering**? Craving, the remaining corruptions, the remaining bad states, the three good roots that are objects of the defilements, the remaining good states that are objects of the defilements. This is called the cause of suffering.

Therein what is **suffering**? The resultants of good and bad states that are objects of the defilements, whatever inoperative states there are neither good nor bad nor the resultants of action, and all material qualities. This is called suffering.

Therein what is the **cessation of suffering**? The abandoning of craving and the remaining corruptions and the remaining bad states and the three good roots that are objects of the defilements and the remaining good states that are objects of the defilements. This is called the cessation of suffering.

Therein what is the **way leading to the cessation of suffering**? Herein at the time when a bhikkhu develops supramundane jhāna tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, :P¹: attains and dwells in the first jhāna that is hard practice and knowledge slowly acquired; at that time there is contact, :P²: there is non-wavering. This is called the way leading to the cessation of suffering.

P¹ = See para. 205.

P² = See Dhs. para. 277.

(HERE ENDS) ANALYSIS ACCORDING TO
ABHIDHAMMA

3. INTERROGATION

215. The Four Noble Truths are:—The Noble Truth of suffering, the Noble Truth of the cause of suffering, the Noble Truth of the

cessation of suffering, the Noble Truth of the way leading to the cessation of suffering.

216. Of the four Noble Truths how many are good; how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

1. THE TRIPLETS

217. The truth of the cause is bad. The truth of the path is good. The truth of cessation is neither-good-nor-bad. The truth of suffering sometimes is good; sometimes is bad; sometimes is neither-good-nor-bad. Two truths sometimes are associated with pleasant feeling; [113] sometimes are associated with neither-painful-nor-pleasant feeling. The truth of cessation should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. The truth of suffering sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Two truths are productive of resultant. The truth of cessation is neither resultant nor productive of resultant. The truth of suffering sometimes is resultant; sometimes is productive of resultant; sometimes is neither resultant nor productive of resultant. The truth of the cause is not grasped (by craving and false view), is the object of the attachments. Two truths are not grasped, are not objects of the attachments. The truth of suffering sometimes is grasped, is the object of the attachments; sometimes is not grasped, is the object of the attachments.

The truth of the cause is corrupt, is the object of the corruptions. Two truths are not corrupt, are not objects of the corruptions. The truth of suffering sometimes is corrupt, is the object of the corruptions; sometimes is not corrupt, is the object of the corruptions. The truth of the cause is accompanied by initial application, accompanied by sustained application. The truth of cessation is without initial application, without sustained application. The truth of the path

sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application. The truth of suffering sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, sustained application only; sometimes is without initial application, without sustained application; sometimes should not be said to be either, accompanied by initial application, accompanied by sustained application; without initial application, sustained application only or without initial application, without sustained application. Two truths sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. The truth of cessation should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. The truth of suffering sometimes is accompanied by zest; sometimes is accompanied by pleasure; sometimes is accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Two truths are not to be abandoned either by the first path or by the subsequent paths. The truth of the cause sometimes is to be abandoned by the first path; sometimes is to be abandoned by the subsequent paths. The truth of suffering sometimes is to be abandoned by the first path; sometimes is to be abandoned by the subsequent paths; sometimes is not to be abandoned either by the first path or by the subsequent paths. Two truths have no roots to be abandoned either by the first path or by the subsequent paths. The truth of the cause sometimes has root to be abandoned by the first path; sometimes has root to be abandoned by the subsequent paths. The truth of suffering sometimes has root to be abandoned by the first path; sometimes has root to be abandoned by the subsequent paths; sometimes has no root to be abandoned, either by the first path or by the subsequent paths. The truth of the cause is cumulative (of continuing rebirth and death). The truth of the path is dispersive. [114] The truth of cessation is neither cumulative nor dispersive. The truth of suffering sometimes is cumulative; sometimes is neither cumulative nor dispersive. The truth of the path is of the seven supramundane stages. Three truths are neither of the seven supramundane stages nor of the final supramundane stage.

The truth of the cause is low. Two truths are immeasurable. The truth of suffering sometimes is low; sometimes is sublime. The truth of cessation has no object. The truth of the path has immeasurable object. The truth of the cause sometimes has low object; sometimes has sublime object; does not have immeasurable object; sometimes should not be said to have, low object or sublime object. The truth of suffering sometimes has low object; sometimes has sublime object; sometimes has immeasurable object; sometimes should not be said to have either, low object; sublime object or immeasurable object.

The truth of the cause is inferior. Two truths are superior. The truth of suffering sometimes is inferior; sometimes is intermediate. The truth of cessation is of no fixed (resultant time). The truth of the path is a right (state with) fixed (resultant time). Two truths sometimes are false (states with) fixed (resultant time); sometimes are of no fixed (resultant time). The truth of cessation has no object. The truth of the cause should not be said to have either, path as its object; path as its cause or path as its dominating factor. The truth of the path does not have path as its object; has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, path as its dominating factor. The truth of suffering sometimes has path as its object; does not have path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, path as its object or path as its dominating factor. Two truths sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. The truth of cessation should not be said to be either, risen; not risen or bound to arise. The truth of suffering sometimes is risen; sometimes is not risen; sometimes is bound to arise. Three truths sometimes are past; sometimes are future; sometimes are present. The truth of cessation should not be said to be either, past; future or present. The truth of cessation has no object. The truth of the path should not be said to have either, past object; future object or present object. Two truths sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes should not be said to have either, past objects; future objects or present objects. [115] The truth of cessation is external. Three truths sometimes are internal; sometimes are external; sometimes are both internal and external. The truth of cessation has no object. The truth of the path has external object. The truth of the cause sometimes has internal object;

sometimes has external object; sometimes has both internal and external object. The truth of suffering sometimes has internal object; sometimes has external object; sometimes has both internal and external object; sometimes should not be said to have either, internal object; external object or both internal and external object. Three truths are not visible, are not impingent. The truth of suffering sometimes is visible, is impingent; sometimes is not visible, is impingent; sometimes is not visible, is not impingent.

2. THE COUPLETS

218. The truth of the cause is root. The truth of cessation is not root. Two truths sometimes are roots; sometimes are not roots. Two truths are accompanied by roots. The truth of cessation is not accompanied by root. The truth of suffering sometimes is accompanied by root; sometimes is not accompanied by root. Two truths are associated with roots. The truth of cessation is not associated with root. The truth of suffering sometimes is associated with root; sometimes is not associated with root. The truth of the cause is root also accompanied by root. The truth of cessation should not be said to be, root also accompanied by root or accompanied by root but is not root. The truth of the path sometimes is root also accompanied by root; sometimes is accompanied by root but is not root. The truth of suffering sometimes is root also accompanied by root; sometimes is accompanied by root but is not root; sometimes should not be said to be, root also accompanied by root or accompanied by root but is not root. The truth of the cause is root also associated with root. The truth of cessation should not be said to be, root also associated with root or associated with root but is not root. The truth of the path sometimes is root also associated with root; sometimes is associated with root but is not root. The truth of suffering sometimes is root also associated with root; sometimes is associated with root but is not root; sometimes should not be said to be, root also associated with root or associated with root but is not root. The truth of cessation is not root, is not accompanied by root. The truth of the cause should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. The truth of the path sometimes is not root, is accompanied by root; sometimes should not be said to be, not root, is accompanied by root (or not root, is not

accompanied by root).* The truth of suffering sometimes is not root, is accompanied by root; sometimes is not root, is not accompanied by root; sometimes should not be said to be, not root, is accompanied by root or not root, is not accompanied by root. (1) [116]

*Some texts do not include this bracketed phrase.

Three truths are with cause. The truth of cessation is without cause. Three truths are conditioned. The truth of cessation is unconditioned. Three truths are not visible. The truth of suffering sometimes is visible; sometimes is not visible. Three truths are not impingent. The truth of suffering sometimes is impingent; sometimes is not impingent. Three truths are not material. The truth of suffering sometimes is material; sometimes is not material. Two truths are mundane. Two truths are supramundane. (All truths) Are cognizable by one way; are not cognizable by another way. (2)

The truth of the cause is defilement. Two truths are not defilements. The truth of suffering sometimes is defilement; sometimes is not defilement. Two truths are objects of the defilements. Two truths are not objects of the defilements. The truth of the cause is associated with the defilements. Two truths are not associated with the defilements. The truth of suffering sometimes is associated with the defilements; sometimes is not associated with the defilements. The truth of the cause is defilement also the object of the defilements. Two truths should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. The truth of suffering sometimes is defilement also the object of the defilements; sometimes is the object of the defilements but is not defilement. The truth of the cause is defilement also associated with the defilements. Two truths should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. The truth of suffering sometimes is defilement also associated with the defilements; sometimes is associated with the defilements but is not defilement; sometimes should not be said to be, defilement also associated with the defilements or associated with the defilements but is not defilement. Two truths are not associated with the defilements, are not objects of the defilements. The truth of the cause should not be said to be, not associated with the defilements, is the object of the defilements or not associated with the defilements, is not the object

of the defilements. The truth of suffering sometimes is not associated with the defilements, is the object of the defilements; sometimes should not be said to be, not associated with the defilements, is the object of the defilements (or not associated with the defilements, is not the object of the defilements).* (3)

*Some texts do not include this bracketed phrase.

The truth of the cause is fetter. Two truths are not fetters. The truth of suffering sometimes is fetter; sometimes is not fetter. Two truths are objects of the fetters. Two truths are not objects of the fetters. The truth of the cause is associated with the fetters. Two truths are not associated with the fetters. The truth of suffering sometimes is associated with the fetters; sometimes is not associated with the fetters. The truth of the cause is fetter also the object of the fetters. Two truths should not be said to be, fetters also objects of the fetters or objects of the fetters but are not fetters. The truth of suffering sometimes is fetter also the object of the fetters; sometimes is the object of the fetters but is not fetter. The truth of the cause is fetter also associated with the fetters. [117] Two truths should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. The truth of suffering sometimes is fetter also associated with the fetters; sometimes is associated with the fetters but is not fetter; sometimes should not be said to be, fetter also associated with the fetters or associated with the fetters but is not fetter. Two truths are not associated with the fetters, are not objects of the fetters. The truth of the cause should not be said to be, not associated with the fetters, is the object of the fetters or not associated with the fetters, is not the object of the fetters. The truth of suffering sometimes is not associated with the fetters, is the object of the fetters; sometimes should not be said to be, not associated with the fetters, is the object of the fetters (or not associated with the fetters, is not the object of the fetters).* (4)

*Some texts do not include this bracketed phrase.

The truth of the cause is tie. Two truths are not ties. The truth of suffering sometimes is tie; sometimes is not tie. Two truths are objects of the ties. Two truths are not objects of the ties. Two truths are not associated with the ties. Two truths sometimes are associated with the ties; sometimes are not associated with the ties. The truth of the cause is tie also the object of the ties. Two truths should not be

said to be, ties also objects of the ties or objects of the ties but are not ties. The truth of suffering sometimes is tie also the object of the ties; sometimes is the object of the ties but is not tie. The truth of the cause is tie also associated with the ties; sometimes should not be said to be, tie also associated with the ties (or associated with the ties but is not tie).* Two truths should not be said to be, ties also associated with the ties or associated with the ties but are not ties. The truth of suffering sometimes is tie also associated with the ties; sometimes is associated with the ties but is not tie; sometimes should not be said to be, tie also associated with the ties or associated with the ties but is not tie. Two truths are not associated with the ties, are not objects of the ties. Two truths sometimes are not associated with the ties, are objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties (or not associated with the ties, are not objects of the ties).* (5)

*Some texts do not include the bracketed phrases.

The truth of the cause is flood. :P: Is bond. :P: Is hindrance. Two truths are not hindrances. The truth of suffering sometimes is hindrance; sometimes is not hindrance. Two truths are objects of the hindrances. Two truths are not objects of the hindrances. The truth of the cause is associated with the hindrances. Two truths are not associated with the hindrances. The truth of suffering sometimes is associated with the hindrances; sometimes is not associated with the hindrances. [118] The truth of the cause is hindrance also the object of the hindrances. Two truths should not be said to be, hindrances also objects of the hindrances or objects of the hindrances but are not hindrances. The truth of suffering sometimes is hindrance also the object of the hindrances; sometimes is the object of the hindrances but is not hindrance. The truth of the cause is hindrance also associated with the hindrances. Two truths should not be said to be, hindrances also associated with the hindrances or associated with the hindrances but are not hindrances. The truth of suffering sometimes is hindrance also associated with the hindrances; sometimes is associated with the hindrances but is not hindrance; sometimes should not be said to be, hindrance also associated with the hindrances or associated with the hindrances but is not hindrance. Two truths are not associated with the hindrances, are not objects of the hindrances. The truth of the cause should not be said to be, not associated with the hindrances, is the object of the

hindrances or not associated with the hindrances, is not the object of the hindrances. The truth of suffering sometimes is not associated with the hindrances, is the object of the hindrances; sometimes should not be said to be, not associated with the hindrances, is the object of the hindrances (or not associated with the hindrances, is not the object of the hindrances).* (8)

P=Complete as for hindrances.

*Some texts do not include this bracketed phrase.

Three truths are not perversions. The truth of suffering sometimes is perversion; sometimes is not perversion. Two truths are objects of the perversions. Two truths are not objects of the perversions. Two truths are not associated with the perversions. The truth of the cause sometimes is associated with the perversions; sometimes is not associated with the perversions. The truth of suffering sometimes is associated with the perversions; sometimes is not associated with the perversions; sometimes should not be said to be, associated with the perversions or not associated with the perversions. The truth of the cause should not be said to be, perversion also the object of the perversions; (it) is the object of the perversions but is not perversion. Two truths should not be said to be, perversions also objects of the perversions or objects of the perversions but are not perversions. The truth of suffering sometimes is perversion also the object of the perversions; sometimes is the object of the perversions but is not perversion. Two truths are not associated with the perversions, are not objects of the perversions. Two truths sometimes are not associated with the perversions, are objects of the perversions; sometimes should not be said to be, not associated with the perversions, are objects of the perversions (or not associated with the perversions, are not objects of the perversions).* (9)

*Some texts do not include this bracketed phrase.

Two truths have objects. The truth of cessation has no object. The truth of suffering sometimes has object; sometimes has no object. Three truths are not consciousness. The truth of suffering sometimes is consciousness; sometimes is not consciousness. Two truths are mental concomitants. The truth of cessation is not mental concomitant. The truth of suffering sometimes is mental concomitant; sometimes is not mental concomitant. Two truths [119] are

associated with consciousness. The truth of cessation is not associated with consciousness. The truth of suffering sometimes is associated with consciousness; sometimes is not associated with consciousness; sometimes should not be said to be, associated with consciousness or not associated with consciousness. Two truths are conjoined with consciousness. The truth of cessation is not conjoined with consciousness. The truth of suffering sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness; sometimes should not be said to be, conjoined with consciousness or not conjoined with consciousness. Two truths are generated by consciousness. The truth of cessation is not generated by consciousness. The truth of suffering sometimes is generated by consciousness; sometimes is not generated by consciousness. Two truths are co-existent with consciousness. The truth of cessation is not co-existent with consciousness. The truth of suffering sometimes is co-existent with consciousness; sometimes is not co-existent with consciousness. Two truths accompany consciousness. The truth of cessation does not accompany consciousness. The truth of suffering sometimes accompanies consciousness; sometimes does not accompany consciousness. Two truths are conjoined with, generated by consciousness. The truth of cessation is not conjoined with, not generated by consciousness. The truth of suffering sometimes is conjoined with, generated by consciousness; sometimes is not conjoined with, not generated by consciousness. Two truths are conjoined with, generated by, co-existent with consciousness. The truth of cessation is not conjoined with, not generated by, not co-existent with consciousness. The truth of suffering sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, not generated by, not co-existent with consciousness. Two truths are conjoined with, generated by, accompany consciousness. The truth of cessation is not conjoined with, not generated by, does not accompany consciousness. The truth of suffering sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. Three truths are external. The truth of suffering sometimes is internal; sometimes is external. (10)

Three truths are not derived. The truth of suffering sometimes is derived; sometimes is not derived. Three truths are not grasped (by craving and false view). The truth of suffering sometimes is grasped;

sometimes is not grasped. The truth of the cause is attachment. Two truths are not attachments. The truth of suffering sometimes is attachment; sometimes is not attachment. Two truths are objects of the attachments. Two truths are not objects of the attachments. Two truths are not associated with the attachments. Two truths sometimes are associated with the attachments; sometimes are not associated with the attachments. The truth of the cause is attachment also the object of the attachments. Two truths should not be said to be, attachments also objects of the attachments or objects of the attachments but are not attachments. The truth of suffering sometimes is attachment also the object of the attachments; sometimes is the object of the attachments but is not attachment. The truth of the cause sometimes is attachment also associated with the attachments; sometimes should not be said to be, [120] attachment also associated with the attachments (or associated with the attachments but is not attachment).* Two truths should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. The truth of suffering sometimes is attachment also associated with the attachments; sometimes is associated with the attachments but is not attachment; sometimes should not be said to be, attachment also associated with the attachments or associated with the attachments but is not attachment. Two truths are not associated with the attachments, are not objects of the attachments. Two truths sometimes are not associated with the attachments, are objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments (or not associated with the attachments, are not objects of the attachments).* (11)

*Some texts do not include the bracketed phrases.

The truth of the cause is corruption. Two truths are not corruptions. The truth of suffering sometimes is corruption; sometimes is not corruption. Two truths are objects of the corruptions. Two truths are not objects of the corruptions. The truth of the cause is corrupt. Two truths are not corrupt. The truth of suffering sometimes is corrupt; sometimes is not corrupt. The truth of the cause is associated with the corruptions. Two truths are not associated with the corruptions. The truth of suffering sometimes is associated with the corruptions; sometimes is not associated with the corruptions. The truth of the cause is corruption also the object of the corrup-

tions. Two truths should not be said to be, corruptions also objects of the corruptions or objects of the corruptions but are not corruptions. The truth of suffering sometimes is corruption also the object of the corruptions; sometimes is the object of the corruptions but is not corruption. The truth of the cause is corruption also corrupt. Two truths should not be said to be, corruptions also corrupt or corrupt but are not corruptions. The truth of suffering sometimes is corruption also corrupt; sometimes is corrupt but is not corruption; sometimes should not be said to be, corruption also corrupt or corrupt but is not corruption. The truth of the cause is corruption also associated with the corruptions. Two truths should not be said to be, corruptions also associated with the corruptions or associated with the corruptions but are not corruptions. The truth of suffering sometimes is corruption also associated with the corruptions; sometimes is associated with the corruptions but is not corruption; sometimes should not be said to be, corruption also associated with the corruptions or associated with the corruptions but is not corruption. Two truths are not associated with the corruptions, are not objects of the corruptions. The truth of the cause should not be said to be, not associated with the corruptions, is the object of the corruptions or not associated with the corruptions, is not the object of the corruptions. The truth of suffering sometimes is not associated with the corruptions, is the object of the corruptions; sometimes should not be said to be, not associated with the corruptions, is the object of the corruptions (or not associated with the corruptions, is not the object of the corruptions).* (12) [121]

*Some texts do not include this bracketed phrase.

Two truths are not to be abandoned by the first path. Two truths sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Two truths are not to be abandoned by the subsequent paths. Two truths sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned by the subsequent paths. Two truths have no roots to be abandoned by the first path. Two truths sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Two truths have no roots to be abandoned by the subsequent paths. Two truths sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths. The truth of the

cause is accompanied by initial application. The truth of cessation is without initial application. Two truths sometimes are accompanied by initial application; sometimes are without initial application. The truth of the cause is accompanied by sustained application. The truth of cessation is without sustained application. Two truths sometimes are accompanied by sustained application; sometimes are without sustained application. The truth of cessation is without zest. Three truths sometimes are with zest; sometimes are without zest. The truth of cessation is not accompanied by zest. Three truths sometimes are accompanied by zest; sometimes are not accompanied by zest. The truth of cessation is not accompanied by pleasure. Three truths sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. The truth of cessation is not accompanied by indifference. Three truths sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

The truth of the cause is characteristic of the plane of desire. Two truths are not characteristic of the plane of desire. The truth of suffering sometimes is characteristic of the plane of desire; sometimes is not characteristic of the plane of desire. Three truths are not characteristic of the plane of form. The truth of suffering sometimes is characteristic of the plane of form; sometimes is not characteristic of the plane of form. Three truths are not characteristic of the formless plane. The truth of suffering sometimes is characteristic of the formless plane; sometimes is not characteristic of the formless plane. Two truths are included (i.e. are mundane). Two truths are not included (i.e. are supramundane). The truth of the path tends to release. Three truths do not tend to release. The truth of the path is of fixed (resultant time). The truth of cessation is of no fixed (resultant time). Two truths sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Two truths are surpassable. Two truths are not surpassable. The truth of the cause is with cause of bewailing. Two truths are without cause of bewailing. The truth of suffering sometimes is with cause of bewailing; sometimes is without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION

ANALYSIS OF THE TRUTHS IS ENDED

5. ANALYSIS OF THE CONTROLLING FACULTIES

1. ANALYSIS ACCORDING TO ABHIDHAMMA

219. [122] The twenty-two controlling faculties are: The controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity, controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of pleasure (physical), controlling faculty of pain (physical), controlling faculty of mental pleasure, controlling faculty of mental pain, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of wisdom, controlling faculty of 'I am knowing the unknown',¹ controlling faculty of knowing,² controlling faculty of one who has known fully.³

¹ Hereafter referred to as, 'initial enlightenment', i.e., the path of stream-attainment.

² Hereafter referred to as, 'intermediate enlightenment', i.e., from the fruit of stream-attainment to the path of arahantship inclusive.

³ Hereafter referred to as, 'final enlightenment', i.e., the fruit of arahantship.

220. Therein what is **controlling faculty of eye**? That eye which, deriving from the four great essentials, is sensitive surface, :P: this is an empty village. This is called controlling faculty of eye. (1)

P = See para. 156.

Therein what is **controlling faculty of ear**. :P¹: Controlling faculty of nose. :P¹: Controlling faculty of tongue. :P¹: Controlling faculty of body? That body which, deriving from the four great essentials, is sensitive surface, :P²: this is an empty village. This is called controlling faculty of body. (5)

P¹ = Complete appropriately.

P² = See para. 160.

Therein what is **controlling faculty of mind**? Controlling

faculty of mind by way of singlefold division: Is associated with contact. Controlling faculty of mind by way of twofold division: Is accompanied by root; is not accompanied by root. Controlling faculty of mind by way of threefold division: Is good; is bad; is neither-good-nor-bad. Controlling faculty of mind by way of fourfold division: Is characteristic of the plane of desire; is characteristic of the plane of form; is characteristic of the formless plane; is not included (i.e. is supramundane). Controlling faculty of mind by way of fivefold division: Is associated with the controlling faculty of pleasure (physical); is associated with the controlling faculty of pain (physical); is associated with the controlling faculty of mental pleasure; is associated with the controlling faculty of mental pain; is associated with the controlling faculty of indifference. Controlling faculty of mind by way of sixfold division: Eye consciousness, :P: mind consciousness. Thus is controlling faculty of mind by way of sixfold division.

P = Intermediate senses.

Controlling faculty of mind by way of sevenfold division: Eye consciousness; :P: body consciousness; mind element; mind-consciousness-element. Thus is controlling faculty of mind by way of sevenfold division.

P = Intermediate senses.

Controlling faculty of mind by way of eightfold division: Eye consciousness; :P: body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element. Thus is controlling faculty of mind by way of eightfold division.

P = Intermediate senses.

Controlling faculty of mind by way of ninefold division: Eye consciousness; :P: body consciousness; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is controlling faculty of mind by way of ninefold division.

P = Intermediate senses.

Controlling faculty of mind by way of tenfold division: Eye consciousness; :P¹: body consciousness that is accompanied by pleasure, that is accompanied by pain; mind element; mind-consciousness-element that is good, that is bad, that is neither-good-nor-bad. Thus is controlling faculty of mind by way of

tenfold division. :P²: Thus is controlling faculty of mind by way of manifold division. This is called controlling faculty of mind. (6)

P¹ = Intermediate senses.

P² = See paras. 122-149 inclusive.

Therein what is **controlling faculty of femininity**? That which in woman is feminine appearance, feminine characteristic, feminine behaviour, feminine deportment, femininity, being feminine. This is called controlling faculty of femininity. (7)

Therein what is **controlling faculty of masculinity**? That which in man is masculine appearance, masculine characteristic, masculine behaviour, [123] masculine deportment, masculinity, being masculine. This is called controlling faculty of masculinity. (8)

Therein what is **controlling faculty of vital principle**? Controlling faculty of vital principle by way of twofold division: Is controlling faculty of material vital principle; is controlling faculty of non-material vital principle.

Therein what is controlling faculty of material vital principle? That which in these material things is life, stability, going on, sustaining, progressing, continuance, preservation, vital principle, controlling faculty of vital principle. This is called controlling faculty of material vital principle.

Therein what is controlling faculty of non-material vital principle? That which in these non-material states is life, stability, going on, sustaining, progressing, continuance, preservation, vital principle, controlling faculty of vital principle. This is called controlling faculty of non-material vital principle. This is called controlling faculty of vital principle. (9)

Therein what is **controlling faculty of pleasure**? That which is bodily ease; bodily pleasure; easeful pleasant experience born of bodily contact; easeful pleasant feeling born of bodily contact. This is called controlling faculty of pleasure. (10)

Therein what is **controlling faculty of pain**? That which is bodily uneasiness; bodily pain; uneasy painful experience born of bodily contact; uneasy painful feeling born of bodily contact. This is called controlling faculty of pain. (11)

Therein what is **controlling faculty of mental pleasure**? That which is mental ease; mental pleasure; easeful pleasant experience born of mental contact; easeful pleasant feeling born of mental contact. This is called controlling faculty of mental pleasure. (12)

Therein what is **controlling faculty of mental pain**? That which is mental uneasiness; mental pain; uneasy painful experience born of mental contact; uneasy painful feeling born of mental contact. This is called controlling faculty of mental pain. (13)

Therein what is **controlling faculty of indifference**? That which is neither mental ease nor uneasiness; neither painful nor pleasant experience born of mental contact; neither painful nor pleasant feeling born of mental contact. This is called controlling faculty of indifference. (14)

Therein what is **controlling faculty of confidence**? That which is confidence, being confident, trust, implicit faith, confidence, controlling faculty of confidence, power of confidence. This is called controlling faculty of confidence. (15)

Therein what is **controlling faculty of energy**? That which is the arousing of mental energy, toiling, endeavour, aspiring, effort, zeal, perseverance, vigour, stability, unfaltering endeavour, not relinquishing wish, not relinquishing the task, firm hold of the task, [124] energy, controlling faculty of energy, power of energy. This is called controlling faculty of energy. (16)

Therein what is **controlling faculty of mindfulness**? That which is mindfulness, constant mindfulness, recollection, mindfulness, act of remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness, controlling faculty of mindfulness, power of mindfulness, right mindfulness. This is called controlling faculty of mindfulness. (17)

Therein what is **controlling faculty of concentration**? That which is stability, steadfastness, firmness of consciousness; non-distraction, non-wavering, mental imperturbability, calmness, controlling faculty of concentration, power of concentration, right concentration. This is called controlling faculty of concentration. (18)

Therein what is **controlling faculty of wisdom**? That which is wisdom, understanding, :P: absence of dullness, truth investigation, right view. This is called controlling faculty of wisdom. (19)

P= See para. 525.

Therein what is **controlling faculty of initial enlightenment**? That which for the realization of those states that are not known, not comprehended, not attained, not discerned, not realized, is wisdom, understanding, :P: absence of dullness, truth investiga-

tion, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called controlling faculty of initial enlightenment. (20)

P=See para. 525.

Therein what is **controlling faculty of intermediate enlightenment**? That which for the realization of those states that are known, comprehended, attained, discerned, realized, is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called controlling faculty of intermediate enlightenment. (21)

P=See para. 525.

Therein what is **controlling faculty of final enlightenment**? That which for the realization of those states that are known fully, comprehended, attained, discerned, realized, is wisdom, understanding, :P: absence of dullness, truth investigation, right view, truth investigation-enlightenment-factor, path constituent, included in the path. This is called controlling faculty of final enlightenment. (22)

P=See para. 525.

(HERE ENDS) ANALYSIS ACCORDING TO
ABHIDHAMMA

2. INTERROGATION

221. The twenty-two controlling faculties are: The controlling faculty of eye, controlling faculty of ear, controlling faculty of nose, controlling faculty of tongue, controlling faculty of body, controlling faculty of mind, controlling faculty of femininity, controlling faculty of masculinity, controlling faculty of vital principle, controlling faculty of pleasure (physical), controlling faculty of pain (physical), controlling faculty of mental pleasure, controlling faculty of mental pain, controlling faculty of indifference, controlling faculty of confidence, controlling faculty of energy, controlling faculty of mindfulness, controlling faculty of concentration, [125] controlling faculty of wisdom, controlling faculty of initial enlightenment, controlling faculty of intermediate enlightenment, controlling faculty of final enlightenment.

222. Of the twenty-two controlling faculties how many are good;

how many bad; how many neither-good-nor-bad. :P: How many with cause of bewailing; how many without cause of bewailing?

P = Remaining appropriate triplets and couplets.

1. THE TRIPLETS

223. Ten controlling faculties are neither-good-nor-bad. Controlling faculty of mental pain is bad. Controlling faculty of initial enlightenment is good. Four controlling faculties sometimes are good; sometimes are neither-good-nor-bad. Six controlling faculties sometimes are good; sometimes are bad; sometimes are neither-good-nor-bad.

Twelve controlling faculties should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling. Six controlling faculties sometimes are associated with pleasant feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Three controlling faculties sometimes are associated with pleasant feeling; sometimes are associated with painful feeling; sometimes are associated with neither-painful-nor-pleasant feeling. Controlling faculty of vital principle sometimes is associated with pleasant feeling; sometimes is associated with painful feeling; sometimes is associated with neither-painful-nor-pleasant feeling; sometimes should not be said to be either, associated with pleasant feeling; associated with painful feeling or associated with neither-painful-nor-pleasant feeling.

Seven controlling faculties are neither resultants nor productive of resultants. Three controlling faculties are resultants. Two controlling faculties are productive of resultants. Controlling faculty of intermediate enlightenment sometimes is resultant; sometimes is productive of resultant. Nine controlling faculties sometimes are resultants; sometimes are productive of resultants; sometimes are neither resultants nor productive of resultants. Nine controlling faculties are grasped (by craving and false view), are objects of the attachments. Controlling faculty of mental pain is not grasped, is the object of the attachments. Three controlling faculties are not grasped, are not objects of the attachments. Nine controlling faculties sometimes are grasped, are objects of the attachments; sometimes are not grasped, are objects of the attachments; sometimes are not grasped, are not objects of the attachments.

Nine controlling faculties are not corrupt, are objects of the corruptions. Controlling faculty of mental pain is corrupt, is the object of the corruptions. Three controlling faculties are not corrupt, are not objects of the corruptions. Three controlling faculties sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Six controlling faculties sometimes are corrupt, are objects of the corruptions; sometimes are not corrupt, are objects of the corruptions; sometimes are not corrupt, are not objects of the corruptions. Nine controlling faculties are without initial application, without sustained application. Controlling faculty of mental pain is accompanied by initial application, accompanied by sustained application. Controlling faculty of indifference sometimes is accompanied by initial application, accompanied by sustained application; sometimes is without initial application, without sustained application. Eleven controlling faculties sometimes are accompanied by initial application, accompanied by sustained application; sometimes are without initial application, sustained application only; sometimes are without initial application, without sustained application.

Eleven controlling faculties should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference. Controlling faculty of mental pleasure sometimes is accompanied by zest; is not accompanied by pleasure; is not accompanied by indifference; [126] sometimes should not be said to be, accompanied by zest. Six controlling faculties sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference. Four controlling faculties sometimes are accompanied by zest; sometimes are accompanied by pleasure; sometimes are accompanied by indifference; sometimes should not be said to be either, accompanied by zest; accompanied by pleasure or accompanied by indifference.

Fifteen controlling faculties are not to be abandoned either by the first path or by the subsequent paths. Controlling faculty of mental pain sometimes is to be abandoned by the first path; sometimes is to be abandoned by the subsequent paths. Six controlling faculties sometimes are to be abandoned by the first path; sometimes are to be abandoned by the subsequent paths; sometimes are not to be abandoned either by the first path or by the subsequent paths. Fifteen controlling faculties have no roots to be abandoned

either by the first path or by the subsequent paths. Controlling faculty of mental pain sometimes has root to be abandoned by the first path; sometimes has root to be abandoned by the subsequent paths. Six controlling faculties sometimes have roots to be abandoned by the first path; sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned either by the first path or by the subsequent paths.

Ten controlling faculties are neither cumulative nor dispersive (of continuing rebirth and death). Controlling faculty of mental pain is cumulative. Controlling faculty of initial enlightenment is dispersive. Controlling faculty of intermediate enlightenment sometimes is dispersive; sometimes is neither cumulative nor dispersive. Nine controlling faculties sometimes are cumulative; sometimes are dispersive; sometimes are neither cumulative nor dispersive. Ten controlling faculties are neither of the seven supramundane stages nor of the final supramundane stage. Two controlling faculties are of the seven supramundane stages. Controlling faculty of final enlightenment is of the final supramundane stage. Nine controlling faculties sometimes are of the seven supramundane stages; sometimes are of the final supramundane stage; sometimes are neither of the seven supramundane stages nor of the final supramundane stage.

Ten controlling faculties are low. Three controlling faculties are immeasurable. Nine controlling faculties sometimes are low; sometimes are sublime; sometimes are immeasurable. Seven controlling faculties have no objects. Two controlling faculties have low objects. Three controlling faculties have immeasurable objects. Controlling faculty of mental pain sometimes has low object; sometimes has sublime object; does not have immeasurable object; sometimes should not be said to have, low object or sublime object. Nine controlling faculties sometimes have low objects; sometimes have sublime objects; sometimes have immeasurable objects; sometimes should not be said to have either, low objects; sublime objects or immeasurable objects.

Nine controlling faculties are intermediate. Controlling faculty of mental pain is inferior. Three controlling faculties are superior. Three controlling faculties sometimes are intermediate; sometimes are superior. Six controlling faculties sometimes are inferior; sometimes are intermediate; sometimes are superior. Ten controlling faculties are of no fixed (resultant time). Controlling faculty of initial enlightenment is a right (state with) fixed (resultant time).

Four controlling faculties sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). Controlling faculty of mental pain sometimes is a false (state with) fixed (resultant time); [127] sometimes is of no fixed (resultant time). Six controlling faculties sometimes are false (states with) fixed (resultant time); sometimes are right (states with) fixed (resultant time); sometimes are of no fixed (resultant time). Seven controlling faculties have no objects. Four controlling faculties should not be said to have either, path as their object; path as their cause or path as their dominating factor. Controlling faculty of initial enlightenment does not have path as its object; (sometimes)* has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, (path as its cause)* or path as its dominating factor. Controlling faculty of intermediate enlightenment does not have path as its object; sometimes has path as its cause; sometimes has path as its dominating factor; sometimes should not be said to have, path as its cause or path as its dominating factor. Nine controlling faculties sometimes have path as their object; sometimes have path as their cause; sometimes have path as their dominating factor; sometimes should not be said to have either, path as their object; path as their cause or path as their dominating factor.

*Some texts do not include these bracketed words.

Ten controlling faculties sometimes are risen; sometimes are bound to arise; should not be said to be, not risen. Two controlling faculties sometimes are risen; sometimes are not risen; should not be said to be, bound to arise. Ten controlling faculties sometimes are risen; sometimes are not risen; sometimes are bound to arise. (All controlling faculties) Sometimes are past; sometimes are future; sometimes are present. Seven controlling faculties have no objects. Two controlling faculties have present objects. Three controlling faculties should not be said to have either, past objects; future objects or present objects. Ten controlling faculties sometimes have past objects; sometimes have future objects; sometimes have present objects; sometimes should not be said to have either, past objects; future objects or present objects. (All controlling faculties) Sometimes are internal; sometimes are external; sometimes are both internal and external. Seven controlling faculties have no objects. Three controlling faculties have external objects.

Four controlling faculties sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects. Eight controlling faculties sometimes have internal objects; sometimes have external objects; sometimes have both internal and external objects; sometimes should not be said to have either, internal objects; external objects or both internal and external objects. Five controlling faculties are not visible, are impingent. Seventeen controlling faculties are not visible, are not impingent.

2. THE COUPLETS

224. Four controlling faculties are roots. Eighteen controlling faculties are not roots. Seven controlling faculties are accompanied by roots. Nine controlling faculties are not accompanied by roots. Six controlling faculties sometimes are accompanied by roots; sometimes are not accompanied by roots. Seven controlling faculties are associated with roots. Nine controlling faculties are not associated with roots. Six controlling faculties sometimes are associated with roots; sometimes are not associated with roots. Four controlling faculties are roots also accompanied by roots. Nine controlling faculties should not be said to be, roots also accompanied by roots or accompanied by roots but are not roots. Three controlling faculties should not be said to be, roots also accompanied by roots; (they) are accompanied by roots but are not roots. Six controlling faculties should not be said to be, roots also accompanied by roots; (they) sometimes are accompanied by roots but are not roots; sometimes should not be said to be, accompanied by roots but are not roots.

Four controlling faculties are roots also associated with roots. [128] Nine controlling faculties should not be said to be, roots also associated with roots or associated with roots but are not roots. Three controlling faculties should not be said to be, roots also associated with roots; (they) are associated with roots but are not roots. Six controlling faculties should not be said to be, roots also associated with roots; (they) sometimes are associated with roots but are not roots; sometimes should not be said to be, associated with roots but are not roots.

Nine controlling faculties are not roots, are not accompanied by roots. Three controlling faculties are not roots, are accompanied

by roots. Four controlling faculties should not be said to be, not roots, are accompanied by roots or not roots, are not accompanied by roots. Six controlling faculties sometimes are not roots, are accompanied by roots; sometimes are not roots, are not accompanied by roots. (1)

(All controlling faculties) Are with cause. Are conditioned. Are not visible. Five controlling faculties are impingent. Seventeen controlling faculties are not impingent. Seven controlling faculties are material. Fourteen controlling faculties are not material. Controlling faculty of vital principle sometimes is material; sometimes is not material. Ten controlling faculties are mundane. Three controlling faculties are supramundane. Nine controlling faculties sometimes are mundane; sometimes are supramundane. (All controlling faculties) Are cognizable by one way; are not cognizable by another way. (2)

(All controlling faculties) Are not defilements. Ten controlling faculties are objects of the defilements. Three controlling faculties are not objects of the defilements. Nine controlling faculties sometimes are objects of the defilements; sometimes are not objects of the defilements. Fifteen controlling faculties are not associated with the defilements. Controlling faculty of mental pain is associated with the defilements. Six controlling faculties sometimes are associated with the defilements; sometimes are not associated with the defilements. Ten controlling faculties should not be said to be, defilements also objects of the defilements; (they) are objects of the defilements but are not defilements. Three controlling faculties should not be said to be, defilements also objects of the defilements or objects of the defilements but are not defilements. Nine controlling faculties should not be said to be, defilements also objects of the defilements; (they) sometimes are objects of the defilements but are not defilements; sometimes should not be said to be, objects of the defilements but are not defilements.

Fifteen controlling faculties should not be said to be, defilements also associated with the defilements or associated with the defilements but are not defilements. Controlling faculty of mental pain should not be said to be, defilement also associated with the defilements; (it) is associated with the defilements but is not defilement. Six controlling faculties should not be said to be, defilements also associated with the defilements; (they) sometimes are associated with the defilements but are not defilements; sometimes should not

be said to be, associated with the defilements but are not defilements. Nine controlling faculties are not associated with the defilements, are objects of the defilements. Three controlling faculties are not associated with the defilements, are not objects of the defilements. Controlling faculty of mental pain should not be said to be, not associated with the defilements, is the object of the defilements or not associated with the defilements, is not the object of the defilements. Three controlling faculties sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements. Six controlling faculties sometimes are not associated with the defilements, are objects of the defilements; sometimes are not associated with the defilements, are not objects of the defilements; sometimes should not be said to be, not associated with the defilements, are objects of the defilements or not associated with the defilements, are not objects of the defilements. (3)

(All controlling faculties) Are not fetters. Ten controlling faculties are objects of the fetters. Three controlling faculties are not objects of the fetters. Nine controlling faculties sometimes are objects of the fetters; sometimes are not objects of the fetters. Fifteen controlling faculties are not associated with the fetters. Controlling faculty of mental pain is associated with the fetters. Six controlling faculties sometimes [129] are associated with the fetters; sometimes are not associated with the fetters. Ten controlling faculties should not be said to be, fetters also objects of the fetters; (they) are objects of the fetters but are not fetters. Three controlling faculties should not be said to be, fetters also objects of the fetters or objects of the fetters but are not fetters. Nine controlling faculties should not be said to be, fetters also objects of the fetters; (they) sometimes are objects of the fetters but are not fetters; sometimes should not be said to be, objects of the fetters but are not fetters.

Fifteen controlling faculties should not be said to be, fetters also associated with the fetters or associated with the fetters but are not fetters. Controlling faculty of mental pain should not be said to be, fetter also associated with the fetters; (it) is associated with the fetters but is not fetter. Six controlling faculties should not be said to be, fetters also associated with the fetters; (they) sometimes are associated with the fetters but are not fetters; sometimes should not be said to be, associated with the fetters are but not fetters.

Nine controlling faculties are not associated with the fetters, are objects of the fetters. Three controlling faculties are not associated with the fetters, are not objects of the fetters.

Controlling faculty of mental pain should not be said to be, not associated with the fetters, is the object of the fetters or not associated with the fetters, is not the object of the fetters. Three controlling faculties sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters. Six controlling faculties sometimes are not associated with the fetters, are objects of the fetters; sometimes are not associated with the fetters, are not objects of the fetters; sometimes should not be said to be, not associated with the fetters, are objects of the fetters or not associated with the fetters, are not objects of the fetters. (4)

(All controlling faculties) Are not ties. Ten controlling faculties are objects of the ties. Three controlling faculties are not objects of the ties. Nine controlling faculties sometimes are objects of the ties; sometimes are not objects of the ties. Fifteen controlling faculties are not associated with the ties. Controlling faculty of mental pain is associated with the ties. Six controlling faculties sometimes are associated with the ties; sometimes are not associated with the ties. Ten controlling faculties should not be said to be, ties also objects of the ties; (they) are objects of the ties but are not ties. Three controlling faculties should not be said to be, ties also objects of the ties or objects of the ties but are not ties. Nine controlling faculties should not be said to be, ties also objects of the ties; (they) sometimes are objects of the ties but are not ties; sometimes should not be said to be, objects of the ties but are not ties.

Fifteen controlling faculties should not be said to be, ties also associated with the ties or associated with the ties but are not ties. Controlling faculty of mental pain should not be said to be, tie also associated with the ties; (it) is associated with the ties but is not tie. Six controlling faculties should not be said to be, ties also associated with the ties; (they) sometimes are associated with the ties but are not ties; sometimes should not be said to be, associated with the ties but are not ties.

Nine controlling faculties are not associated with the ties, are objects of the ties. Three controlling faculties [130] are not associated with the ties, are not objects of the ties. Controlling faculty

of mental pain should not be said to be, not associated with the ties, is the object of the ties or not associated with the ties, is not the object of the ties. Three controlling faculties sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties. Six controlling faculties sometimes are not associated with the ties, are objects of the ties; sometimes are not associated with the ties, are not objects of the ties; sometimes should not be said to be, not associated with the ties, are objects of the ties or not associated with the ties, are not objects of the ties. (5)

(All controlling faculties) Are not floods. :P: Are not bonds. :P: Are not hindrances. Ten controlling faculties are objects of the hindrances. Three controlling faculties are not objects of the hindrances. Nine controlling faculties sometimes are objects of the hindrances; sometimes are not objects of the hindrances. Fifteen controlling faculties are not associated with the hindrances. Controlling faculty of mental pain is associated with the hindrances. Six controlling faculties sometimes are associated with the hindrances; sometimes are not associated with the hindrances. Ten controlling faculties should not be said to be, hindrances also objects of the hindrances; (they) are objects of the hindrances but are not hindrances. Three controlling faculties should not be said to be, hindrances also objects of the hindrances or objects of the hindrances but are not hindrances. Nine controlling faculties should not be said to be, hindrances also objects of the hindrances; (they) sometimes are objects of the hindrances but are not hindrances; sometimes should not be said to be, objects of the hindrances but are not hindrances.

Fifteen controlling faculties should not be said to be, hindrances also associated with the hindrances or associated with the hindrances but are not hindrances. Controlling faculty of mental pain should not be said to be, hindrance also associated with the hindrances; (it) is associated with the hindrances but is not hindrance. Six controlling faculties should not be said to be, hindrances also associated with the hindrances; (they) sometimes are associated with the hindrances but are not hindrances; sometimes should not be said to be, associated with the hindrances but are not hindrances.

Nine controlling faculties are not associated with the hindrances, are objects of the hindrances. Three controlling faculties are not associated with the hindrances, are not objects of the hindrances.

Controlling faculty of mental pain should not be said to be, not associated with the hindrances, is the object of the hindrances or not associated with the hindrances, is not the object of the hindrances. Three controlling faculties sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances. Six controlling faculties sometimes are not associated with the hindrances, are objects of the hindrances; sometimes are not associated with the hindrances, are not objects of the hindrances; sometimes should not be said to be, not associated with the hindrances, are objects of the hindrances or not associated with the hindrances, are not objects of the hindrances. (8)

P = Complete as for hindrances.

(All controlling faculties) Are not perversions. Ten controlling faculties are objects of the perversions. Three controlling faculties are not objects of the perversions. Nine controlling faculties sometimes are objects of the perversions; sometimes are not objects of the perversions. Sixteen controlling faculties are not associated with the perversions. Six controlling faculties sometimes are associated with the perversions; sometimes are not associated with the perversions. Ten controlling faculties should not be said to be, perversions also objects of the perversions; (they) are objects of the perversions but are not perversions. Three controlling faculties should not be said to be, perversions also [131] objects of the perversions or objects of the perversions but are not perversions. Nine controlling faculties should not be said to be, perversions also objects of the perversions; (they) sometimes are objects of the perversions but are not perversions; sometimes should not be said to be, objects of the perversions but are not perversions. Ten controlling faculties are not associated with the perversions, are objects of the perversions. Three controlling faculties are not associated with the perversions, are not objects of the perversions. Three controlling faculties sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions. Six controlling faculties sometimes are not associated with the perversions, are objects of the perversions; sometimes are not associated with the perversions, are not objects of the perversions; sometimes should not be said to be, not associated with the

perversions, are objects of the perversions or not associated with the perversions, are not objects of the perversions (9)

Seven controlling faculties have no objects. Fourteen controlling faculties have objects. Controlling faculty of vital principle sometimes has an object; sometimes has no object. Twenty-one controlling faculties are not consciousness. Controlling faculty of mind is consciousness. Thirteen controlling faculties are mental concomitants. Eight controlling faculties are not mental concomitants. Controlling faculty of vital principle sometimes is mental concomitant; sometimes is not mental concomitant. Thirteen controlling faculties are associated with consciousness. Seven controlling faculties are not associated with consciousness. Controlling faculty of vital principle sometimes is associated with consciousness; sometimes is not associated with consciousness. Controlling faculty of mind should not be said to be, associated with consciousness or not associated with consciousness.

Thirteen controlling faculties are conjoined with consciousness. Seven controlling faculties are not conjoined with consciousness. Controlling faculty of vital principle sometimes is conjoined with consciousness; sometimes is not conjoined with consciousness. Controlling faculty of mind should not be said to be, conjoined with consciousness or not conjoined with consciousness. Thirteen controlling faculties are generated by consciousness. Eight controlling faculties are not generated by consciousness. Controlling faculty of vital principle sometimes is generated by consciousness; sometimes is not generated by consciousness.

Thirteen controlling faculties are co-existent with consciousness. Eight controlling faculties are not co-existent with consciousness. Controlling faculty of vital principle sometimes is co-existent with consciousness; sometimes is not co-existent with consciousness. Thirteen controlling faculties accompany consciousness. Eight controlling faculties do not accompany consciousness. Controlling faculty of vital principle sometimes accompanies consciousness; sometimes does not accompany consciousness.

Thirteen controlling faculties are conjoined with, generated by consciousness. Eight controlling faculties are not conjoined with, not generated by consciousness. Controlling faculty of vital principle sometimes is conjoined with, generated by consciousness; sometimes is not conjoined with, not generated by consciousness. Thirteen controlling faculties are conjoined with, generated by,

co-existent with consciousness. Eight controlling faculties are not conjoined with, not generated by, not co-existent with consciousness. Controlling faculty of vital principle sometimes is conjoined with, generated by, co-existent with consciousness; sometimes is not conjoined with, not generated by, not co-existent with consciousness. Thirteen controlling faculties are conjoined with, generated by, accompany consciousness. Eight controlling faculties are not conjoined with, not generated by, do not accompany consciousness. Controlling faculty of vital principle sometimes is conjoined with, generated by, accompanies consciousness; sometimes is not conjoined with, not generated by, does not accompany consciousness. Six controlling faculties are internal. Sixteen controlling faculties are external. (10) [132]

Seven controlling faculties are derived. Fourteen controlling faculties are not derived. Controlling faculty of vital principle sometimes is derived; sometimes is not derived. Nine controlling faculties are grasped (by craving and false view). Four controlling faculties are not grasped. Nine controlling faculties sometimes are grasped; sometimes are not grasped. (All controlling faculties) Are not attachments. Ten controlling faculties are objects of the attachments. Three controlling faculties are not objects of the attachments. Nine controlling faculties sometimes are objects of the attachments; sometimes are not objects of the attachments. Sixteen controlling faculties are not associated with the attachments. Six controlling faculties sometimes are associated with the attachments; sometimes are not associated with the attachments. Ten controlling faculties should not be said to be, attachments also objects of the attachments; (they) are objects of the attachments but are not attachments. Three controlling faculties should not be said to be, attachments also objects of the attachments or objects of the attachments but are not attachments. Nine controlling faculties should not be said to be, attachments also objects of the attachments; (they) sometimes are objects of the attachments but are not attachments. Ten controlling faculties sometimes are objects of the attachments but are not attachments; sometimes should not be said to be, objects of the attachments but are not attachments.

Sixteen controlling faculties should not be said to be, attachments also associated with the attachments or associated with the attachments but are not attachments. Six controlling faculties should not be said to be, attachments also associated with the attachments;

(they) sometimes are associated with the attachments but are not attachments; sometimes should not be said to be, associated with the attachments but are not attachments. Ten controlling faculties are not associated with the attachments, are objects of the attachments. Three controlling faculties are not associated with the attachments, are not objects of the attachments. Three controlling faculties sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments. Six controlling faculties sometimes are not associated with the attachments, are objects of the attachments; sometimes are not associated with the attachments, are not objects of the attachments; sometimes should not be said to be, not associated with the attachments, are objects of the attachments or not associated with the attachments, are not objects of the attachments. (11)

(All controlling faculties) Are not corruptions. Ten controlling faculties are objects of the corruptions. Three controlling faculties are not objects of the corruptions. Nine controlling faculties sometimes are objects of the corruptions; sometimes are not objects of the corruptions. Fifteen controlling faculties are not corrupt. Controlling faculty of mental pain is corrupt. Six controlling faculties sometimes are corrupt; sometimes are not corrupt. Fifteen controlling faculties are not associated with the corruptions. Controlling faculty of mental pain is associated with the corruptions. Six controlling faculties sometimes are associated with the corruptions; sometimes are not associated with the corruptions. Ten controlling faculties should not be said to be, corruptions also objects of the corruptions; (they) are objects of the corruptions but are not corruptions. Three controlling faculties should not be said to be, corruptions also objects of the corruptions or objects of the corruptions but are not corruptions. Nine controlling faculties should not be said to be, corruptions also objects of the corruptions; (they) sometimes are objects of the corruptions but are not corruptions; sometimes should not be said to be, objects of the corruptions but are not corruptions.

Fifteen controlling faculties should not be said to be, corruptions also corrupt or corrupt but are not corruptions. Controlling faculty of mental pain should not be said to be, [133] corruption also corrupt; (it) is corrupt but is not corruption. Six controlling faculties should not be said to be, corruptions also corrupt; (they) sometimes

are corrupt but are not corruptions; sometimes should not be said to be, corrupt but are not corruptions.

Fifteen controlling faculties should not be said to be, corruptions also associated with the corruptions or associated with the corruptions but are not corruptions. Controlling faculty of mental pain should not be said to be, corruption also associated with the corruptions; (it) is associated with the corruptions but is not corruption. Six controlling faculties should not be said to be, corruptions also associated with the corruptions; (they) sometimes are associated with the corruptions but are not corruptions; sometimes should not be said to be, associated with the corruptions but are not corruptions. Nine controlling faculties are not associated with the corruptions, are objects of the corruptions. Three controlling faculties are not associated with the corruptions, are not objects of the corruptions. Controlling faculty of mental pain should not be said to be, not associated with the corruptions, is the object of the corruptions or not associated with the corruptions, is not the object of the corruptions. Three controlling faculties sometimes are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions. Six controlling faculties sometimes are not associated with the corruptions, are objects of the corruptions; sometimes are not associated with the corruptions, are not objects of the corruptions; sometimes should not be said to be, not associated with the corruptions, are objects of the corruptions or not associated with the corruptions, are not objects of the corruptions. (12)

Fifteen controlling faculties are not to be abandoned by the first path. Seven controlling faculties sometimes are to be abandoned by the first path; sometimes are not to be abandoned by the first path. Fifteen controlling faculties are not to be abandoned by the subsequent paths. Seven controlling faculties sometimes are to be abandoned by the subsequent paths, sometimes are not to be abandoned by the subsequent paths. Fifteen controlling faculties have no roots to be abandoned by the first path. Seven controlling faculties sometimes have roots to be abandoned by the first path; sometimes have no roots to be abandoned by the first path. Fifteen controlling faculties have no roots to be abandoned by the subsequent paths. Seven controlling faculties sometimes have roots to be abandoned by the subsequent paths; sometimes have no roots to be abandoned by the subsequent paths.

Nine controlling faculties are without initial application. Controlling faculty of mental pain is accompanied by initial application. Twelve controlling faculties sometimes are accompanied by initial application; sometimes are without initial application. Nine controlling faculties are without sustained application. Controlling faculty of mental pain is accompanied by sustained application. Twelve controlling faculties sometimes are accompanied by sustained application; sometimes are without sustained application. Eleven controlling faculties are without zest. Eleven controlling faculties sometimes are with zest; sometimes are without zest. Eleven controlling faculties are not accompanied by zest. Eleven controlling faculties sometimes are accompanied by zest; sometimes are not accompanied by zest. Twelve controlling faculties are not accompanied by pleasure. Ten controlling faculties sometimes are accompanied by pleasure; sometimes are not accompanied by pleasure. Twelve controlling faculties are not accompanied by indifference. Ten controlling faculties sometimes are accompanied by indifference; sometimes are not accompanied by indifference.

Ten controlling faculties are characteristic of the plane of desire. Three controlling faculties are not characteristic of the plane of desire. Nine controlling faculties sometimes are characteristic of the plane of desire; sometimes are not characteristic of the plane of desire. Thirteen controlling faculties are not characteristic of the plane of form. Nine controlling faculties sometimes are characteristic of the plane of form; sometimes are not characteristic of the plane of form. Fourteen controlling faculties are not characteristic of the formless plane. Eight controlling faculties sometimes are characteristic of the formless plane; sometimes are not characteristic of the formless plane. Ten controlling faculties are included (i.e. are mundane). Three controlling faculties are not included (i.e. are supramundane). Nine controlling faculties sometimes are included (i.e. are mundane); sometimes are not included (i.e. are supramundane). [134] Eleven controlling faculties do not tend to release. Controlling faculty of initial to enlightenment tends to release. Ten controlling faculties sometimes tend to release; sometimes do not tend to release. Ten controlling faculties are of no fixed (resultant time). Controlling faculty of initial enlightenment is of fixed (resultant time). Eleven controlling faculties sometimes are of fixed (resultant time); sometimes are of no fixed (resultant time). Ten controlling faculties are surpassable. Three

controlling faculties are not surpassable. Nine controlling faculties sometimes are surpassable; sometimes are not surpassable. Fifteen controlling faculties are without cause of bewailing. Controlling faculty of mental pain is with cause of bewailing. Six controlling faculties sometimes are with cause of bewailing; sometimes are without cause of bewailing. (13)

(HERE ENDS THE SECTION) INTERROGATION

**ANALYSIS OF THE CONTROLLING FACULTIES
IS ENDED**