

BUDDHISM

Compendium of Philosophy (Abhidhammattha Sangaha)

The classical Theravada manual of Abhidhamma (systematic Buddhist philosophy/psychology), covering consciousness, mental properties, matter, causal relations, and the stations of meditative practice across nine compendiums. Presents Shwe Zan Aung's 1910 translation, edited by Caroline Rhys Davids (Pali Text Society).

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Part I: Compendium of Consciousness

¹ PART I

² COMPENDIUM OF CONSCIOUSNESS

³ § 1. Introductory.

⁴ The peerless very Buddha, with the Law Of Righteousness and the Fraternity Of worth supreme, with reverence I salute. Now will I speak in summaries concise Of things in Abhidhamma-lore contained.

⁵ These things are set forth, in their ultimate sense, ^ As Categories Four — first, Consciousness ; Next, Mental Properties ; then Qualities Material, Bodily ; Nibbana last.

⁶ Of these, first. Consciousness is fourfold, to wit :

⁷ 1. Consciousness as experienced in K a m a l o k a .'

⁸ 2. Consciousness as experienced in Pi i i p a l o k a .

⁹ ^ Paramatthato is explained by the Cejlon Commentator as sammutiij thapetvil, nibbattita-paramatthavasena: — ' in the ultimate sense of things (springing into being as facts), as abstracted from [or divested of] names.'

¹⁰ 2 K a m a V a c a r a l] c i l l a i j, etc. The first compound is derived from k a m e a v a c a r a t i t i : — ' that which moves about in, haunts,

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¹³ 3. Consciousness as experienced in A r u p a l o k a .

¹⁴ 4. Transcendental (supramundane) Consciousness.

¹⁵ 1. Of Consciousness as experienced in K a m a l o k a .

¹⁶ Of these four, what is consciousness as experienced in K a m a l o k a ?

¹⁷ § 2. Tyes of Immoral Consciousness.

¹⁸ There are eight classes of consciousness rooted in appe- tite ^ to wit :

¹⁹ 1. Automatic 2 consciousness, accompanied by joy^ and connected with error.^

²⁰ 2. Volitional consciousness, accompanied by joy and connected with error.

²¹ 3. Automatic consciousness, accompanied by joy and

²² disconnected from error.

²³ frequents the kamaloka,' and is applied to all classes of k a m a - consciousness, whether of experience on occasion of sense-stimulation, or of representative cognition, volition, etc. Now k a n i a is either (1) that which desires (kilmetiti kamo), or that which is desired (kaimiyatiti kamo). The latter may refer to the pleasures derived from sense, or to the eleven grades of Kamaloka life, where such pleasures prevail. And these eleven consist in four infra-human forms of existence — purgatory, the animal world, etc., — in birth as man, and in the six lower heavens of d e v a s . Hence there is in

Western languages no one adequate word for kama- vacara or kamaloka, and we have decided to retain this and, for equivalent reasons, the names of the other 1 o k a ' s .

²⁴ 1 Lit., ' accompanied by.' In ethical treatment, 1 o b h a is more usually rendered by greed or lust. See below p. 4, n. 2. On these classes, see Dli. S., §§ 365jf.— Ed.

²⁵ 2 In Dh. 8., §§ 1, 146, etc., only the alternative classes are explicitly distinguished as sasankharena. The fact that consciousness may be determined by another person, and against the will of the conscious subject, renders the term ' voluntary,' as usually opposed to ' automatic,' inaccurate or, at best, misleading. — Ed.

²⁶ ^ Somanassa is here of psychological import, meaning simply 'pleasurable feeling ^Zms excitement.'

²⁷ * D i 1 1 h i , often rendered by ' opinion,' which may be and often is erroneous. Cf. B. Psy., 83, n. 1. Mice h ;T d i 1 1 h i is here implied. —Ed.

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²⁹ 4. Volitional consciousness, accompanied l)y joy and disconnected from error.

³⁰ 5. Automatic consciousness, accompanied by hedonic indifference^ and connected with error.

³¹ 6. Volitional consciousness, accompanied by hedonic indifference and connected with error.

³² 7. Automatic consciousness, accompanied by hedonic indifference and disconnected from error.

³³ 8. Volitional consciousness, accompanied by hedonic indifference and disconnected from error.

³⁴ Next, there are two classes of consciousness rooted in aversion," to wit :

³⁵ 9. Automatic consciousness, accompanied by grief and connected with aversion.

³⁶ 10. Volitional consciousness, accompanied by grief and connected with aversion.

³⁷ Next, there are two classes of consciousness rooted in nescience,^ to wit :

³⁸ 11. Consciousness accompanied by hedonic indifference and conjoined with perplexity.^

³⁹ 12. Consciousness accompanied by hedonic indifference and conjoined with distraction.^

⁴⁰ ^ Upekkha, here implying simply absence of felt pleasure or pain, is to be distinguished from the more complex intellectual and ethical upekkha, which = tatramajjhata, balance of mind, equanimity. Introd. Essay, p. 14. Appendix, Upekkha.

⁴¹ 2 P a t i g h a , repugnance, a form of d o s a , or hate. See B. Psij., p. 109, n. 2.— Ed.

⁴² 3 M omuhaci ttani, confused or muddledconsciousness. 'Moha' is used by Buddhist authors as a synonym of a v i j j a (ignorance). ' M 0 m u h a ' is derived from the intensive form of the verb muyhati, to be stupefied. The reduplication, as in the case of ' d e V a d e V 0,' indicates that moha, in these two classes, acts with greater force than the in o h a present in the foregoing ten classes of consciousness.

⁴³ * Or doubt. On this rendering, see B. Psy., 115 n. — Ed.

⁴⁴ •" U d d h a c c a , the state of being distrait, the opposite of concen- tration ; rendered also by ' flurry ' (Dialogues of the Buddha, i., p. 82) and ' excitement ' {B. Psy., p. 119, n.). — Ed.

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⁴⁶ These summed up amount in all to twelve classes of immoral^ consciousness.

⁴⁷ § 3. Mnemonic.

⁴⁸ Eight kinds of thought in 'Appetite are rooted, two in

⁴⁹ Hate, And two in Nescience : — twelve immoral classes here we

⁵⁰ state.

⁵¹ § 4. Of Consciousness n-itliout Hctu's.[^]

⁵² There are seven classes of consciousness which are the results of evil [done in a former birth], to wit :

⁵³ 1. Consciousness by way of sight, accompanied by hedonic indifference.

⁵⁴ 2-4. Consciousness by way of hearing, smell, or taste, similarly accompanied.

⁵⁵ 5. Consciousness by way of touch, accompanied by pain.[^]

⁵⁶ 6. Eecipient[^] consciousness, accompanied by hedonic indifference.

⁵⁷ 7. Investigating[^] consciousness, accompanied by hedonic indifference.

⁵⁸ [^] In this translation, k u s a l a and a k u s a l a , where not rendered by the more usual ' good ' and ' bad,' are rendered by ' moral ' and ' immoral.' Cf. B. Psy., Ixxxii. /. — Ed.

⁵⁹ 2 Ahetukani cittani: — unconditioned by one or more of those six radical conditions (hetu's) — greed, hate, ignorance, and their opposites — which prompted that conduct in a former birth, the result whereof is now consciously experienced. In these seven classes of consciousness only the first three hetu's are taken. On the term hetu, and on our decision to retain it untranslated, see Appendix, Hetu ; cf. Dh. S. , § 1073 ; B. Pstj., 285 n. {dele there t h in a h e t u k a, 1. 3} ; Dulia-pattlidna[^] i., p. xii. — Ed.

⁶⁰ 2 On the positively hedonic nature of the feeling accompanying tactile cognition, as compared with the neutral feeling in other sensa- tions, see B. Psy., 127, n. 1. Cf. below, part iii., [^] 2 ; and see also Introd. Essay, p. 14 /. Appendix, U p e k k h a . — Ed.

⁶¹ * On these, I believe, post-pi t akan developments in the Buddhist theory of Cognition, see Introd. Essay; Cf. B. Psy., Ixxxi. — Ed.

⁶² [^] S a n l l r a n a is derived from ' l l r e t i , ' 'to decide,' which, accord-

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⁶⁴ Next, there are eight classes of consciousness which are the results of good [done in a former hirth], and are with- out h e t u ' s , to wit :

⁶⁵ 8. Consciousness hy way of sight, accompanied by hedonic indifference.

⁶⁶ 9-11. Consciousness by way of hearing, smell, or taste, similarly accompanied.

⁶⁷ 12. Consciousness by way of touch, accompanied by

⁶⁸ joy-'

⁶⁹ 13. Recipient consciousness, accompanied by hedonic indifference.

⁷⁰ 14. Investigating consciousness, accompanied by joy.

⁷¹ 15. Investigating consciousness, accompanied by hedonic indifference.

⁷² Next, there are three classes of consciousness without h e t u ' s and inoperative,"- to wit :

⁷³ 16. Consciousness turning to[^] impressions at the five doors, [^] accompanied by hedonic indifference.

⁷⁴ ing to the Ceylon Cy., is used in the sense of ' vimaiii sati ', 'to investigate'; for judgment is not formed till we come to the v ini c - c h a y a - process, in which, however, santirana has no place. See Introd. Essay.

⁷⁵ 1 See note 3, p. 82.

⁷⁶ 2 K r i y a (or k i r i y a), effecting no k a r m a . See Appendix, K r i y a . [^] A v a j j a n a is derived by Commentators from avatteti, to

⁷⁷ ' turn towards,' and ' reflection ' is its nearest etymological equivalent. This, however, is not adequate, for p a h c a d v a r a v a j j a n a is never a phase of representative cognition, nor is manodvaravajjana confined to purely representative cognition. Anger is felt directly as a mental presentation. Hence the phrase ' turning to ' has been adopted to cover all cases. At this stage the object is not yet perceived. There is only awareness : ' What is this ?' See Appendix, A v a j j a n a .

⁷⁸ •* The picturesque analogy of the ' door,' to indicate sense-impression, found an unconscious plagiarist in -John Bunyan and his ' five gates of Mansoul ' (c/. B. Psy., liv. n. 1). The translator opines that a theory of doors or windows, ' through which someone looks out,' is more com- patible with animistic belief, and hence that the metaphor is probably pre-Buddhistic. There are, indeed, five d v a r a ' s in the old Chfnulogija Upanishad ([^]iii., 13), but they are 'doors' of the heart and modes

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⁸⁰ 17. Consciousness turning to impressions at the mind- door, similarly accompanied.

⁸¹ 18. Consciousness of the genesis of aesthetic pleasure,[^] accompanied by joy.

⁸² These summed up amount in all to eighteen classes oi consciousness without h e t u ' s.

⁸³ Mnetnonic.

⁸⁴ From past wrong deeds seven kinds of thoughts are seen, And eight, where deeds have meritorious been, Three bringing no result : — in all eighteen.

⁸⁵ § 5. Of Thoughts of Things Beautiful.

⁸⁶ Some thoughts we have from evil free, and free From presence of the root[^] that gave them growth, These are our thoughts of things as Beautiful. They number fifty-nine, or ninety-one.

⁸⁷ [^] 6. The Great" Types of Moral Consciousness.

⁸⁸ There are eight classes of consciousness of a moral kind arising in K a m a 1 o k a experience, to wit :

⁸⁹ of respiration. (S a n k a r a , centuries later than the Pitakas, called ' the gate-keeping d e v a s ' the senses). As a metaphor for the avenues of sense, the term often occurs in the Pitakas — guttadvilro {e.g., D., i., 70) — and in the canonical theory of sense dv a r a is quoted (as a Suttanta metaphor, S, iv., 194), Dh. 8., § 597 /. But tliere is no positive evidence to show that 'door' had become a technical psychological term before Buddhaghosa's time. The discussions on sense in the Milinda and i\\e Nettipxjalxarana do not even allude to the term. Our own term ' organ ' may be said to have undergone a similar development. On the ' mind-door,' see Appendix D h at u. — Ed.

⁹⁰ 1 Lit., of mirth, or laughter ; cf. Part III., § 2; Part IV., § 15. On the Buddhist theory of the Beautiful and the Ludicrous, see Introd. Essay, pp. 20/.

⁹¹ 2 H e t u . ' Some thoughts ' are the remaining fifty-nine classes of consciousness, excepting the twelve immoral and the eighteen classes without h e t u ' s referred to in the foregoing sections.

⁹² 3 Dh. S., §§ 1-159. The word 'maha' is usually prefixed to higher classes of Kamaloka consciousness to indicate a more extensive field of action

⁹³ PT. i] Md'ui Types of Kunia-Consciousness 87

⁹⁴ 1. Automatic consciousness, accompanied by joy and connected with knowledge. ^

⁹⁵ 2. Volitional consciousness, accompanied by joy and connected with knowledge.

⁹⁶ 3. Automatic consciousness, accompanied by joy and disconnected from knowledge.

⁹⁷ 4. Volitional consciousness, accompanied by joy and disconnected from knowledge.

⁹⁸ 5. Automatic consciousness, accompanied by hedonic indifference and connected with knowledge.

⁹⁹ 6. Volitional consciousness, accompanied by hedonic indifference and connected with knowledge.

¹⁰⁰ 7. Automatic consciousness, accompanied by hedonic indifference and disconnected from knowledge.

¹⁰¹ 8. Volitional consciousness, accompanied by hedonic indifference and disconnected from knowledge.

¹⁰² 9-16.^ Next, there are eight classes of consciousness, similar to the foregoing, which are results of action done in a former birth in K ti m a 1 o k a , and which are accompanied by their h e t u ' s .

¹⁰³ 17-24.^ Next, there are eight classes of consciousness arising in K a m a 1 o k a , which are accompanied by their h e t u ' s , but are inoperative.

¹⁰⁴ These, again, are similar to the first eight.

¹⁰⁵ These, summed up, amount in all to twenty-four classes of consciousness of moral, resultant, and inoperative 2 kinds which arise in K a m a 1 o k a , and are accompanied by their h e t u ' s .

¹⁰⁶ *■ Nana-sanipayuttar). Into this class of consciousness the c e t a s i k a (property or element, see Part II.) called faculty of reason (pa iiiindriy a) enters {cf. Part II., 1:5 2 [vii.]}, giving the class its specific character. Nana and pa iiiindriya are used as inter- changeable terms in this work. Cf. Introd. Essay, pp. 40, ^., 67.

¹⁰⁷ 2 Dh. S., § 498.

¹⁰⁸ 3 Dh. S., § 566/.

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¹¹⁰ § 7. Mnemonic. In K a m a 1 o k a consciousness we see Together with their h e t u ' s ^ classes three. First there is one which merit brings, and then One brought by previous merit, then again A class wherefrom results can never be. Divide these three according as they show Feeling, and knowledge, and volition" — now Eight modes appear in each. Thus there are found Twenty-four classes to their ' h e t u ' s ' bound.

¹¹¹ {Summary of K a m a 1 o k a consciousness.) * Eesultants '^ : three and twenty kinds ; a score

¹¹² Of kinds that good or ill desert entail ; Eleven kinds that no desert bring. Four

¹¹³ And fifty make the K a m a 1 o k a tale.

¹¹⁴ 2. Consciousness as experienced in R u p a l o k a .

¹¹⁵ § 8. Of Moral Consciousness. There are five classes of consciousness which are moral and arise as R u p a - m i n d , to wit :

¹¹⁶ 1. Moral consciousness of the first stage of jhana.*

¹¹⁷ 1 S a h e t u , for sahetuka ; see note on a - h e t u k a n i c i t t a n i , p. 4, the opposite kind of consciousness in this respect. Of this so- called sahetuka consciousness, the twelve classes ' unconnected with knowledge ' {i.e., in the twenty-four above, classes 2, 4, 6, 8, 10, 12, 14, 16, and so on), are said to be accompanied by two of the six hetu's — viz., disinterestedness (alobha) and love or amity (a d o s a) . The corresponding twelve ' connected with knowledge ' (1, 3, 5, 7, and so on) are said to be accompanied by three hetu's — viz., the two named, and knowledge or intelligence (a m o h a) .

¹¹⁸ 2 Sankhara — i.e., according to Ledi Sadaw (p. 26), pubba- bhisankharo, or ' previous volitional effort on the part of self or another. ' See Appendix, Sankhara.

¹¹⁹ ^ P a k a n i , effects or resultant consciousness. — Ed.

¹²⁰ ■* Rapt systematized meditation. ' Jhana ' is another term we have agreed to naturalize, as easy to pronounce and cumbrous to translate. Dh. S., ^ 167/. On Rupaloka, see Introd. Essay, 12, 57.— Ed.

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¹²² This occurs together with initial application, sustained application, ^ pleasurable interest, - pleasure," and indi- vidualization.-*

¹²³ 2. Moral consciousness of the second stage of j h a n a . This occurs together with sustained application, pleasurable interest, pleasure, and individualization.

¹²⁴ 8. Moral consciousness of the third stage of jhana. This occurs together with pleasurable interest, pleasure, and individualization.

¹²⁵ 4. Moral consciousness of the fourth stage of jhana. This occurs together with pleasure and individualization.

¹²⁶ 5. Moral consciousness of the fifth stage of jhana. This occurs together with hedonic indifference and indi- vidualization.

¹²⁷ Next, there are five classes of E i i p a l o k a conscious- ness which are the results of j h a n a s , to wit :

¹²⁸ 6-10. Eesultant-" consciousness of each of the five stages of jhana characterized as above.

¹²⁹ Next, there are five classes of R i i p a l o k a conscious- ness which are inoperative, ^ to wit :

¹³⁰ 11-15. Inoperative consciousness of each of the five stages of jhana characterized as above.

¹³¹ ^ Yitakka and vicara. See Introd. Essay, pp. 17, 56, and Appendix, C e t a s i k a .

¹³² - P 1 1 i . On the five phases of p 1 1 i , see Introd. Essay, p. 56.

¹³³ ^ The psychological, and not the ethical, s u k h a . On the difference between p 1 1 i and s u k h a , see Introd. Essay, p. 56 ; also Appendix, Cetasika, Vedana. Cf. B. Psy., 13, n. 3. Other passages illustrative of sukha maybe found at A., i., 81, 216 ; NettipTc., 12. —Ed.

¹³⁴ ■* E k a g g a t a . This is the element, in consciousness, of awareness of one object and one only, because, by the selective act, the mind is not distracted by several different objects. Lit., ' one-

pointedness ' as to object of attention (Ledi Sadaw, p. 79). Buddhists, equally with Mansel {Metaplusics, p. 35), see in ' an individual' the ultimate object of all consciousness. On the mutual relation of the factors of jhana and how this develops into s a m a d h i , see Appendix, Cetasika.

¹³⁵ ■' I.e., consciousness caused by the effect of jhana practised in the immediately preceding life. Dh. S., § 499.

¹³⁶ 6 Dh. S., § 577.

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¹³⁸ These, summed up, amount in all to fifteen classes of Kiipaloka consciousness, moral, resultant, and in- operative.

¹³⁹ § 9. Mnemonic. Fivefold our thought on E u p a l o k a ' s plane. E'en as fivefold of j h a n a is the chain. As making merit, or as just effect, Or bringing none, gives fifteen as correct.

¹⁴⁰ 3. CoNSCIOrSNESS AS EXPERIENCED IN ArUPALOKA.^

¹⁴¹ § 10. Of Ariipa-jhdna.

¹⁴² There are four classes of consciousness which are moral and arise as A r u p a - m i n d , to wit :

¹⁴³ 1. Moral consciousness dwelling on the infinity of space. -

¹⁴⁴ 2. Moral consciousness dwelling on the infinity of con- sciousness.

¹⁴⁵ 3. Moral consciousness dwelling on nothingness.

¹⁴⁶ 4. Moral consciousness wherein perception neither is nor is not.^

¹⁴⁷ Next, there are four classes of consciousness which are

¹⁴⁸ 1 Dh. S., §§ 265-8.

¹⁴⁹ 2 A 3' a t a n a , in the Mnemonic below alambana (= ara m- mana), ' object of thought.'

According to the Tika's, the citta has as its object the infinity of space ; the second citta has as its object the first citta or viiiuana; the third citta has as its object the first citta regarded as 'nothing.' The object of the fourth citta is consciousness of any kind — s a u n a being a symbohcal or representative term — wherein complete hypnosis is all but attained. Perception can, therefore, be taken in its older wider sense as ' that act whereby the mind becomes conscious of anything' (Johnson's Dictionary). Buddhaghosa, commenting on the term in the Malid- nidc'ma-suttanta (D. ii., xv. 71), remarks: ' [one might say] neither V i h h a n a nor not v i u i i a n a , as well as neither s a i i u a , etc., so subtle and delicate is the consciousness.' See Introd. Essay, p. 64 ; Appendix : A y a t a n a , and B. Psij., 74, n. 2. The use by myself and others of ' sphere ' for a y a t a n a is shown by the T I k a ' s to be misleading. — Ed.

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¹⁵¹ results of j h f i n a of similar kinds practised in the life immediately previous, to wit :

¹⁵² 5-8.^ Eesultant consciousness of each of the four objects of thought characterized as above.

¹⁵³ Next, there are four classes of consciousness which bring no result and belong to A r u p a l o k a , to wit :

¹⁵⁴ 9-12.- Inoperative consciousness of each of the four objects of thought characterized as above.

¹⁵⁵ These, summed up, amount in all to twelve classes of A r u p a l o k a consciousness, moral, resultant, or in- operative.

¹⁵⁶ § 11. Mnemonic.

¹⁵⁷ Four kinds of mental object may be sought In mind rapt in Arupaloka thought, Classed as to merit, or as just effect, Or bringing none, twelvefold will be correct.

¹⁵⁸ 4. Transcendental (supramundane) Consciousness.[^]

¹⁵⁹ § 12. Of Consciousness in the Paths and Fruition.

¹⁶⁰ There are four classes of consciousness which are trans- cendental and moral, to wit :

¹⁶¹ 1. Consciousness belonging to the path of Stream- attainment.

¹⁶² 2. Consciousness belonging to the path of Once- returning.

¹⁶³ 3. Consciousness belonging to the path of Never- Returning.

¹⁶⁴ 4. Consciousness belonging to the path of Arahantship.

¹⁶⁵ 1 Dh. S., § 501. "[^] Dh. S., § 579.

¹⁶⁶ [^] Lokuttara, lit., 'beyond the worlds,' i.e., beyond earth and heaven, or having nothing to do with getting well-reborn, except incidentally, in that such thoughts tend to expel the causes of rebirth. See DJi. S., § 277 /. ; B. Psij., pp. 82-97, where, to avoid the European iruplications in ' transcendental,' I have used the phrase ' Thought engaged upon the Higher Ideal.' — Ed.

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¹⁶⁸ Next, there are four classes of transcendental resultant consciousness, to wit :

¹⁶⁹ 5-8.[^] Consciousness belonging to the fruition of each of the above-named four paths.

¹⁷⁰ These, summed up, amount in all to eight classes of consciousness, both moral and resultant, arising in trans- cendental thought.

¹⁷¹ § 13. Mnemonic.

¹⁷² Four are the Paths, hence, four good kinds of thought.

¹⁷³ Four Fruits, hence four resultant kinds, we're taught.

¹⁷⁴ Eight states in all, when highest things- are sought.

¹⁷⁵ Concluding Ileinars. There are but classes tu-elve of consciousness Known as immoral ; classes twenty-one Of moral consciousness, and thirty-six Resultant kinds ; inoperative kinds A score : [so have I shown above.] In K a m a 1 0 k a, consciousness is four- Ami -fifty fold ; fifteen alone are told For R u p a 1 0 k a ; for A r u p a twelve ; Eight in the Highest thought. Thus ciglity-nine, Or else six score and one we find to be Classes of consciousness by seers discerned.

¹⁷⁶ 14. How can consciousness that is analyzed into eighty- nine come to have one hundred and twenty-one classes ?

¹⁷⁷ [By resolving eacli of the eight kinds of transcendental consciousness into. //re, thus obtaining forty kinds in place of eight] :

¹⁷⁸ In the path of Stream-attainment there is a class of consciousness for each of the five stages of j h a n a.

¹⁷⁹ In the path of Once-Returning there is a class of consciousness for each of the five stages of j h ti n a .

¹⁸⁰ ' Dh. S., [^] 50.5 /.

¹⁸¹ 2 A n u l l a r a i j , ' without beyond.' — Ed.
¹⁸² TT. i] Classes of Consciousness 93
¹⁸³ So for the paths of Never-Returning and of Arahantship, making twenty classes of Path-consciousness in all.
¹⁸⁴ Similarly there are twenty classes of Fruition-consciousness ; and these together make forty classes of transcendental consciousness.
¹⁸⁵ § 15. Summarij.
¹⁸⁶ Distinguishing the j h a n a of each Path,
¹⁸⁷ As well as stage, we multiply by five ;
¹⁸⁸ And thus the thought that's Highest called becomes
¹⁸⁹ Increased to forty kinds of consciousness.
¹⁹⁰ "Whereas the Pi u p a l o k a consciousness
¹⁹¹ And thought called Highest may be classed 'neath one
¹⁹² And all five modes of j h a n a, to the Fifth
¹⁹³ Alone belong A r i i p a l o k a thoughts.
¹⁹⁴ Hence are revealed eleven modes of thought
¹⁹⁵ 'Neath every j h a n a till the last, and that
¹⁹⁶ Yields three and twenty ; add the thirty-seven
¹⁹⁷ Kinds meritorious, and fifty-two
¹⁹⁸ Piesultant kinds, and thus six score and one
¹⁹⁹ Classes of consciousness have Sages taught.

Part II: Compendium of Mental Properties

¹ PART II
² COMPENDIUM OF THE MENTAL PROPERTIES
³ § 1. Of kinds of Mental Properties.
⁴ Allied to thought are two and fifty states Called Mental Properties.^ They rise and cease With it, and share its object and its base.
⁵ § 2. How {are they distinguished) ?
⁶ I. There are seven Mental Properties which are common to every act of consciousness, to wit :
⁷ (1) contact (p h a s s a) ;
⁸ (2) feeling (v e d a n a) ;
⁹ (3) perception (s a n n a) ;
¹⁰ (4) volition - (c e t a n a) ;
¹¹ (5) individuality ^ of object (e l i a g g a t a) ;

¹² ^ Cetas'ika, the adjectival form of ceto or citta, which is translated by consciousness, or in the verses sometimes by 'thought.' In any section of conscious experience the Buddhist distinguishes c i 1 1 a from its concomitants — i.e., all other mental factors or elements distinguishable in the fact of conscious or subjective experience. We shall first consider these cetasikas logically distinguishable. On how citta = vin3iaiia = mano comes to be logically distinguished from the several mental factors which combine to constitute a state of consciousness (c i 1 1 u p p i l d a), see Introd. Essay, pp. 12 ff. ; 89 ; 41 ; Dh. S., §§ 1, 365, etc.

¹³ 2 Cetana is derived from the causal verb c e t e t i , lit., to cause to think. On the twofold functions of this causal principle in thought, see Introd. Essay, p. 16, and Appendix : Cetana.

¹⁴ ^ Why this and 'contact' should be regarded as mental properties, see Introd. Essay, p. 14/.

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¹⁷ (6) psychic life (j i v i t i n d r i y a) ;

¹⁸ (7) attention (m a n a s i k a r a) . ^

¹⁹ II. Next, there are six Mental Properties termed Particular^ (not invariably present in consciousness), to wit :

²⁰ (1) initial application (v i t a k k a) ;

²¹ (2) sustained application (v i c a r a) ;

²² (3) deciding (a d h i m o k k h a) ;

²³ (4) effort (v i r i y a) ;

²⁴ (5) pleasurable interest (p i t i) ;

²⁵ (6) conation, desire-to-do (c h a n d a) . ^

²⁶ Now these thirteen mental properties are to be considered as being either one or the other/

²⁷ III. Next, there are fourteen immoral mental properties, to wit :

²⁸ (1) dullness (m o h a) ;

²⁹ (2) impudence (a h i r i k a) ;

³⁰ ^ The translator, in his luminous and valuable discussion of the position and function of c e t a s i k a ' s in Buddhist psychology (see Essay and Appendix), wished to extend the use of 'attention' by applying it also as 'initial' and 'sustained' to properties II. (1) and (2). Our 'attention' exactly corresponds to the Buddhist cetasikaasan element in consciousness. The only flaw in its coming under the second list is that it is hard to conceive consciousness without some sort of initial attention. Buddhaghosa defines I., 7 as follows: Manasi- k a r a means acting (k i r i y a k a r o) , making with respect to consciousness (m a n o j , making consciousness one's field as if it were a previous consciousness. Manasikara has three modes, according as it is concerned with object, sense-procedure, or apperception. In the last two it is synonymous with the mind 'turning towards' sensation or idea respectively (above, p. 28). Here only the first mode is meant, and here it means movement of mind confronting its object Suwdi passing it on like a driver, to whatever it is connected with aV {AsL, 133). Hence we may say that Buddhist analysis resolves attention into the

constant element of selective, co-ordinating consciousness I. (7), and the variable element of mental strain or tension, consciously felt, and connoted by II. (1), (2). — Ed.

³¹ - Pakinnaka, lit., scattered about.

³² ^ Kattukamyata-chanda is here intended.

³³ * Aiiiasamana. That is to say they are purely psychological terms of un-moral import, but become moral or immoral, according as they combine in a moral or immoral thought.

³⁴ 96 Of Mental Properties [pt. ii

³⁵ (3)

³⁶ recklessness of consequences (a n o 1 1 a p p a) ;

³⁷ (4)

³⁸ distraction (u d d h a c c a) ;

³⁹ (5)

⁴⁰ greed (1 o b h a) ;

⁴¹ (6)

⁴² error (d i 1 1 h i) :

⁴³ (7)

⁴⁴ conceit (m & n a) ;

⁴⁵ (8)

⁴⁶ hate (d 0 s a) ;

⁴⁷ (9)

⁴⁸ envy (i s s a) ;

⁴⁹ (10)

⁵⁰ selfishness (m a c c h a r i y a) ;

⁵¹ (11)

⁵² worry (k u k k u c c a) ;

⁵³ (12)

⁵⁴ sloth (thin a) ;^

⁵⁵ (13)

⁵⁶ torpor (m i d d h a) ;

⁵⁷ (14)

⁵⁸ perplexity (v i c i k i c c h Ji).

⁵⁹ IV. Next, there are nineteen mental properties which are common to all that is [morally] beautiful,-
to wit :

⁶⁰ (1) faith (s a d d h a) ;

⁶¹ (2) mindfulness (s a t i) ;

⁶² (3) prudence (h i r i) ;

⁶³ (4) discretion (o 1 1 a p p a) ;

⁶⁴ (5) disinterestedness (a 1 o b h a) ;

⁶⁵ (6) amity (ados a) ;

⁶⁶ (7) balance of mind (t a t r a m a j j h a 1 1 a t a) ;

⁶⁷ (8) composure of mental properties ^ (k a y a p a s - s a d d h i) ;

⁶⁸ (9) composure of mind (cittapassaddhi) ;

⁶⁹ (10) buoyancy of mental properties (1 a h u t a) ;

⁷⁰ (11) buoyancy of mind ;

⁷¹ (12) pliancy of mental properties (m u d u t a) ;

⁷² 1 Burmese manuscripts read t h i n a ; Sinhalese, t h i n a . — Ed.

⁷³ 2 S o b h a n a s a d h a r a n a . See § 8.

⁷⁴ 3 Tliat ' k a y a ' here, meaning aggregate, refers to the n i l m a - k a y a as opposed to the r u p a k a y a , can be seen from the following comment : Kayo'tti c'ettha vedanadi khandhatta- yassa g aha nam. S. Z. A. This agrees with Buddhaghosa {Asl., 150) : '[In Dh. S., ^^ 40 ff.] kaya means the three khandhas, vedana, etc' Hence the distinction appears to be, not so much between sense and thought (B. Psi/., p. 23), as between factors of consciousness and consciousness as a whole. — Ed.

⁷⁵ PT. ii] Kinds of 3lentcd Properties 97

⁷⁶ (13) pliancy of mind ;

⁷⁷ (14) fitness of work of mental properties (kammail-

⁷⁸ n a t a) ;

⁷⁹ (15) fitness of work of mind ;

⁸⁰ (16) proficiency of mental properties (pagunnata) ;

⁸¹ (17) proficiency of mind ;

⁸² (18) rectitude^ of mental properties (a j i i k a t a) ;

⁸³ (19) rectitude of mind.

⁸⁴ V. Next,, there are three Abstinences,^ to wit :

⁸⁵ right speech, right action, right livelihood.

⁸⁶ VI. Next, there are the Illimitables,^ to wit :

⁸⁷ pity,

⁸⁸ appreciation.-* These, together with (VII.) reason,^ in all manner of division are to be considered as the twenty-five morally beautiful mental properties.

⁸⁹ § 3. Mnemonic. So far we have :

⁹⁰ [Of co-efficients] fifty-two ; thirteen

⁹¹ As such nor good nor had, but had, fourteen,

⁹² And five and twenty lovely in act are seen.

⁹³ 1 Cf. B.Psij., 25, n. 1.

⁹⁴ 2 Virati-yo, lit., dispassion-s. The term is probably derived from the formula of the Five Precepts (sTl a) , ' finding no pleasure in taking life ' (panatipata veramani sikkhapadañj, or pativirato hoti), etc. (B. Psy., 83, w. 3). On the presence of these as ' properties ' among the cetasika's, see Appendix : Cetasika- —Ed.

⁹⁵ ^ I.e., two of the four Brahmavihara's. The other two are represented by IV. (6) amity, for m e 1 1 a ; love, or dyavri ; and IV. (7) equanimity, impartiality, for upekkha. See Pt. IX., § 2 (IV., 4). —Ed.

⁹⁶ * Mu dita is joy felt over abetter than one's self, or over good work done ; the congratulatory or benevolent attitude.

⁹⁷ ^ Paniiindriya as cetasika is not confined to the 1 o k u t - tara-citta's.

⁹⁸ 98 Of Mental Pioperties [pt. ii

⁹⁹ Of these thought-adjuncts,^ as they cluster round Thoughts that arise in us, each in its turn, The distribution henceforth shall be told.

¹⁰⁰ Mnemonic.

¹⁰¹ First seven, linked with every phase of thought ; The six, in this or that phase must be sought ; The fourteen only with our bad thoughts mate ; The beautiful on none but fair thoughts wait.

¹⁰² § 4. In what Way ?

¹⁰³ In the first place, those seven universally common concomitants obtain in all the eighty-nine modes of con- sciousness.^

¹⁰⁴ Next, among the particular concomitants :

¹⁰⁵ 1. A2yplicatioii arises in fifty-five kinds of consciousness, to wit :

¹⁰⁶ (i.) In all kinds of K a m a 1 o k a consciousness, with the exception of the twice fivefold sense-impressions themselves.^

¹⁰⁷ (ii.) It also arises in the eleven kinds of consciousness connected with the first stage of j h ?! n a .'^

¹⁰⁸ 2. A2>2)lication, arises in sixty-six kinds of conscious- ness, to wit : In all the above-named fifty-five, and also in the eleven kinds of consciousness connected with the second stage of j h a n a ,

¹⁰⁹ 3. Deciding arises in all kinds of consciousness, with the exception of the twice fivefold sense-consciousness, and of consciousness accompanied by perplexity.

¹¹⁰ 1 C i 1 1 a V i y u 1 1 a n a r) , i.e., Cetasika's.

¹¹¹ 2 C i t U'p p a d a is literally a genesis or state of c i 1 1 a (conscious- ness), considered as constituting this or that process of mind, but the term here may be taken as representing a class, kind, or mode of c i 1 1 a.

¹¹² 3 Twice fivefold, as accounting for the sensations being pleasurable or painful. Vitakka, i.e., is absent from the initial momentary flash of visual or other sense impressions, but present in the rest of the process of sense-cognition.

¹¹³ * See Pt. I., § 15. Appendix: Cetasika (Vitakka).

¹¹⁴ PT. ii] Cojicomitance of Properties 99

¹¹⁵ 4. Effort arises in all kinds of consciousness with the exception of —

¹¹⁶ (i.) Consciousness tnrn'auj to impressions at the iive gates of sense.

¹¹⁷ (ii.) The twice fivefold sense-cognitions themselves, (iii.) The act of mental reception.[^] (iv.) The act of investigation.-

¹¹⁸ 5. Pleasurable interest arise^B in all kinds of consciousness with the exception of —

¹¹⁹ (i.) Consciousness accompanied by grief or hedonic

¹²⁰ indifference, (ii.) Tactile impressions.[^] (iii.) Consciousness connected with the fourth j h a n a .

¹²¹ 6. Desire-to-do arises in all kinds of consciousness, with the exception of such as are not accompanied by their h e t u ' s and of muddle-headed consciousness.[^]

¹²² Taking these particular concomitants in the order described, the numbers of (kinds of) consciousness are as ioUows :

¹²³ § 5. Mneinonic.

¹²⁴ Lacking these six adjuncts, in order given.

¹²⁵ Sixty-six, fifty-five, eleven,

¹²⁶ Sixteen, seventy, and twenty kinds we rate.[^]

¹²⁷ But fifty-five, and sixty-six, and eight,

¹²⁸ And seventy, seventy-three, and fiftj[^]-one.

¹²⁹ And sixty-nine : — so do the numbers run

¹³⁰ Of all those classes of our thought

¹³¹ Into the u-hich these six adjuncts are ivrouriht.

¹³² [^] and 2 Sampaticchana and santrana respectively. See above, Part I., § 4. The act of investigation here is confined to the object presented to the mind, and is therefore more or less of a passive nature. See Introd, Essay, p. 28.

¹³³ 3 On the theory of Touch, see Appendix : Upekkha.

¹³⁴ ■* Chanda (conation, or desire to do) is akin to intention or pur- positive volition, and a muddle-headed and foolish man has no volition deserving the name of purposive.

¹³⁵ [^] I.e., classes of consciousness.

¹³⁶ 100 Of Mental Projjejiies [pt. ii

¹³⁷ § 6. Of Immoral Concomitants. The four called ' mental properties common to all immoral consciousness ' obtain in all the twelve classes of immoral consciousness, to wit :

¹³⁸ (1) dulness ;

¹³⁹ (2) impudence ;

¹⁴⁰ (3) recklessness [of consequences] ;

¹⁴¹ (4) distraction.

¹⁴² Greed obtains only in the eight kinds of consciousness given over to appetite.

¹⁴³ Error obtains in the four kinds of consciousness con- nected with erroneous views.

¹⁴⁴ Conceit obtains in the four kinds of consciousness dis- connected from erroneous views. [^]

¹⁴⁵ Hate, cnvij, selfishness, and u-orry — these four obtain in the two kinds of consciousness connected with aversion.

¹⁴⁶ Sloth and torijor obtain in the five kinds of [immoral] consciousness which are volitional.'[^]

¹⁴⁷ Perplexity obtains only in the kind of consciousness that is 'accompanied by perplexity.'[^]

¹⁴⁸ § 7. Mnemonic. In aU demeritorious thoughts are Four Adjuncts. In greed- h e t u there are but Three ; Four, in the hate- h e t u. Again, Two more In thoughts volitional. Dubiety, In thought allied with doubt. And thus we see Fourteen Bad Adjuncts in Five ways are bound To the Twelve thoughts that are immoral found.

¹⁴⁹ ^ In commenting on this to us somewhat paradoxical statementj the teachers refer to the inconstant association of conceit or pride with such views, which is made explicit only in the Mnemonic, ^^ 10 : — 'Pride sometimes;' i.e., when a real superiority over others is the cause of self-advertisement and complacency. A similar reminder is made in the case of ' sloth and torpor ' occurring in volitional con- sciousness. They so occur when the mind is unfit for work. On man a see B. Psy., 298/, n. 3.— Ed.

¹⁵⁰ - See above, Part I., § 2.

¹⁵¹ 2 Ibid., class 11.

¹⁵² PT. ii] Moralljj Beautiful Ccmvomifmit'-[^] 101

¹⁵³ § 8. Of [Momlli/] Beautiful Concomitants.'[^]

¹⁵⁴ Now among the concomitants called [morally] beautiful, in the first i)lace, there are the nineteen mental properties common to [morally] beautiful consciousness. These are present in every one of the fifty-nine classes of beautiful consciousness.

¹⁵⁵ Next, the three abstinences obtain, always and all at once, in all cases of transcendental consciousness. But in mundane- [morally] beautiful consciousness, it is only in the [eight kinds of] Kamaloka moral consciousness'* that the three are sometimes and severally apparent.

¹⁵⁶ Next, the two illiniitables spring up, sometimes and mutually exclusive, in twenty-eight kinds of sublime* consciousness, excluding the fifth j h a n a , in the eight kinds of Kamaloka moral consciousness,[^] and in the eight classes of consciousness arising in the Kamaloka- mind, which are accompanied by their respective h e t u ' s, but which are inoperative.*[^]

¹⁵⁷ 1 S 0 b h a n a. My interpolated word in brackets is perhaps superero- gatory. But the manual contains hints at a psychological theory of aesthetic consciousness indicated by words meaning literally ' mirth,' and not ' beauty.' And s o b h a n a is literally beautiful. Cf. Jfit. ii., 346, where a courtesan is called n a g a r a - s o b h a n a, ' town beauty.' I do not know of any passage as old as the P i t a k a s, where the word is explicitly opposed to papa, 'evil,' as it is in Childers's reference to Gogerly, s.v. Sobhano. — Ed. See Introd. Essay, p. 20.

¹⁵⁸ 2 Lokiya, the contradictory of lokuttara 'transcendental,' and meaning ' of the three 1 o k a ' s .' — Ed.

¹⁵⁹ 3 See above, Part I., § 6.

¹⁶⁰ * Mahaggataeittesu. The Ceylon Commentaries explain this term to mean those classes of consciousness that have grown great, or become exalted or sublime, because of the absence of the Hindrances, etc. (Vinlvaranaditaya mahattaij gatani), orby reason of the excellent jhana's (mahantehi jhayihi gatani). S. Z. A. B. Psy., 265, § 1019, n. 2. According to Buddhaghosa, so termed because of

the ability (of such thinking) to resist vice, of abundance of good result, of wide extension, of attainment to a high pitch of volition, energy', thought wisdom. Asl. 44. — Ed.

¹⁶¹ 5 See above. Part I., § 6 (1-8). « Ibid. (17-24).

¹⁶² 102 Of Menial Properties [pt. ii]

¹⁶³ Some teachers, however, say that 'pity' and 'appreciation' are not in such consciousness as is accompanied by hedonic indifference.

¹⁶⁴ Next, reason[^] enters into combination with forty-seven classes of consciousness, to wit, with twelve kinds of consciousness arising in the Kāma loka that are 'connected with knowledge,' and also with all the thirty-five kinds of sublime and of transcendental consciousness.

¹⁶⁵ § 9. Mnemonic.

¹⁶⁶ In nine and fifty kinds of thought, nineteen Adjuncts spring into birth, three in sixteen, And two in twenty-eight. But reason shines In seven and forty forms. And so the lines Binding the adjuncts 'beautiful' in thought In these four groups of classes must be sought.

¹⁶⁷ § 10. Of Concomitants as Essential and as Accidental.

¹⁶⁸ Sometimes and severally appearing see Envy, and selfishness, and worry ; three Path-factors 'Abstinences' called ; beside These, pity and appreciation ; pride Sometimes ; so sloth and torpor too. The rest, If the foregoing thou rememberest, Are NECESSARY adjuncts of our thought, [Not now and then into our thinking wrought.]

¹⁶⁹ Now all these several parts I'll try to fit Into a synthesis where the}" permit.

¹⁷⁰ ^ Pāṇini. The Protean significance of this term, however it be rendered in English, can be seen from this passage. The factor here combining with these forty-seven is, according to circumstances, knowledge {i.e., knowing, not product of knowing), intellect, understanding, intelligence, insight, right view or wisdom factor (bojjhaṅga).

¹⁷¹ PT. ii] Syntheses of Properties 103

¹⁷² § 10a. 0/ Classes of Consciousness i)i Synthesis.

¹⁷³ Into our highest thought come thirty-six, And five and thirty into thoughts subHme, And into Kāma loka consciousness Of loveliness and beauty thirty-eight. In thoughts demeritorious thirty-seven, And twelve in thoughts that rise without hetu. Fivefold the synthesis of adjuncts stands, Duly assorted as they come to pass.

¹⁷⁴ § 11. How (is it so) ?

¹⁷⁵ First of all, in transcendental consciousness there are thirty-six concomitant states which enter into combination with any one of the eight classes of consciousness arising in the first jhana, to wit, the thirteen immoral concomitants, and twenty-three [of the twenty-five] beautiful concomitants, omitting only the two illimitables.-^

¹⁷⁶ Similarly, thirty-five concomitant states, [initial] application being now excluded, enter into combination with any one of the eight classes of consciousness arising in the second jhana.

¹⁷⁷ Similarly, thirty-four and thirty-three concomitant states, application and pleasurable interest being successively excluded, enter into combination with any one of the eight classes of consciousness arising in the third and fourth jhanas respectively.

- ¹⁷⁸ And thirty-three concomitant states, hedonic indifference replacing pleasure, enter into combination with any one of the eight classes of consciousness arising in the fifth jhana.
- ¹⁷⁹ Thus, under all circumstances, there is only a fivefold
- ¹⁸⁰ ^ The two illimitables are excluded because their object, which is satta-pannatti (the concept 'mankind') is totally different from that of transcendental consciousness — namely, Nibbana.
- ¹⁸¹ Cf. on this B. Psy., So, n. H. — Ed.
- ¹⁸² 104 Of Mental Properties [pt. ii
- ¹⁸³ synthesis of concomitants with the eight kinds of transcendental consciousness corresponding to the five stages of jhana.
- ¹⁸⁴ § 12. Mnemonic.
- ¹⁸⁵ Fivefold the synthesis that comes in highest plane of
- ¹⁸⁶ thought —
- ¹⁸⁷ From thirty-six to thirty-three, the last taken twice — is
- ¹⁸⁸ taught.
- ¹⁸⁹ § 13. Of 'Sublime' Consciousness.
- ¹⁹⁰ Next, in sublime consciousness, there are thirty-five factors which enter into combination with any one of those three ^ classes of consciousness that belong to the first stage of jhana, to wit, thirteen un-moral concomitants, and twenty-two morally beautiful concomitants, the three * abstinences ' being excluded.^
- ¹⁹¹ Here be it noted that 'pity' and 'appreciation' combine severally only.
- ¹⁹² Again, the same concomitants, with the exception of initial application, enter into combination with any one of the [same] three classes of consciousness that belong to the second stage of jhana, and also to the third and fourth stages, dropping in succession application, both initial and sustained, at the third stage, and then these two and pleasurable interest at the fourth stage.
- ¹⁹³ But in the fifteen classes of consciousness that belong to the fifth stage of jhana, the two illimitables do not obtain.
- ¹⁹⁴ Thus, reckoning every possible way, the combinations of concomitants with the twenty-seven kinds of sublime consciousness by way of fivefold jhana may be summarized under five heads.
- ¹⁹⁵ 1 Part I., § 8. Moral, resultant, and inoperative consciousness.
- ¹⁹⁶ 2 Because they do not bear on the object of jhana practice, and they are totally different in function from jhana. The function of the three 'abstinences' is to purify act and word either temporarily or permanently, whilst the function of jhana is to purify the mind of one who has already had his act and word purified.
- ¹⁹⁷ PT. II] Sights of Properties ' 105
- ¹⁹⁸ § 14. Mnemonic.
- ¹⁹⁹ Groups of adjuncts in thoughts subhere we find As it may hap, on fivefold wise combined : — First thirty-five the factors ; thirty-four ; One less ; one less ; last, thirty and no more.
- ²⁰⁰ § 15. Of Morally Beautiful Consciousness in Kāmaloka.

²⁰¹ Next, in morally beautiful consciousness in *Ka m a 1 o k a*, in the first place, there are thirty-eight states, which enter into combination in anyone of the first four classes of moral consciousness, — to wit, the thirteen un-moral concomitants and the twenty-five morally beautiful concomitants.

²⁰² Here it should be noted that the two 'illimitables' and the three 'abstinences' combine separately.

²⁰³ Similarly, these thirty-eight enter into combination in any one of the second two, 'knowledge' only being excluded; in anyone of the third two, 'knowledge' being included, but 'pleasurable interest' being excluded; and in any one of the fourth two, both 'knowledge' and 'pleasurable interest' being excluded.

²⁰⁴ Again, taking [the eight kinds of *Ka m a 1 o k a*] inoperative consciousness,^ and excluding the three 'abstinences,' those thirty-eight — now thirty-five — concomitant states are to be reckoned as similarly combining in four different ways, in four pairs of inoperative classes of consciousness.

²⁰⁵ And again, taking the eight kinds of *Ka m a 1 o k a* resultant consciousness, and excluding both the two illimitables and the three abstinences, those thirty-eight — now thirty-three — concomitant states are to be reckoned

²⁰⁶ ^ See above, § 8, n. 1.

²⁰⁷ 2 I.e., of the eight moral classes, Part I., § 6. By the 'first two,' the 'second two,' etc., is to be understood both the automatic and the volitional of each pair.

²⁰⁸ 3 Part I., § 6.

²⁰⁹ 106 • Of Mental Properties [pt. ii

²¹⁰ as similarly combining in four different ways in four pairs of resultant kinds of consciousness.

²¹¹ Thus, reckoning every possible way, the combinations of morally beautiful concomitants in pairs with the twenty-four morally beautiful classes of *Ka m a 1 o k a* consciousness may be summarized under twelve heads.

²¹² § 16. Mnemonic. In *Ka m a 1 o k a*, when to *hetu*'s bound Thought rises, if to merit it redound, Or is resultant, or works nothing, aye The adjuncts rise with it in many a way : — On thoughts of moral beauty thirty-eight. Twice thirty-seven, and thirty-six await.

²¹³ In thought inoperative joined we see Of adjuncts thirty-five, twice thirty-four. And thirty-three. In thoughts resultant, three And thirty, and twice thirty-two, once more, Thirty-one adjuncts may commingled be.

²¹⁴ In thoughts inoperative, and exalted thought

²¹⁵ The adjuncts three called abstinence may ne'er be

²¹⁶ sought. The four illimitables come not into mind Transcendent; neither them nor the three former find In thought-resultants of the *Ka m a 1 o k a* kind.

²¹⁷ In highest consciousness the *j h a n a* stages show Distinctive, and where thoughts at medium^ level flow. Here too th' illimitables, and on lower plane, ^ With threefold abstinence and knowledge they again. With pleasurable interest, ^ distinction gain.

²¹⁸ 1 The J.P.T.S. text has *majjhime* for *mahagga*, a term used in such comparisons in Dhs., e.g., §§ 1025-7. — Ed.

- ²¹⁹ Majjhime, however, is the correct reading both according to the Burmese Text, and according to metre. — S. Z. A.
- ²²⁰ ^ Referring to the twenty-four beautiful classes of consciousness in K a m a l 0 k a.
- ²²¹ 3 See Part II., § 2.
- ²²² PT. ii] Sij?itheses of Propcrticf; 107
- ²²³ § 17. (f Immoral Consciousness.
- ²²⁴ Now, in immoral consciousness, in the first place, there are nineteen concomitant states which enter into combina- tion with any one of the first automatic class in the eight kinds of consciousness called appetitives,^ to wit, the thirteen unmoral concomitants, and the four common immoral concomitants, making seventeen, to which add greed and error.
- ²²⁵ In like manner with the second automatic class, the same seventeen concomitants combine, together with greed and conceit.
- ²²⁶ In like manner with the third automatic class, the same seventeen concomitants combine with the exception of pleasurable interest, but together with greed and error, giving eighteen in all.
- ²²⁷ In like manner with the fourth automatic class, omitting pleasurable interest, but adding greed and conceit.
- ²²⁸ But with the fifth automatic class which is connected with aversion, to the seventeen foregoing concomitants [of the first class] add hate, envy, selfishness, and worry, and from them omit pleasurable interest, thus making twenty concomitants combining with that fifth class.
- ²²⁹ But of those four, envy, selfishness, and worry can only combine separately.
- ²³⁰ In like manner with the five corresponding volitional classes of the twelve kinds of immoral cognition, the foregoing combinations of concomitants obtain, with this difference, that sloth and torpor must be included.
- ²³¹ Excluding desire-to-do and pleasurable interest, eleven unmoral and the four common immoral concomitants, fifteen states in all, are associated with that class of consciousness which is accompanied by distraction.'-
- ²³² ^ Literally, in the greed-rooted (kinds of consciousness). See Part I., § 2.— Ed. 2 See Part I., i< 2 (12).
- ²³³ 108 Of Mental Properties [pt. ii
- ²³⁴ In like manner with that class of consciousness accom- panied by perplexity, fifteen concomitants, deprived of the element of ' deciding,' but accompanied by perplexity, com- bine well.
- ²³⁵ Thus, all being reckoned up, there is a sevenfold synthesis of concomitants, numerically considered, com- bining in the twelve kinds of immoral consciousness.
- ²³⁶ § 18. Mnemonic.
- ²³⁷ With evil thoughts of classes manifold
- ²³⁸ The blend of adjuncts 'neath seven heads is told : —
- ²³⁹ Nineteen, eighteen, and twenty — one to three;
- ²⁴⁰ Then twenty-one and twenty [as you see] ;
- ²⁴¹ And twenty-two and fifteen : — these the seven.

²⁴² Only to fourteen adjuncts is it given

²⁴³ With every thought of wrong to be in-wrought.

²⁴⁴ These are the four common to all bad thought.

²⁴⁵ And ten[^] besides — [these must above be sought].

²⁴⁶ § 19. Of Unmoral Consciousness.

²⁴⁷ Lastly, in consciousness not accompanied by h e t u ' s , there are twelve of the thirteen unmoral concomitants, desire-to-do being excluded, which enter into combination, in the consciousness of aesthetic pleasure.

²⁴⁸ They combine also in the consciousness of determining,[^] pleasurable interest being excluded as well as desire-to-do ; and again with the consciousness of investigation with pleasure, effort being excluded as well as desire-to-do.

²⁴⁹ They combine also with the triple faculty of apprehension,[^] and with the dual process of ' rebirth-conscious-

²⁵⁰ [^] I.e., with the exception of chanda, piti and a d h i m o k k h a from the thirteen unmoral concomitants.

²⁵¹ 2 Voṭṭhabbane, (Sinh. MSS. : v o l l h a p p a n e), fixing, assigning impressions, the stage before ' apperception.' See below, Part III., § 4, and also Introd. Essay, p. 28.— Ed.

²⁵² 3 The triple faculty of apprehension (m a n o d h a t u) comprises the mind ' turning towards ' stimuli (p a f a c a d v a r a v a j j a n a), and

²⁵³ VT. ii] Sjjuthcses of lroprties 109

²⁵⁴ ness,[^] which is not accompanied by its hetu's. Here desire - to - do, pleasurable interest and effort are ex- cluded.

²⁵⁵ Lastly, they combine with the twice five[^] groups of sense-cognitions ; here, however, all the ' particular ' con- comitants must be excluded.

²⁵⁶ Thus, all being reckoned up, the synthesis of con- comitants numerically considered, combining with the eighteen classes of consciousness not accompanied by their h e t u ' s , consists of four groups.

²⁵⁷ § 20. Mnemonic.

²⁵⁸ Adjuncts, that blend with eighteen kinds of thought Not bound to the six hetu's we have brought Under four heads, thus : Twelve, eleven, and ten, And seven — such is the synthesis. Again, The seven adjuncts that are common mix "VYith all those eighteen. As conditions fix, Combine the others. Now in detail you see Adjuncts in summaries of thirty-three.[^]

²⁵⁹ the two recipient elements (s a m p a t i c c h a n a ' s), capable of taking part only in a presentative (but never in a representative) cognition with any one of the five sensibles as their object.

²⁶⁰ 1 The two classes of rebirth-consciousness are the two classes of consciousness, which have been designated in Part I. as u p e k k h a - santirana (investigating-consciousness with hedonic indifference). It will always remain a puzzle to Occidentals, why this particular class should be active at rebirth. It will be seen from Part III. that it is capable of performing five different functions, and is

therefore entitled to five different designations corresponding to each function. As an individual person may be at once a poet, a philosopher, and a politician, even so, says the Buddhist, one class of consciousness may function on different occasions.

²⁶¹ 2 See above, j 4, n. 3.

²⁶² 3 Namely, in j 12, 5 ; in § 14, 5 ; in § 16, 12 ; in J' 18, 7 ; in § 20, 4=33.

²⁶³ 110 Of Mental Properties [pt. ii

²⁶⁴ Thus have we come to know the summary And methods of the mind's concomitants. Thence have we found it easier to explain How to divide and classify our thought.

Part III: Compendium of the Miscellaneous

¹ Philosophy, entitled the Chapter on the Compendium of the Mental Properties of Consciousness.

² PAET III

³ COMPENDIUM OF PARTICULAR (CONCOMITANTS OF
⁴ CONSCIOUSNESS).

⁵ § 1. Introductory.

⁶ In thought and its concomitants we may

⁷ Distinguish three and fifty states of mind,

⁸ Combined this way and that as is their law.

⁹ Hereof, let us now make the summary

¹⁰ By way of thoughts only as they arise,

¹¹ Treating of feeling, and of h e t u ' s six,

¹² Of thought as having ' function,' sprung from ' doors,'

¹³ As having ' objects,' and material ' base,'

¹⁴ And as is fit^ bear all in memory.

¹⁵ § 2. Of Feeling,

¹⁶ Summarizing feeling, in the first place, feeling is three- fold— it is pleasant, painful, and neither [or neutral]. Or, again, it may be divided into five^ — pleasure, pain, joy, grief, and hedonic indifference.

¹⁷ 1 Yatharahar). This term, often rendered below as ' according- to circumstances,' means that the learner should study, summarize, and commit to memory (1) h e t u ' s , with reference to sahetuka consciousness ; (2) ' doors,' with reference to those classes of conscious- ness arising through them ; (3) ' bases,' with reference to those classes other than A r u p a 1 o k a thoughts which are without ' bases ' ; (4) feel- ing, function, and objects, with reference to all classes.

¹⁸ 2 Spoken of as the i n d r i y a - divisions, i n d r i y a meaning con- trolling power or faculty. Sarjyutta-Nikriya : v., 207 /. (I n d r i y a - S a r) y u 1 1 a). Cf. B. Psy., Ivii., Iviii.

¹⁹ III

²⁰ 112 Of Particular Concomitants [pt. hi

²¹ Here, among sense-impressions, which are the result of moral deeds [done in a former birth], there is only one kind that is accompanied by pleasurable feeling, and that is tactile impressions.^ Likewise there is only one kind of those sense-impressions, due to immoral deeds [done in a former birth], that is accompanied by painful feeling, and that again is tactile impressions.

²² Now there are sixty-two kinds of consciousness which are accompanied by joy, to wit :

²³ (rt) The [eighteen classes of k a m a 1 o k a] consciousness which are ' accompanied by joy ' — i.e. :

²⁴ four of the eight appetitives f

²⁵ tivelve oi the Kama 1 oka morally beautiful kinds of

²⁶ consciousness;^ the tico : — pleasurable investigation and esthetic

²⁷ pleasure.*

²⁸ (b) The forty-four classes of ' sublime ' and transcen- dental consciousness,^ termed first, second, third, and fourth, j h a n a .

²⁹ But the thoughts accompanied by grief are the only two classes of consciousness ' connected with aversion.'*^

³⁰ All the remaining fifty-five kinds of consciousness are accompanied by hedonic indifference.

³¹ 1 See above, Part I., § 4. K a y i k a - s u k h a, bodily pleasure and K a y i k a - d u k k h a, bodily pain, are here intended. The remain- ing modes of psychical s u k h a and d u k k h a are c e t a s i k a or manasika (mental pleasure and pain).

³² 2 Part I., § 2 (the first four).

³³ 3 Part I., § 6.

³⁴ * Part I., § 4. Soman ass a, 'joy,' is sukha, 'pleasure,' plus excitement. The ethical sukha, ' happiness,' and d u k k h a, misery or ' ill,' are not meant here.

³⁵ 5 Part I., §§ 8-12.

³⁶ 6 Part I., § 2.

³⁷ PT. III] Of the Six Conditions • 113

³⁸ § 3, Mnemonic.

³⁹ Pleasure, pain, and neutral feeling — aspects of sensation^

⁴⁰ three. Fivefold, if in these distinguished [two more] — joy and

⁴¹ sorrow — be ; Pleasure in one thought is known, Pain lies too in one alone,

⁴² Grief in twain, but glad emotion mated is to sixty-two, And indifference- may itself in five and fifty thoughts

⁴³ renew.

⁴⁴ § 4. Of the Six Conditions called Hetu's.

⁴⁵ Summarizing the h e t u ' s : these appear as six, to wit, greed, hate, ignorance [or dulness], disinterestedness, amity and intelligence.^

⁴⁶ Now, there are eighteen kinds of consciousness which are not conditioned by any of these six — namely, five-door apprehending, ^ the twice fivefold sense-impressions, receiving, investigating, determining, and aesthetic pleasure.

⁴⁷ All the remaining seventy-one kinds of consciousness are conditioned by those six h e t u ' s . ^

⁴⁸ Of these, again, the two classes of ignorant [or dull] consciousness® are conditioned by one only of the h e t u ' s .

⁴⁹ The remaining ten classes of immoral consciousness, and twelve of the K a m a l o k a morally beautiful classes of con-

⁵⁰ ^ Spoken of as anubhavana- division, anubhavana meaning 'feeling,' 'enjoying.'

⁵¹ 2 Tlie hedonic u p e k k h a , and not the intellectual t a t r a m a j - jhattatupekkha, balance of mind, mental equipoise, is here meant.

⁵² ^ A m o h a is another term used by Buddhist writers as a synonym of panna, the pannindriya-cetasika being here intended, or constant element in all intellectual functioning.

⁵³ * Part I., § 4, Class 16.

⁵⁴ •^ That is, appear in consciousness together with one or more of the six. — Ed.

⁵⁵ 0 Part I., § 2.

⁵⁶ 114 . Of Particular Concomitants [pt. hi

⁵⁷ sciousness, which are disconnected with knowledge, together make twenty-two kinds, conditioned by two of the h e t u ' s ."- Again, forty-seven classes of consciousness are bound up each with three ^ of the h e t u ' s , to wit, twelve classes of K a m a l o k a morally beautiful consciousness which are connected with knowledge,^ and thirty-iive sublime and transcendental kinds of consciousness.

⁵⁸ § 5. Mnemonic. Greed, hate, dulness — these of acts immoral are the

⁵⁹ h e t u ' s three ; Their opposites, of acts both good and indeterminate,

⁶⁰ h e t u ' s be. Not bound to these are eighteen thoughts ; two thoughts

⁶¹ by one alone are driven ; Two h e t u ' 8 govern twenty-two ; from h e t u ' s three

⁶² spring forty-seven.

⁶³ § 6. Of Function. In summarizing functions (we find) fourteen of these, to wit :

⁶⁴ (1) rebirth ;■* (3) apprehending f

⁶⁵ (2) life-continuum;^ (4) seeing;

⁶⁶ ^ The eight appetitive classes are bound up with, or conditioned by, the two h e t u ' s , greed and ignorance ; the two classes of conscious- ness connected with aversion are bound up with the two hetu's, hate and ignorance ; and the twelve classes of Kamaloka morally beautiful classes disconnected with knowledge, are conditioned by the two hetu's, disinterestedness and amity. Cf. pp. 91 and 92.

⁶⁷ 2 Namely, disinterestedness, amity, and intelligence.

⁶⁸ 3 That a m o h a , of which the pahhindriya-cetasika is the psychical ultimate, should be found in classesionnected with know- ledge shows that a m o h a , p a n i i a , and nan a , refer to one and the same adjunct of consciousness.

⁶⁹ "Patisandhi is, philosophically speaking, confined to the momentary mental function at the initial moment of reconception. In popular language it includes reconception, embryonic growth, and rebirth.

⁷⁰ " Bhavanga. Unconscious life comparable to Leibniz's 'state of obscure perception,' not amounting to consciousness, in dreamless sleep. See Introd. Essay, p. 9.

⁷¹ 8 A V a j j a n a. See p. 5, n. 4.

⁷² PT. III] Of Function 115

⁷³ (5) hearing; (10) investigating;

⁷⁴ (6) smelling; (11) determining;

⁷⁵ (7) tasting ; (12) apperceiving ;[^]

⁷⁶ (8) touching ; (13) retention ;-

⁷⁷ (9) receiving ; (14) re-decease.*

⁷⁸ But if we classify these fourteen functions by way of ' stage ' (than a), then the category of stages must be considered as tenfold.[^]

⁷⁹ [Regarding consciousness under the aspect of function, we may distinguish] :

⁸⁰ (rt) Nineteen classes of consciousness functioning at rebirth, during life-continuum and at re-decease, to wit :

⁸¹ (i.) two classes of investigation-consciousness accompanied by hedonic indifference, (ii.) ei(jht great classes of resultants.[^] (iii.) nine resultants in R u p a l o k a and A r u p a - l o k a.[^]

⁸² (h) Two classes of consciousness functioning by way of the impressions called ' turning towards ' [the sense- stimulus].

⁸³ 1 On (8)-(12) see Introd. Essay, p. 28/.

⁸⁴ - Tad-arammana, ortad-alambana (both forms occur in the manual), meaning, Hterally, ' ^/lai-object ' is the curious scholastic term — apparently not found prior to Buddhaghosa — for the final phase in the registration of impression by way of sense. That object which has been just apperceived, if vivid enough, reaches this stage. —Ed. [^]

⁸⁵ 3 Cuti, ht., 'falli[^], ' co-incident etymologically with the English rendering. — [^]Ed.

⁸⁶ ■* Than a, lit., 'place' or 'occasion.' It is pretty clear, from the fact that the only difference between k i c c a (function), and th ana (stage) Ues in five senses, or a fivefold sense, that the meaning is : — the five senses having the same mental status form only one distinctive class. Only one at a time can take part in a process of pre- sentative cognition.

⁸⁷ [^] See p. 87 (9-16).

⁸⁸ 8 Dhs., §§ 499-504.

⁸⁹ 116 Of Particular Concomitants [pt. hi

⁹⁰ (c) Two classes of consciousness functioning in each of the five senses and in [the mental] reception of impres- sions.

⁹¹ (rf) Three classes of consciousness functioning by way of investigation.

- ⁹² 'Mind-door' cognition[^] alone performs the function of determining [or fixing] the sense-impression at the 'five-doors.'
- ⁹³ (c) Fifty-five classes of consciousness functioning in apperception, to wit, fifty-five-modes of moral, immoral, fruitional,[^] and inoperative consciousness, not counting the two in {h}.
- ⁹⁴ (/■) Eleven classes of consciousness in the retentive function, to wit, the eight great resultants,* and the three modes of investigation.
- ⁹⁵ [Now a class of consciousness may perform one or more functions :]
- ⁹⁶ (i.) [What is ordinarily called] 'investigation-consciousness accompanied by hedonic indifference' may perform five functions — i.e., it may be active at rebirth,[^] during the life-continuum, at re-decease, in retention and in investigation itself.
- ⁹⁷ (ii.) The Eight main resultants may perform four functions — i.e., they may be active at rebirth, during the life-continuum, at re-decease, and in retention.
- ⁹⁸ [^] The manodvaravajjana, Class 17 in Part I., § 4. This class receives the name of votthabbana, when it takes part in a presentative cognition, and determines the senimpression (already investigated) for apperception.
- ⁹⁹ 2 Namely, 21, 12, 4, and 18=55.
- ¹⁰⁰ 3 P h a l a, not v i p a k a. * Dhs., § 498.
- ¹⁰¹ "" It must not be supposed that investigation-consciousness investigates its object at rebirth. See p. 109, n. 1. This particular class of consciousness is simply active as rebirth-consciousness connecting the two consecutive existences. None of the classes of consciousness can perform more than one function at a unit of time.
- ¹⁰² PT. III] Of 'Doors' {Organs} 117
- ¹⁰³ (iii.) The Nine resultant sublime classes may perform three functions — i.e., they may be active at rebirth, during the life-continuum, and at re-decease.
- ¹⁰⁴ (iv.) [What is called] 'investigation-consciousness accompanied by joy' may perform two functions — i.e., it may be active both in investigation and in retention ; and again determining consciousness may be active in determining and by way of 'turning to' impressions.
- ¹⁰⁵ (v.) All the remaining kinds of consciousness can perform only a single function. They are the [fifty-five] apperceptions, the triple element of apprehension,[^] and the twice five kinds of sense-cognition, each cognition functioning simply, as it comes to pass.
- ¹⁰⁶ § 7. Mnemonic.
- ¹⁰⁷ If thoughts uprising 'neath aspect of function be divided, —
- ¹⁰⁸ Rebirth, life-process, and the rest, — fourteen we find provided.
- ¹⁰⁹ Or ten,[^] if 'sense, in rank, to count as one' shall be decided.
- ¹¹⁰ [As functional,[^] each class of thought has various work to do : —]
- ¹¹¹ Single, double, triple function, fourfold, fivefold, too.
- ¹¹² Eight and sixty single, double two, and triple nine.
- ¹¹³ Quadruple cioht, quintuple two: — the functions thus assign.
- ¹¹⁴ § 8. Of Doors {or Orfans}.

¹¹⁵ In the summary of doors, ' door ' is the name given to six organs, to wit, eye-door, ear-door, nose-door, tongue- door, body-door, and mind-door.

¹¹⁶ ^ Manodhatu, includes five-door cognition, and the two modes of reception in (c) § 6, latter clause. See p. 108, n. 3, and see p. 122.

¹¹⁷ * I.e., ten t h a n a ' s or stages.

¹¹⁸ 3 The Commentaries, in discussing the latter of the two summaries in § 6, use the term kiccavantani, functionaries or functionals, to denote c i l l a n i considered as functioning, or having k i c c a.

¹¹⁹ 118 Of Particular Concomitants [pt. hi

¹²⁰ Here the eye is just the eye-door ; and so for the ear- door and the next three. But the life-continuum itself may be described as the mind-door.^

¹²¹ Of these organs, through the first, the door of sight, forty-six classes of consciousness take their rise, according to fitness [in subject and object],^ to wit :

¹²² (a) five- door cognition ; (fe) visual cognition ; (c) reception ; (f/) investigating; , {e) determining ; (J) K a m a l o k a apperception ; (f/) retention.^

¹²³ So for the next four * doors.'

¹²⁴ And when all are reckoned, there are fifty-four kinds of K a m a l o k a consciousness which take their rise through the five * doors.'

¹²⁵ But, by way of the mind-door, sixty-seven kinds of con- sciousness come to pass, to wit, mind-door consciousness,* the fifty-five kinds of apperception, and retention.

¹²⁶ There are nineteen kinds of consciousness, which are free, in functioning, from any *door';^ those, namely, which are active at rebirth, during the life-continuum, and at re- decease.

¹²⁷ Of those, on the other hand [which take their rise

¹²⁸ ^ How and why bhavanga came to be regarded as mind-door, see Introd. Essay, p. 10.

¹²⁹ - The Ceylon Commentary (Abhidhammattha -Vibha- V a n T) explains this y a t h a r a h a i j as follows : ' According as the object is agreeable or not ; as that object is properly attended to or not ; and as the percipient is an Arahant or not, etc. Ledi Sadaw explains the same by ' According to the object, the plane of existence, the subject, attention,' etc.

¹³⁰ 3 Annotators make up the 46 thus : — {a), 1 ; (6), 2 ; (c), 2 ; {d), 3 ; (e), 1 ; (/), 29 ; and {g), 8.

¹³¹ * Manodvarrivajjana = Class 17, Part I., § 4.

¹³² " Lit., ' door-freed.' See Introd. Essay, pp. 9, 25.

¹³³ PT. III] Of Object 119

¹³⁴ through doors], thirty-six kinds of consciousness come to pass through one door, according as there is mututl fitness, to wit, the [twice] five classes of sense-consciousness, subHme, and transcendental^ apperceptions.

¹³⁵ The triple element of apprehension comes to pass through [any one of] five doors.

¹³⁶ Investigation accompanied by pleasure, determining con- sciousness and K j i m a l o k a apperceptions are cognitions happening through six doors.^

¹³⁷ Investigation, which is accompanied by hedonic indifference, and the main resultant classes of consciousness happen either by way of the six doors, or are independent of any door.[^] Eesultant sublime cognitions are always independent of any door.

¹³⁸ § 9. Mnemonic.

¹³⁹ Thoughts that arise through one sense-door are thirty-six in kind;

¹⁴⁰ Three classes through ytrc doors; through sx doors thirty- one we find.

¹⁴¹ Ten kinds arise now through six doors, now without doors of sense.

¹⁴² And nine are ivliolly free from doors : — five heads of difference.

¹⁴³ § 10. Of Object of Consciousness.

¹⁴⁴ In the summary of objects, that which is called object is of six kinds, to wit, visible object, audible object, odorous object, sapid object, tangible object, and cognoscible object. Here only visible form[^] is visible object ; again, only sound is audible object, and so forth.

¹⁴⁵ 1 See Part I., § 12.

¹⁴⁶ 2 According to the Commentators, the former is the case in our investigation and retaining ; the latter, at rebirth, during unconscious life, and at re-decease. See p. 118, and p. 116, n. 5.

¹⁴⁷ [^] E u p a here seems to be confined to the v a n n a y a t a n a, or sense of colour, the only strictly visible object (sanidassana- rupari), the form, the figure, the shape (s a nth ana) being

¹⁴⁸ 120 Of Particular Concomitants [pt. hi

¹⁴⁹ But cognoscible object is classified under six groups, to wit, the sensitive [parts of] organs, subtle forms, [^] cogni- tions, mental concomitants, Nibbana, and name-and- notion.² Here, of all cognitions arising through the organ of sight, visible form only is the object, and such visible form as is lyresent. Again, of all cognitions arising through the organs of hearing, smell, taste, and touch, the corre- sponding sense-objects only are the objects, and they are present objects.

¹⁵⁰ But the object of mind-door cognitions is a sixfold present, or past, or future object, or one ont of time, accord- ing to its capacities.

¹⁵¹ Further, the objects of those ' door-freed ' classes of consciousness which are called rebirth, life-continuum, and re-decease cognitions, are also of six kinds according to circumstances. They have usually been grasped [as object] in the immediately preceding existence by way of the six doors f they are objects of things either present or past, or they are concepts.'^{*} And they are [technically] known as 'karma,' 'sign of 'karma,' or 'sign of destiny.'[^]

¹⁵² Of those [classes of consciousness, which have this or

¹⁵³ Tcnown inferentially in one of the ' sequels ' of sense-cognition described in the Introd. Essay, p. 32/.

¹⁵⁴ [^] ' Gross ' and ' subtle ' is one division of all r u p a, or non-mental ' forms ' {i.e., material qualities). The former comprises all sense- organs and sense-objects ; the latter, the principles, or states, of the two sexes ; the vital principle, the two media of communication (v i n li a l l i), space, certain properties of matter, and the nutritive principle in foods. See Manual, Part VII., § 8. B. Ps]/., pp. 207 f, IT2sf.

- ¹⁵⁵ 2 Panfiatti includes nama-pannatti (name or term), and attha-pannatti (notion, or idea, or concept). See Part VIII., §§ 14, 15, and Introd. Essay, p. 4/.
- ¹⁵⁶ 3 And that at the time of approaching death. ^Pauiaattibhutani va. The attha-paniatti, ' the
- ¹⁵⁷ idea,' ' the notion,' or ' the concept,' is here intended. See below, Part VIII., § 14.
- ¹⁵⁸ ^ Gati-nimittay, lit., 'sign of going,' or of the 'objective' of one's going, i.e., of one's destiny. See farther. Part V. — Ed.
- ¹⁵⁹ PT. III] OJ Object 121
- ¹⁶⁰ that object], visual cognition has visible form only as its object ; similarly in the case of the other four [special] senses. But the objects of the triple element of apprehension^ are fivefold, being the five sense-objects.
- ¹⁶¹ The remaining kinds of K a m a 1 o k a resultant consciousness, as well as esthetic pleasure, have in all cases only K a m a 1 o k a objects.
- ¹⁶² Immoral consciousness, as well as such Kamaloka apperceptions as are ' disconnected from knowledge,'^ may have all kinds of objects except transcendental objects.^
- ¹⁶³ Those classes of Kamaloka moral consciousness which are connected with knowledge, as well as those belonging to super-intellection,*^ which is reckoned as of fifth jhāna moral consciousness, may have all kinds of objects except the Path and the Fruit of Arahantship.
- ¹⁶⁴ Inoperative Kamaloka consciousness, which is connected with knowledge, as well as inoperative super-intellection and determining cognition, may have all kinds of objects under any conditions.
- ¹⁶⁵ In purely A r u p a 1 o k a consciousness the second and the fourth class have only * sublime ' objects.^ All the remaining kinds of ' sublime ' consciousness have objects which are concepts.*^
- ¹⁶⁶ Transcendental consciousness has Nibbana as its object.
- ¹⁶⁷ 1 Manodhatuttikar). See p. 108, n. 3, above.
- ¹⁶⁸ 2 Part I., § 6.
- ¹⁶⁹ =* The Commentators number these as nine : The four ' Paths,' the four ' Fruits,' and Nibbana.
- ¹⁷⁰ •* Abhiinākusalar). See Part IX., end of § 4, and Introd. Essay, p. 62 /. Appendix : Abhinia.
- ¹⁷¹ ° I.e., the first and the third Aruppas (Arupaloka jhāna's) respectively.
- ¹⁷² "Pannattalambanani. Atthapannatti is here intended. All the five stages of j h ā n a, in the fifteen classes of R u p a- consciousness, are induced by the patibhaga-nimitta or the transformed after-image (i.e., the image concept realized) of one or other of the ten k a s i n a - circles, or by the after-image arising in the breathing exercise. But the after-image of any one of the ten a ṣ ṭ h a s (impurities. Part IX., i^ 2), or of the living body, is capable of inducing the first stage only of j h ā n a. The first four stages of
- ¹⁷³ 122 Of Particular Concomitants [pt. hi
- ¹⁷⁴ § 11. Mnemonic.
- ¹⁷⁵ To different kinds of consciousness seven kinds of objects
- ¹⁷⁶ fix:— Lower objects to twenty-five ; exalted thoughts to six. Not Aon, concept,^ to twenty-one ; to eight, Nibbana's field, To twenty kinds those objects which naught transcendental

¹⁷⁷ yield. Five kinds all sorts of objects have, save Highest, Path, and
¹⁷⁸ Fruit ; Of thoughts six classes, lastly, which all sorts of objects
¹⁷⁹ suit.

¹⁸⁰ § 12. Of Bases.

¹⁸¹ In the summary of bases, what are called ' bases ' are of six kinds, to wit, the bases : eye, ear, nose, tongue, body, and heart. In the K a m a l o k a all these obtain. In the world of E ti p a there exists no basis of smell, taste, or touch. In the world of A r u p a none of the bases exist.

¹⁸² Now, the five elements of sense-cognition proceed wholly and solely in dependence on the five sense-organs as their respective bases. But the elements of mind[^] — that is to say, adverting,^{-^} and reception of the five-door impres-

¹⁸³ j h a n a, induced by the exercise of amity (or love), pity, and apprecia- tion, are worked on the concept ' mankind ' ; but the fifth stage, induced by the exercise of ' equanimity,' is also concerned with that concept, not as an object of love, pity, or appreciation, but as an object of relative indifference. The first exercise in the Arupa- jhana is on the conceit 'space'; the third Arupa-jhana is exercised on the concept ' nothingness.' Thus the fifteen E u p a - and the six A r ti p a - j h a n a ' s, twenty-one in all, work by concepts.

¹⁸⁴ 1- Vohare, a synonym for p a h h a t i in Dhs., § 1308. See previous n. — Ed.

¹⁸⁵ 2 Manodhatu. Rendered before by ' the element of apprehen- sion.' See p. 117, n. 1.

¹⁸⁶ ^ Lit., ' tmrning to.' See p. 85, n. 3.

¹⁸⁷ PT. III] Of Bases 123

¹⁸⁸ sions, proceed solel}' in dependence on the heart. ^ The element of mind-consciousness,[^] comprising investigation- cognitions, the main classes of resultant consciousness, the two ' aversive ' kinds of consciousness, the consciousness of the first path, assthetic pleasure and K li p a l o k a consciousness, proceed in dependence on the heart.

¹⁸⁹ But all other classes of consciousness, when they are moral or immoral, inoperative or transcendental, are either dependent on, or independent of, the heart-basis ; when they are A r ti p a l o k a resultants, they are independent of the heart-basis.

¹⁹⁰ § 13. Mnemonic.

¹⁹¹ In K a m a l o k a seven[^] kinds of thought dependent see On bases six ; in E li p a l o k a , four, on bases three. But in A r u p a l o k a , one, mind-element,[^] upsprings Baseless, alone. Forty-three kinds need base to come to

¹⁹² birth. Forty-two kinds now rise on base, now baseless issue

¹⁹³ forth. Resultants in A r u p a l o k a thoughts are baseless things.

Part IV: Compendium of Relations

¹ Philosophy, entitled the Chapter on the Compendium of Particular (Concomitants of Consciousness).

² ^ Cf. B. Psy., Ixxviii. ff. It is interesting to note that in this medieval work, there is as yet no indication of substituting a brain- V a 1 1 h u for the heart. See, however, Appendix : Hadayavatthu. —Ed.

³ 2 Manoviiinana-dhatu, Uterally rendered so as to cover the seventy-six classes of consciousness named, which are capable of taking part in both presentative and representative cognition. In the Introd. Essay it is called ' element of comprehension,' to distinguish it from manodhatu, ' element of apprehension.'

⁴ 3 I.e. , 5pahcavinnana-dhatu's-f-l manodhatu-l-1 manovinuanadhatu=:7. See Part VII., end of § 8.

⁵ •* D h a t V e ka = d h at u-fek a. M a no viilua nadha t u, but not manodhatu, is here intended.

⁶ PAET IY

⁷ COMPENDIUM OF THE PEOCESS OF COGNITION

⁸ § 1. Introductory.

⁹ This further summary of geneses Of thought now having made, I will go on To speak concisely, summing up again Processes of the mind, in birth and life, By order due, the ' after,' the ' before,' Distinguishing both person and life-plane.

¹⁰ § 2. Of the Vehicles in Procedure.

¹¹ In a summary of thought-procedure,^ six classes of six kinds each must be understood, to wit :

¹² (1) six bases ;

¹³ (2) six doors ;

¹⁴ (3) six objects ;

¹⁵ (4) six modes of cognition ;

¹⁶ (5) six processes ;^

¹⁷ (6) sixfold phenomenon of presentation ^ of objects.

¹⁸ ' Vithi. For explanation of the term, see Introd. Essay, p. 25. It will there be seen that ' form of consciousness,' used approxi- mately in the Mansellian sense, is a useful term to indicate the constant element in the processes of thought. When we distinguish these processes logically, they are better spoken of as ' forms.' "When we speak of them as 2>siychological facts or happenings, then ' process ' or ' V 1 1 h i ' is the appropriate term.

¹⁹ ^Visaya-pavatti. The C.C. (Saya Pye's Edition, p. 115) defines this term as ' the presentation of objects of consciousness

²⁰ 124

²¹ I'T. iv] Of Sense-Cognition 125

²² Now, the [sixth and last of these, namely the] phenomenon of the presentation of objects, is threefold in the case when consciousness is set free from processes of sense and thought, to wit, karma, karma- signs, destiny-signs.^

²³ Of the foregoing classes, (1) ' base,' (2) ' door,' and (3) ' object,' have been already dealt with. Next (4) the six modes of cognition are consciousness by way of sight, hearing, smell, taste, touch, and thought.

²⁴ Next (5), the six 'processes' are the processes by way of the eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, under the aspect of 'door.' Or [they may be called] processes of consciousness by way of sight, etc., under the aspect of consciousness, thus connecting mental procedure with procedure of door [or organ].

²⁵ (3) Finally[^] (6), the sixfold phenomenon of presentation of objects is to be understood as follows :

²⁶ The intensity of object, at the live sense-doors, is either very great, great, slight, or very slight ; at the mind-door the impression is either clear or obscure.[^]

²⁷ § 3. Of Processes of Sense-Cognition.

²⁸ How (must processes of sense-cognition be understood) 7 [A single unit of mental activity], termed one thought- moment, consists of three time- [phases], to wit, nascent, static, and arrested.[^] Seventeen of such thought-moments constitute the duration of material phenomena." One of

²⁹ at the doors,' and, again, 'the genesis of thoughts on the pre- sentation of such objects.' I have used 'presentation' to cover both meanings.

³⁰ 1 See Introd. Essay, p. 26/.

³¹ 2 This sentence, paragraphed under [^] 3 in the P.T.S. Text, belongs more properly to [^] 2. — Ed.

³² [^] Y i b h i t a r), a v i b h u t a i j. Cf. this term in Mil., 308 (transl. by Rhys Davids, S. B. E., XXXVI., p. 174).— Ed.

³³ [^] Bhang a, lit., 'broken.' Misprinted bhavanga in P.T.S. Edition. — Ed.

³⁴ ■"" See Introd. Essay, p. 25/. Buddhist philosophy has hit upon a thought-moment of three instants as the ultimate standard of the

³⁵ 126 Of the Process of Cognition [pt. iv

³⁶ several thought-moments must have passed when the five kmads of sense-objects, at the static stage, enter the avenue[^] of the five doors of sense.

³⁷ Hence the process is thus : — When, say, a visible object, after one thought-moment has passed, enters the avenue of sight and, the life-continuum vibrating twice, the stream of that continuum is interrupted ; then conscious- ness of the kind which apprehends sensations, apprehend- ing that visible object, rises and ceases (1).

³⁸ Immediately after this, there rise and cease in order —

³⁹ visual consciousness, seeing just that visible object (2) ; recipient consciousness receiving it (3) [^] ; investigating consciousness investigating it (4) ; determining consciousness determining it (5).

⁴⁰ After that, among the twenty-nine modes of K a m a - 1 0 k a apperception, any one apperception, determined by the conditions evoking it, apperceives,[^] normally, for seven thought-moments (6-12).

⁴¹ And, as immediate consequences of the apperception, two resultant thought-moments of retention take place (13, 14).

⁴² After that comes subsidence into the life-continuum,'*

⁴³ measurement of time which, after all, in its last analysis, is reducible to a succession of mental states. This thought-moment is computed by them as between a billionth and two billionth part of the time occupied by the snapping of one's finger, or a wink of one's eye (Ledi Sadaw's Comy., p. 130). It is for modern scientists accurately to determine the number of thought-oscillations in any given

period of time. From their own standard Buddhists apparently deduce the life- term of material things, for the purpose of measuring the duration of an object in consciousness.

⁴⁴ ^ A p a t h 0.

⁴⁵ 2 I.e., assenting to, acquiescing in it. S a m p a t i c c h a n a implies all this.— Ed.

⁴⁶ ^ Javanaij javati.

⁴⁷ ^ B h a V a n g a - p a t 0. The subject of the whole process is more fully dealt with in the Introd. Essay, pp. 27-80.

⁴⁸ PT. iv] Of Sense- Coii if io?t 127

⁴⁹ Thus far are now complete the seventeen thought- moments (mentioned above), to wit :

⁵⁰ fourteen in the process of the genesis of cognition ;^ two vibrations of the life-continuum ; one thought-moment at inception.^

⁵¹ After that [the mental object] ceases.

⁵² Such an object is, in the scale of intensity, termed

⁵³ * very great. '^ An object with an intensity that is simply

⁵⁴ * great,' is not able, after entering the sense-avenue, to survive till the two moments of retention (13, 14). In that case subsidence into the life-continuum occurs at the end of the apperceptive moments (6-12) ; no retention takes place. Again, an object, with a ' slight ' intensity is not able, after entering the sense-avenue, to survive till the genesis of the [usual seven] apperceptive moments. In that case, apperception not arising, there is only a [process of] determining for two or three moments, after which comes subsidence.

⁵⁵ Lastly, an object with a 'very slight' intensity enters the avenue of sense already about to cease, and is not able to reach the stage of determining. In that case there is only the vibration of the life-continuum, but no genetic process of consciousness takes place.

⁵⁶ As in the sight-door, so in the other four (special) senses : procedure in the field of sense of that which has become, at one of the five doors, an ' object ' is, under all conditions, to be understood as fourfold, in the four grades respectively known as —

⁵⁷ (1) the grade [ending with] retention;

⁵⁸ (2) the grade [ending with] apperception only ;

⁵⁹ ^ See the numbers attached to each factor in the process. — Ed. - Literally, which has passed before. — Ed.

⁶⁰ ^ See ^ 3. The several processes summarized here are developed in Introd. Essay, p. 31 /.

⁶¹ 128 Of the Process of Cognitionii [pt. iv

⁶² (3) the grade [ending with] determination only ;

⁶³ (4) the futile grade.^

⁶⁴ § 4. Mnemonic.

⁶⁵ Fourteen thought-moments in cognition's act one finds, And in that process stages seven we see.

⁶⁶ And of our consciousness the four and fifty kinds Can share in five-doored sense, if fit they be.^

⁶⁷ Thus far the method of how cognition proceeds on occasion of sense.

⁶⁸ § 5. Of Procedure by way of the Mind-door.

⁶⁹ In the case of the mind-door, when a clear object enters the avenue of that door, then, at the termination of the vibration of the life-continuum, of mind-door apprehension and of apperception, the resultant retentive (moments) take place. After that comes subsidence into the life-continuum. But when the object is obscure, then the subsidence occurs at the termination of apperception ; no retention takes place.

⁷⁰ § 6. Mnemonic.

⁷¹ Threefold the process in the mind-door's act, And moments ten therein we're told ;

⁷² But forty-one^ the kinds of thought implied, If we in full detail unfold.

⁷³ Thus far the section on minor acts of apperception.

⁷⁴ iMoghavarasaukhiito; muyhanti satta etenati ruogho, tuccho-mogho, 'the futile ' (or vague) is that by which persons are stupefied, are muddled ; it means empty, vain.

⁷⁵ 2 Yatharahai) ; as circumstances permit. See summary under § 7, in Part I. : ' four and fifty make the Kamaloka tale.' These are capable of taking part in the five-door process of cognition on occasion of sense.

⁷⁶ ^ The ' forty-one ' is obtained by excluding, from the fifty-four classes of Kamaloka consciousness, the twice fivefold sense-cognitions

⁷⁷ PT. i\'] Ecstatic Ajyjcrcptiori 120

⁷⁸ § 7. Of Ecstatic Ap)crcej)ti(jiial Procedure.

⁷⁹ But in treating of ecstatic apperception/ no distinction is made between ' clear ' and 'obscure.' Nor is there any retentive activity. For in this case [consider the stage when apperception is reached : —] a certain apperception — one of the eight K a, m a l o k a apperceptions associated with knowledge — has arisen for four or three successive moments. These moments, in this procedure, are termed preparation, approximation, qualification,^ adoption.^ As they cease, at the fourth, or the fifth moment, that kind of apperception, in the twenty-six kinds of sublime and tran- scendental apperceptions which fits the case of the apper- ceiver, descends into the process of ecstatic apperception. After that, at the end of the ecstasy, subsidence into the life-continuum occurs.

⁸⁰ Here, after an apperception accompanied by joy, ecstasy, also accompanied by joy, may be expected; and after apperception accompanied by hedonic indifit'erence, ecstasy

⁸¹ and the triple element of apprehension. See Introd. Essay (p. 36) for the full treatment of the processes of thought by way of the mind-door; also Appendix, Dhatu and Ayatana, on Mano- d hat u.

⁸² ' Appana javanar)- Appana is a teriii primarily intended for the V i t a k k a-factor of j h a n a, because v i t a k k a (or applica- tion), as a j h a n a - factor sinks the mind, so to speak, into the inside of its object, whilst ordinary v i t a k k a merely throws the mind on to the surface of its object. But the term is secondarily applied to a a m a d h i. See introd. Essay, pp. 55-7.

⁸³ On appana, cf. Yogdvacara's Manual. Introduction by Ehys Davids, P.TS., 1896. This is another term I have not met with in the earlier scriptures. — Ed.

⁸⁴ 2 A n 'a lorn a — the stage at which the beginner or a d i k a m m i k a Jits, eqtdjjs, or qualifies himself for the higher stage. See Introd. Essay, ibid.

⁸⁵ ■ Gotrabhu. See Introd. Essay, *ibid.* Cf. Part IX., § 8. This term, meaning 'evolving the lineage,' is the name for the state when, in a moment of spiritual regeneration, the kinship to Kamaloka is rejected for the communion of the Ariyas — i.e., all who have taken Nibbana as their quest {cf. 135, n. 2).

⁸⁶ 130 Of the Process of Cognition [pt. iv]

⁸⁷ accompanied by hedonic indifference. Again, a moral apperception has for its sequel a moral apperception as well as the lowest three of the four fruits ; an inoperative apperception has as its sequel inoperative apperception and the fruit which is Arahantship,

⁸⁸ § 8. Mnemonic.

⁸⁹ After gladsome meritorious thoughts may follow thirty-two,-

⁹⁰ After thoughts of neutral feeling, twelve kinds may alone be due.

⁹¹ After glad inoperative thoughts but eight may come to be.

⁹² After neutral thought inoperative, six kinds possibly.

⁹³ Ecstasy succeeds even worldling's meritorious Kama- thought,

⁹⁴ And the learner's, and of them who final victory have wrought.

⁹⁵ In the first, and second, consciousness with hetu's three is fraught ;

⁹⁶ In the third no less, but here effect of consciousness is naught.

⁹⁷ Thus far the method of the processes of cognition in the mind- door.

⁹⁸ § 9. Of Retention.

⁹⁹ Under all circumstances, if an object be undesirable, it is the result of past immoral action, taking effect in sense- cognition, reception, investigation, and retention ; if an object be desirable, it is the result of past moral action ; if an object be extremely desirable, investigation and retention are accompanied by joy. In this case, at the termination

¹⁰⁰ 1 Or good ; kusalajavanai].

¹⁰¹ 2 I.e., classes of consciousness. — Ed.

¹⁰² 3 Tihetuto. The three good hetu's of alobha, adosa, and amoha are here intended. Exigencies of rhyme have expanded 'inoperative' (kriyatō) into the last line. — Ed.

¹⁰³ PT. iv] Retention I']

¹⁰⁴ of the inoperative apperception, which is also accompanied by joy, there follow retentive moments accompanied by- joy ; or if the inoperative apperception be accompanied by hedonic indifference, so also are the ensuing retentive moments. Or if the apperception be accompanied by grief, then both the retentive moments and the subsidence into the life-continuum become accompanied by hedonic indifference.

¹⁰⁵ Hence, when an individual who has been reborn with a sense of joy,- experiences no retentive moments at the termination of an apperception accompanied by grief, then there arises instead [that class of consciousness styled] 'investigation accompanied by hedonic indifference' re- specting some merely * minor ' object presented in the past.

¹⁰⁶ Teachers say that the subsidence into the life-continuum comes immediately after that. They also say that reten-

¹⁰⁷ 1 In this instance alone b h a v a n g a is plural. The singular b h a V a n g a has been used as a generic term, either for the whole series of the bhavanga moments in process of cognition or for all the nineteen classes of bhavanga. The use of the plural here is therefore significant in showing that there is an a g a n t u k a - bhavanga (adventitious element) as opposed to the m u 1 a - bhavanga (normal element). This agantuka bhavanga is dealt with in the following passage.

¹⁰⁸ - I.e., one who is of a joyous nature by birth, without needing always the stimulus of a pleasant experience. — Ed.

¹⁰⁹ ^ Lit., 'formerly stored-up minor object.' The Commentators call all things of Kamaloka — namely, all the fifty- four classes of Kama- consciousness, together with all the mental concomitants that enter into combination in these fifty-four, and all the twenty- eight rupa's, — 'paritta.' When a naturally jovial person is offended, his previous apperception, if not ordinarily followed by the retentive moments, cannot lapse directly and abruptly back to the normal life-continuum which is by birth one of joy. It is therefore invariably followed by an adventitious bhavanga, accompanied by hedonic indifference, which intervenes as a sort of mediator between two uncompromising aspects of feeling — grief and Joy. It must not be supposed that the s a n 1 1 r a n a which is called upon to do this duty of paving the way for the reappearance of the normal bhavanga, investigates here.

¹¹⁰ 132 Of the Process of Cognition [pt. iv

¹¹¹ tion is desirable^ only (i.) at the termination of Kama- 1 0 k a apperception ; (ii.) for K a m a 1 o k a beings ; and (iii.) of Kamaloka things'- which have become objects.

¹¹² § 10. Mnemonic.

¹¹³ If, in activity of 'sense, '^ Subject and object and fetch of mind'* Combine in process clear, intense, Retention then we're sure to find.^

¹¹⁴ So far for the law of retention.

¹¹⁵ § 11. Of the Law of AipercejJtion.

¹¹⁶ Again, among apperceptions, in the^^rocess of minor*^ apperception, Kamaloka apperceptions apperceive for seven moments, or for only six, or, in the case of feeble JDro- cedure, in dying, and at other times, for only five moments. They say, also, that when the Exalted One was performing the * twin miracle,' and the like, the alert procedure of his 're-viewing''' mind was such as to require only four or five

¹¹⁷ 'The ideals of the teachers here are that the three conditions indicated by (i.), (ii.), and (iii.), must be satisfied, in order that retention may take place in a process.

¹¹⁸ 2 See p. 131, n. 3.

¹¹⁹ • Sense stands here for Kamaloka consciousness. — Ed.

¹²⁰ ■* J a van a- sat t al amb a n an a ij. This is the nearest approach in the woi'k to the term 'subject' (satta, lit. 'being'). Cf. the orthodox j a v a n a n i j a v a n t i, in § 3, § 11, etc. On the significance of the term 'subject' in Buddhist psychology, see Introd. Essay, p. 7/.— Ed.

¹²¹ 5 See p. 125 (3). Retention, as a rule, takes part only in a sense- door process with a 'very intense' object, or in a mind-door process with a 'clear' object.

¹²² ^ See p. 131, n. 3.

¹²³ "Paccavekkhana-cittau, lit., 'consciousness [es] viewing again' (pa ti -ikkhanaij). The reviewing apperceptions are confined to processes succeeding the jhana ecstasies and the spiritual experiences known as the Paths and Fruits. See Introd. Essay> p. 69.

¹²⁴ VT. iv] T/C LdTV of Appei'ception 133

¹²⁵ moments. But in the first performances of a novice [in higher thought], sublime and super-intellective apperceptions always occupy but one unit [of thought time]. After that comes subsidence into the continuum.

¹²⁶ The four geneses of Path-[consciousness] are of one thought-moment each. After these the cognitions [known as] the Fruits arise, occupying two or three moments each. After that comes subsidence into the continuum.

¹²⁷ At the time of attaining cessation [of consciousness in trance], apperception, then apperceiving for two moments, belongs to the fourth stage of A r ii p a l o k a j h a n a - cognitions.^ After that cessation is attained." - And at the time of revival from that state, when there has arisen for one [time-]unit the [consciousness which is the] ' Fruit ' of the Never-returning Path, or of Arahantship, according to his stage [of evolution], and when [this consciousness] has ceased, then occurs subsidence into the life continuum.

¹²⁸ And in ever} ' case of the process of the Attainments^ [we have to] hold that there is no hard and fast^ limit in the process, even as in the case of the stream of the life- continuum, and that several [moments: of apperception] may also obtain.

¹²⁹ 1 I.e., the cognition of the sphere of neither consciousness nor unconsciousness. See Part I., j 10.

¹³⁰ - Phussati, lit., 'touched'— a term wherein Buddhist ecstatic phraseology- coincides with the ' desire for contact,' ' striving after conjunction' of Neo-Platonisni. — Ed.

¹³¹ ^ Samapatti — i.e., of the five jhānas and the four Fruits of the Paths. See Part XI., § 12 ; Introd. Essay, p. 70/

¹³² ^Niyamo iiatthi.

¹³³ 134 Of the Process of Cognition [pt. iv

¹³⁴ § 12. Mnemonic.

¹³⁵ Seven moments last the minor apperceptions of the mind ; In Path and A b h inii a,^ the norm is one, so it's divined ; Though sometimes many moments to such acts may be assigned.

¹³⁶ So far for the law of apperception.

¹³⁷ § 13. OJ Kinds of Indiriduah.

¹³⁸ Now inoperative apperceptions and ecstatic apperceptions are not obtained by those [whose rebirth-consciousness is] accompanied by [only] two of the [six] h e t u ' s,- or not accompanied by any of the h e t u ' s. Nor do these, when in a happy world, obtain resultant consciousness united with knowledge. But, in a world of misery, they obtain not even the ' great resultant ' kinds of consciousness un- connected with knowledge.

¹³⁹ Further, among those [whose rebirth consciousness is] accompanied by the three h e t u ' s of good action, Ara- hants^ do not obtain apperceptions that are either moral or immoral.^

¹⁴⁰ Again, disciples and average worldly persons do not

¹⁴¹ ^ Supernormal intelligence, touched on in Part IX., J 4, and dealt with in Introd. Essay, p. 62 /., and Appendix : Abhihiina.

¹⁴² - According to the C.C. {AhliicniammaUha-Vibhrivani) duhetuka- puggala's, i.e., persons of two hetu's, are beings reborn with an innate sense of disinterestedness (alobha) and amity (ados a). Ledi Sadaw of Burma, reiterates the same in different words, by saying that the rebirth-consciousness of such a one, consists of one or other of the four 'great' resultant classes of consciousness un-connected from knowledge. This is, of course, according to Buddhism, due to the past reproductive k a m m a which was also disconnected from knowledge. Cf. with Introd. Essay' on dream-consciousness, p. 46/.

¹⁴³ ■^ Khinasava: 'Who have the Asavas extinct' — a frequent Pitaka synonym. — Ed.

¹⁴⁴ * Moral or immoral = making good or bad karma for after-lives. The Arahant 'beyond good and bad' had done with it all. See B. Psij., xcii.-xciv. (on xciv. for 'Yes,' read 'Yet'). — Ed.

¹⁴⁵ PT. iv] Cognition in Different Planes 135

¹⁴⁶ obtain inoperative apperceptions : disciples do not obtain apperceptions full of doubt, or such as are united to erroneous views ; ' never-returning ' ^ individuals do not obtain apperceptions full of aversion. But transcendental apperceptions are experienced only by ' Ariyans,' ^ according to the capacities of each.

¹⁴⁷ § 14. Mnemonic.

¹⁴⁸ By classes four and forty apperceives an adept's mind. Initiates' ^ apperceptions six and fifty are in kind. And fifty-four experience the remainder of mankind.

¹⁴⁹ So far for [classification of consciousness according to] kinds of individuals.

¹⁵⁰ § 15. 0/ Planes [o/ Conscious Existence^

¹⁵¹ On the K a m a 1 0 k a plane all the foregoing kinds of consciousness by way of process are experienced according to circumstances.

¹⁵² On the R u p a 1 0 k a plane the same holds true, with the exclusion of apperceptions [united with] aversion, and of retention-moments.

¹⁵³ On the A r u p a 1 0 k a plane the same holds true, with the exclusion of the [apperception of] the First Path, of consciousness belonging to the R u p a 1 0 k a plane, of aesthetic pleasure, and of the lower A r u p a 1 0 k a cogni- tions.

¹⁵⁴ ^ Those who will be no more reborn in K a m a - 1 0 k a.

¹⁵⁵ 2 Used for Buddhas and their disciples who walk in the Four Paths and who enjoy the Four Fruits. The word has usually been rendered 'noble,' especially in the ' Noble Eightfold Path,' and the ' four Noble Truths.' But there are racial implications in it, which commend the retention of the original word. See Pihys DsLwids, Earltj BuddhisiJiy 1908, pp. 49, 50.— Ed.

¹⁵⁶ 3 Se[k]kha-, lit., 'disciple,' 'learner' (§ 8), a term applied to the seven lower classes of the eight ' Ariyans,' as opposed to ' A s e [k] - kh a,' adept, a term applied to the Arahant.

¹⁵⁷ ■* Bhumi, lit., ground, terrain. — Ed.

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¹⁵⁹ Under all conditions, too, those who are devoid of this or that seat of impressions, ^ do not obtain process-cognitions by way of the corresponding ' doors.'

¹⁶⁰ And for unconscious beings, ^ under no conditions is there any cognitional procedure.

¹⁶¹ § 16. Mnemonic.

¹⁶² On plane of K <i m a l o k a eighty kinds of consciousness Take part, as thej" may fitted be, in this or that process ; In ' K u p a ' and ' A r u p a,' sixty-four and sixteen less. So far for the chapter on Planes.

¹⁶³ § 17. Sammary.

¹⁶⁴ And thus, the processes of six-doored cognition proceed, intersected ^ by the life-continuum as it hajDpens to be constituted, and continually as long as one lifetime lasts.

Part V: Compendium of Categories

¹ PART V

² COMPENDIUM OF CONSCIOUSNESS NOT SUBJECT TO PEOCESS ^

³ § 1. Iiitrodnctorii.

⁴ Set forth have been processes of our thought In natural order. Now let's on to make Summary of procedure at rebirth.

⁵ § 2. Of the Realms of Life.

⁶ In summarizing classes of consciousness not subject to process, four sets of four should be understood, to wit :

⁷ I. four planes of life f II. fourfold rebirth ;

⁸ III. four karma s ;

⁹ IV. fourfold advent of death.

¹⁰ Of these, the four planes of life are—

¹¹ (1) 1. the plane of misery ;

¹² 2. the plane of fortunate sense- experience ;

¹³ 3. the Eu pal ok a plane;

¹⁴ 4. the A r u p a l o k a plane.

¹⁵ Among these, again, the first is also fourfold, to wit, purgatory, the animal kingdom, rebirth among P e t a ' s, ^ the host of the A s u r a - demons.

¹⁶ ^ Vlthi-mutta, lit., ' process-freed.' 3 Bhumi-catukkaij. See Part IV., § 15, n. 4. 3 Petti- visayo, the P e t a ' s are unhappy ghosts. See p. 24.

¹⁷ 137

¹⁸ 138 Of Process-free Coiisciousness [pt. v

¹⁹ (2) Fortunate sense-experience is sevenfold, to wit, the realm of human beings, the realms of the four kings, ^ of the Thirty-three gods, the Y a m a gods,- the heaven of Delight, the heavens of the

gods who rejoice in [their own] creations, and of the gods who make others' creation serve their own ends.

²⁰ These, taken together as eleven, are grouped as the plane of Kd)ii a I <> k a .

²¹ (3) The R u p a 1 0 k a plane is of sixteen grades, comprising :

²² (a) the plane of first jhana, to wit, the realm of

²³ Brahma's retinue, that of Brahma's ministers, that of the great Brahmas f

²⁴ (b) the plane of second jhana, to wit, the heavens

²⁵ of minor lustre, of infinite lustre, of the radiant gods f

²⁶ (c) the plane of third jhana, to wit, the gods of

²⁷ minor aura, of infinite aura, and of the gods full of steady aura ;^

²⁸ {(I) the plane of fourth jhana, to wit, the realm of the gods of the great reward,^ of the unconscious beings, and of the pure abodes.

²⁹ Of the four quarters of the firmament.

³⁰ 2 Lit., 'the misery-freed gods,' according to the Cej'lon Cj.; the governing gods, according to Ledi Sadaw. This word should not be confounded with Yam a, the mythical King of Death.

³¹ 3 There is historical interest in comparing the mj'thology in this chapter with the earlier ixiythologies in the Dlgha and Majjliima Nikdyas, and in the brief list of the Vibhanga, pp. 422-6, a passage on which is summarized in § 4 (2). — Ed.

³² ■* Abhassara, from a ^/bha + ^^s a r, the gods from whose bodies the rays of light are emitted like lightning.

³³ " S u b h a k i n h a. A mass of steady light emitted from a bodj- is termed s u b h ;1, lit., ' good light.'

³⁴ " Vehapphala = Yipular) + phalaij. ' abundant reward ' (of j h a n a practice), great, compared with the rewards of the Lower Brahmas.

³⁵ PT. v] Rebirth 139

³⁶ The last named are fivefold, to wit, the abode of the Immobile, Serene,]Beautiful, Clear-sighted,^ and Supreme Beings.

³⁷ (-1) The A r u p a 1 o k a plane is of four grades, comprising :

³⁸ (a) the sphere of the conception of infinite space ;

³⁹ {h) the sphere of the conception of infinite consciousness- ness ;

⁴⁰ [c) the sphere of the conception of nothingness ;

⁴¹ {(\) the sphere of neither consciousness nor uncon- sciousness.-

⁴² § 3. Mnemonic.

⁴³ In Pure Abodes there come not anywise to be Worldlings, or new converts,^ or those who Once Return, Nor in th' Unconscious Sphere, or Spheres of Misery Can come the Ariya folk.^ To be elsewhere reborn May be both Ariyas' and non-Ariyas' destiny.

⁴⁴ Thus far for the four planes [of life].

⁴⁵ § 4. II. Of Fourfold Behirth [Rebirths 1 and 2].

⁴⁶ (1) Fourfold rebirth comprises birth to a state of misfortune, to a state of fortunate sense-experience, to the R u p a 1 0 k a, and to the A r u p a 1 o k a.

⁴⁷ A single rebirth to a state of misfortune is as follows : that class of consciousness [usually styled] * Investigation accompanied by hedonic indifference and resulting from imiiioml conduct in the past ' becomes reconception, ^ at the moment of descent, on the plane of misfortune. There-

⁴⁸ ^ These are, more literally rendered, well-looking and well-seeing. —Ed.

⁴⁹ ^ On these terms see Part I., § 10.

⁵⁰ ■■i S o t a p a n n a. * See above, Part IV., § 13 w.

⁵¹ <■' I.e., the very commencement of rebirth. See p. 114, n. 4 ; cf. p. 109, n. 1, and p. 116, ??.. 5. It would be less euibarassing to Occidentals to have this rebirth-consciousness and the next in separate classes from the santlrana's (classes of investigation-consciousness).

⁵² 140 Of Process-free Consciousness [pt. v

⁵³ after it [becomes]^ the life-continuum, and, becoming at the close of life a re-decease-consciousness, is cut off.

⁵⁴ But when that class of consciousness [ordinarily called] ' Investigation, accompanied by hedonic indifference ' results from moral'^ conduct in the past, it proceeds on the plane of hapjyy sense-experience by way of rebirth, life-continuum and re-decease, in the case of human beings who are born blind and the like, as well as in the case of the earth- bound degraded A s u r a -demons.^

⁵⁵ The eight main resultant kinds of consciousness take effect in every case by way of rebirth, life-continuum, and re-decease, on this plane of fortunate sense-experience.

⁵⁶ These nine classes are comprised under rebirth on the plane of fortunate sense-experience.

⁵⁷ The ten modes in the foregoing are reckoned together as rebirth on the plane of K a m a 1 o k a .

⁵⁸ (2) There is no [fixed] limit to the duration of life in beings reborn to misfortune in the four planes of misery, in human beings and in degraded A sura s. The life-term in the case of the gods called the Four Kings is 500 celestial years — that is to say, as men reckon years, 9,000,000. The life-term of the Thirty-three gods is soar times this amount.^ That of the Yamji gods is again

⁵⁹ ^ In the J .P. T. S. text, for bhavanga-pariyosane javanaij h u t V a, I read bhavangai] [hutva]pariyosane cavanaij h u t V a. — Ed.

⁶⁰ - The logic and justice of this paragraph is in the existence of incliffereitly good conduct, not decidedly bad nor good unalloyed. The immoral leaven in the vioral conduct of the past accounts for the existence of the congenitally deformed and unhappy creatures on the happy pianos.

⁶¹ 3 It was held that, of the degraded A s li r a - demons bound to the earth, only those who are born blind and the like have this class of rebirth consciousness. Some texts read bhummissita for b h u m ni a s s i t a, J a c c a d i n a i j is governed by m a n u s s a n a i j as well as by a s u r a n a t j.

⁶² ■* Catuggunar). Strictly speaking, double the life-term of the Four Kings. Both the Singhalese and the Burmese commentaries

⁶³ VT. v] Rebirth 141

⁶⁴ four times the life-term of the Thirty-three ; and so on for the gods of the heavens of Delight, for those of the gods who rejoice in their own creations, and for those of the gods who make others' creations serve their own ends.

⁶⁵ § 5. Miieuonic.

⁶⁶ Of millions nine thousand, two hundred and ten, And yet six millions more, as years go with us here. Are the years of a god so remote from our ken As he who resides in the Disposers' sjhere.-^

⁶⁷ § 6. Of Fiehirths 3 and 4. The resultant (consciousness) of first j h a n a (medita- tions) takes effect on the plane of first j h a n a^ hy way of reirth, life-continuum and re-decease [in those heavens]. In the same way, second j h a n a resultants and third jhana resultants take effect on the plane of second jhana;^ fourth jhana resultants take effect on the plane of third jhana, and fifth j h a n a resultants take effect on the plane of fourth j h a n a.**

⁶⁸ explain this curious 'twice double' as (1) double the celestial day (measured by 50 human years) as well as (2) double the celestial term of life (measured by 500 celestial years). Thus a celestial day in the heaven of the Thirty-three would be equal to 100 human years, and the life-term therein 1,000 celestial years, measured by 36,000,000 human j-ears ; and this is exactly four times the 9^000,000 human years of the Four Kings. The celestial day of the Y a m a gods is 200 human years, and their life-term, 2,000 celestial years, measured by 144,000,000 human years, which again are four times the 36,000,000 human years of the Thirt^^-three gods, and so on for the rest. Thus it is clear that ' four times ' refers to the human standard of time.

⁶⁹ ^ Tlie last two lines represent the one word v a s a v a l i s u (in the original). On this curious mythic fancy, see P a r a n i m i t a in Childers's Dictionary.

⁷⁰ 2 See above, >5 2, (a) the B r a h m a l o k a.

⁷¹ 2 Ibid. : Among the Radiant, etc., gods.

⁷² "*" It should be remembered that the fivefold division of j h a n a stages is more recent than the fourfold, and the distinction between

⁷³ 142 Of Process-free Consciousness [pt. v

⁷⁴ But for beings attaining to the unconscious realm there is rebirth only of material form. And similarly thereafter, during life, and at the time of re-deceasing, it is only material form which, having lived, ceases to be.

⁷⁵ These are the six modes of rebirth in the E ii p a l o k a.

⁷⁶ Among these the life-term of gods in [the heaven of] Brahma's retinue is the third of an aeon • } of gods in that of Brahma's ministers, half an aeon ; • of the great Brahmas, one ffion f' of the gods of minor lustre, two (great) - seons ; of the gods of infinite lustre, four (great) aeons ; of the radiant gods, eight (great) aeons ; of the gods of minor aura, sixteen (great) seons ; of the gods of infinite aura, thirty- two (great) seons ; of the gods full of steady aura, sixty- four (great) seons ; of the gods of great reward, and of the unconscious beings, five hundred (great) aeons ; of the immobile gods, a thousand (great) aeons ; of the serene gods, two thousand (great) aeons ; of the beautiful gods, four thousand (great) aeons ; of the clear-sighted gods, eight thousand (great) aeons ; of the supreme gods, sixteen thousand (great) aeons.

⁷⁷ Resultants of the first stage of A r ii p a l o k a j h a n a meditation, and of the following stages take effect on the

⁷⁸ stages 1 and 2 in the former scheme is very superficial. Hence we have here, as it were, five j h a n a grades of preparatory meditation and four j h a n a grades of rebirth, or planes. ^ — Ed.

⁷⁹ ^ By 'kappa' is here intended an a s a n k h e y y a - k a p p a (lit., incalculable cycle), equal to one-fourth of a mahakappa (great cycle). This exceeds the time required to exhaust an area filled with mustard-seeds, equal to one square y o j a n a, by throwing away a seed in every hundred years. Each asankheyya-kappa consists of sixty-four antara-kappa's (interim cycles) ; or twenty, according to some authorities ; or eighty, according to others ; or fourteen, according to those who were versed in the V e d a s. These are sometimes spoken of as c u l a - k a p p a ' s (smaller cycles). An antara-kappais measured by the time required by the pendulum of the life-term of generations to swing from a ten-year-term to an asankheyy a-term and back again to the ten-year-term.

⁸⁰ ^ By 'kappa' here, and in the following cases, is intended the m a h a - k a p p a. See preceding note.

⁸¹ PT. v] Karma 143

⁸² plane of the four grades^ of the Arilpaloka plane respectively, by way of rebirth, life-continuum, and re- decease.

⁸³ These are the four modes of rebirth in the A r C i p a l o k a.

⁸⁴ Among these four, the life-term of the gods who have attained to the sphere of infinite space is twenty thousand (great) luons ; that of the gods who have attained to the sphere of infinite consciousness is forty thousand (great) ieons ; that of the gods who have attained to the sphere of nothingness is sixty thousand (great) teons ; that of the gods who have attained to the sphere of neither conscious- ness nor unconsciousness is eighty thousand (great) aeons.

⁸⁵ § 7. Mnemonic.

⁸⁶ In any one rebirth, life, death, the mind Is one,- one to its object, and its kind.

⁸⁷ So far for the four kinds of rebirth.

⁸⁸ § 8. Of K a r n i a.

⁸⁹ A. With respect to function,"^ there are four kinds of k a r m a :^

⁹⁰ 1 See above, § 2 (4).

⁹¹ 2 Ekain eva; the identity being, in Buddhism, similarity in a process of constant becoming. — Ed.

⁹² On Identity see also Introd. Essay, pp. 8, 11, 42. The Com- mentators say that the rebirth consciousness, life continuum, and re-decease consciousness in any one existence are similar to one another in respect of plane (b h u m i), class (j a t i), composition (s a m - payutta-dhamma), cause (sankhar a), and object (visaya or A r a m m a n a).

⁹³ 3 Kiccavasena. Kicca is what ought to be done, translated in this work by 'function.' Kam.ma (karma), it should never be forgotten, is simply 'doing,' or 'acting.' In S. B. E., x. 116, ^;; 60, 61 {Dhammapada and Satta-Nipdta Translations), it is rendered by ■' work.' — ^Ed.

⁹⁴ * These categories may be compared with the earlier less elaborate

⁹⁵ 144 Of Process-free Consciousness [pt. v

- ⁹⁶ 1. Karma reproductive [of an after-life].
- ⁹⁷ 2. Karma maintaining [the effects of Class 1].
- ⁹⁸ 3. Karma unfavourable [to the effects of Class 1, and to the working of Class 2].
- ⁹⁹ 4. Karma destructive [to Classes 1 and 2].
- ¹⁰⁰ B. With respect to function, there are four kinds of karma:
- ¹⁰¹ 1. Weighty karma.[^]
- ¹⁰² 2. Proximate karma.[^]
- ¹⁰³ 3. Chronic karma.[^]
- ¹⁰⁴ 4. [All other] outstanding karma.*
- ¹⁰⁵ C. With respect to time of taking effect there are four kinds of karma :
- ¹⁰⁶ 1. Karma (the fruit of which is) to be experienced in this life.
- ¹⁰⁷ 2. Karma (the fruit of which is) to be experienced in (the next) life.
- ¹⁰⁸ and incidentally introduced classifications of (a) the Pitakas — e.g. M. iii., Cūḍa and Mahā-kamma-vibhaṅga suttas; (b) the Milinda—e.g., 46, 108, 134, and Nettipak : 37.— Ed.
- ¹⁰⁹ ^ Garukaij — i.e., of telling effect. The Commentaries instance e.g., serious crimes.
- ¹¹⁰ ^ Asannarjisa contraction of maraṇasanna ij — i.e., according to the Commentaries, action or thought just before death.
- ¹¹¹ ^ Acikkhita kamma — i.e., habitually repeated karma, repeated either in act or thought.
- ¹¹² * Katatta: in As I. p. 262, where no other kind is distinguished the synonym given is katta karaṇa, 'because done.' — Ed.
- ¹¹³ Katatta (lit., katta + bhava, 'the state of having been done ') is the name applied to residual karma of the present life which is not of the first three classes, and also to any karma of anterior lives, which has as yet to work out its effects whenever favourable opportunities occur, when it becomes aparapariya-karma, the karma of Class 3 under the next head of classification. It is the karma held in reserve.
- ¹¹⁴ 1. Bad karma
- ¹¹⁵ [working
- ¹¹⁶ out
- ¹¹⁷ its
- ¹¹⁸ effect]
- ¹¹⁹ Karmaṇa.
- ¹²⁰ 2. Good karma
- ¹²¹ [working
- ¹²² out
- ¹²³ its
- ¹²⁴ effect]
- ¹²⁵ Karmaṇa.

126 3. Good karma

127 [working

128 out

129 its

130 effect]

131 R u p a 1 0 k a.

132 4. Good k a r m a

133 [working

134 out

135 its

136 effect]

137 A r u p a 1 0 k a.

138 PT. v] Bad Karma 145

139 3. Karma [the fruit of which is] to be exi)erenced in some after-life.

140 4. K a r m a ' which has been.'^

141 Z). AVith respect to place for working out its effects there are four kinds of karma:

142 in the

143 in the

144 in the

145 in the

146 Under the first of these four heads, and with respect to the ' door,' bad karma is threefold, to w'it, karma of act, speech, and thought.

147 How [may these be described] ?

148 K a r m a of body, so called from being done commonly through the ' door ' of the body, considered as the medium ^ of bodily expression, is taking life, taking what is not given, and in chastity.

149 Karma of speech, so called from being done commonly through the ' door ' of speech, considered as the medium •of vocal expression, is lying, slandering, abusive language, and idle talk.

150 Karma of thought, so called from being done commonly through the [' door ' of the] mind [with or] ^ without overt ■expression, is covetousness, ill-will, and erroneous opinion.

151 (1) Of the foregoing forms [of bad karm a], taking life, abusive language and ill-will spring from the root of hate ;

152 ^ Ahosi- kammaij. Cf. Vergil's ' f uit Ilium' . . . {^li,n., II., o25) — karma which has lapsed in potential force. — Ed.

153 ^Viinatti. See Part VI. 'Kay a' (body) here connotes 'act.'

154 2 The Commentators explain the force of ' a p i ' as showing that

155 the karma of thought is not always confined to the mind door alone,

¹⁵⁶ but it very often takes effect at the other two 'doors,' accompanied by
¹⁵⁷ overt expression.
¹⁵⁸ 10
¹⁵⁹ 146 Of Process-free Consciousness [pt. v
¹⁶⁰ incontinence, covetousness, and erroneous opinion/ spring from the root of greed. The other four
come to pass from [these] two 'roots' also."
¹⁶¹ Analyzed with respect to classes of consciousness/ there are altogether twelve kinds of bad"*
karma.
¹⁶² (2) Next, taking good karma, with respect to the * door,' it also is threefold, to wit, karma of
body, proceeding at the 'door' of the body; karma of speech, proceeding at the 'door' of
speech; karma of thought, proceeding at the 'door' of mind.
¹⁶³ Threefold also with respect to charity (lit., giving), virtue, and mental culture, it is eightfold with
respect to classes of consciousness. Or again, tenfold taking into account charity, virtue, mental
culture, reverence, service, transference of merit, rejoicing in [others'] merit, hearing the doctrine,
teaching the doctrine, and forming correct-views.[®]
¹⁶⁴ It is these twenty kinds"" that are counted as karma in Kamaloka.
¹⁶⁵ (3) Good Rupaloka karma is only mental action (karma of thought). It consists in mental culture
and involves the attaining of ecstasy. It is fivefold, corresponding to the stages of jhana.
¹⁶⁶ (4) Good Arupaloka karma is also only mental
¹⁶⁷ ^ This, belonging at first sight more properly to the third 'root,' suggests the proverb of 'the wish
(lobha) being father to the thought' (ditthi).— Ed.
¹⁶⁸ 2 At first it seems curious that the third root is passed over. But the Commentators explain by
saying that 'pi' (also) implies the inclusion of 'moha' (dulness) as a root common to all the ten vices.
It is not expressly stated, for the reason that this root of roots does not serve to distinguish the three
classes of karuṇa under consideration, one from another.
¹⁶⁹ 2 Cittuppadavasana.
¹⁷⁰ * Part I., i[^] 2.
¹⁷¹ s Pattidana. See Childers's Diet., s.v. Patti.. — Ed.
¹⁷² " On these ten, cf. Childers's Diet., s.v. Punho. The seventh (papalānumodana) is there
given as abbhānumodana puṇṇa, and rendered as 'acceptance or use of transferred merit.' — Ed.
¹⁷³ 'I.e., twelve bad and eight good. On the eight, see Part I., § 6.
¹⁷⁴ PT. v] Kamaloka Karma 147
¹⁷⁵ action. It, too, consists in mental culture, and involves the attaining of ecstasy. It is fourfold,
corresponding to the kinds of [Arupaloka] object.
¹⁷⁶ Finally, bad karma, omitting distraction,^ produces rebirth on the plane of misfortune.
¹⁷⁷ And farther, during a lifetime, all the twelve kinds [of bad karma] take effect as seven kinds of
bad results anywhere in Kamaloka and in Ehipiko, according to circumstances.
¹⁷⁸ Again, good Kamaloka karma produces rebirth under fortunate conditions in Kamaloka. And
similarly during a lifetime, it produces the great resultants^ [in Kamaloka]. But- it produces the

eight [good] resultants, unaccompanied by their hetu's, anywhere in K tl m a 1 0 k a and in Pi u p a 1 o k a, according to circum- stances. And further, good [k a r m a] of the highest class ^ accompanied by its three good 'hetu's,' both gives rise to rebirth similarly accompanied, and takes effect during [that] lifetime in sixteen kinds of resultants. Again, good [k a r m a] of a lower class,^ accompanied by the three hetu's of good, as well as good karma of the highest class, accompanied by two*" of these three hetu's, both give rise to a rebirth attended by those two hetu's, and also take effect, during that lifetime, in twelve kinds of resultants, omitting those accompanied by these three h e t u ' s." Lastlj^ good [k a r m a] of a lower class, which is accompanied by two of these hetu's, both gives rise only to such rebirth as is not accompanied by any h e t u, and also takes effect, during that lifetime, in resultants also unaccompanied.

179 ^ Commentators explain that distraight action is too feeble to effect rebirth.

180 2 I.e., the eight named in Part I., j 4.

181 ^ According to the Burmese MSS. the text has 'pan a,' which, in the J.P.T.S. text is omitted.— Ed.

182 * Ukkatthaij ; the only occurrence of this term. — Ed.

183 ■" 0 m a k a r). See previous note.

184 •^ A 1 0 b h a and a d o s a.

185 " Tihetuka-rahitani. The four fi a n a - s a ui p a y u 1 1 a ' s are now excluded from the foregoing sixteen.

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187 § 9. Mnemonic Note.

188 Some teachers^ hold that automatic thought

189 Cannot result in willed or prompted [deed], Nor that self-willed or prompted thinking aught

190 That's merely automatic act can breed. To meet their views : — by twelve and ten, or eight,'

191 Eeplace the sixteen and the twelve above — ■ Eesults, be it remembered we did state.

192 [Let each compare and, as he will, approve.]

193 § 10. D. 3 and 4.

194 One who has practised in a minor degree good E ii p a - loka karma, which consists of the first j h a n a, is reborn in the heaven of Brahma's retinue ; one who has practised it in a moderately high degree, in the heaven of Brahma's ministers ; one who has practised it in a surpassing degree, in the heaven of the great Brahma's.

195 Similarly, practice in a minor degree of second and third j h a n a [results in rebirth] among the gods of minor lustre ; practice in a moderately high degree, among gods of infinite lustre ; practice in a surpassing degree, among the radiant gods.

196 Similarly, practice in a minor degree of fourth j h a n a [results in rebirth] among the gods of minor aura ; in a moderately high degree, in rebirth among the gods of unlimited aura ; in a surpassing degree, among the gods full of steady aura.

197 Lastly, practice of fifth j h a n a [results in rebirth] among the gods of the Great Eeward. The same practised

¹⁹⁸ 1 The Ceylon Cy. {AhliidhammaWia-Vihliavani) mentions the teachers of the school of Mahadhammarakkhita Thera of M o r a V a p i Monastery in Ceylon. Ledi Sadaw names M a h a d a 1 1 a Thera as the head of this school of thought.

¹⁹⁹ 2 Replace 16 and 12 by 12 and 10 respectively and we get 12, 10, and 8, according to the school of thought in question.

²⁰⁰ FT. v] Kdvina at Death II)

²⁰¹ with a view to extirpate lust for consciousness^ [results in rebirth] in the heaven of the unconscious ; but Never- returners [practising fifth j h k n a] are reborn- in the Pure Abodes.

²⁰² Further, one who has practised good A r l i p a 1 o k a karma is reborn, in corresponding order, in one of the four A r l i p a 1 o k a spheres.

²⁰³ § 11, Mnemonic.

²⁰⁴ E'en thus our merit, waxing great and for this plane, or

²⁰⁵ that one bound, Brings forth results like to itself, in rebirth and the vital

²⁰⁶ round.

²⁰⁷ So far for the fourfold [classifying of] k a r m a.

²⁰⁸ § 12. IY. Of the Advent of Death.

²⁰⁹ Four are [the grounds for] the advent of death.-' It comes through the expiration of the span of life, through the extinction of k a r m a, through the expiration of both , and through destructive karma.

²¹⁰ Now to those thus about to die there is present in consciousness, at the hour of death, by the power of karma, at one or other of the six ' doors,' according to circumstance,* either —

²¹¹ [a) A presentation " of such karma from past existence as is bringing about rebirth ; or

²¹² ^ Saiin a- vir a gar) — an adverbial phrase meaning, literally, 'till the lust for consciousness is extirpated.'

²¹³ 2 U p p a j j a n t i — spring into being. Ledi Sadaw would have us to translate this last clause into ' but in the pure abodes, the Anagami's alone are reborn,' in order to indicate that, while the pure abodes are exclusively reserved for those of the Anagami's who practise the fifth j h a n a, those who practise the lower j h a n a s may be reborn in the lower planes.

²¹⁴ 3 Cf. Milinda, 301.— Ed. ^ See Part III., ^ < 10.

²¹⁵ •"" A b h i m u k h i b h u t a i j, • what has become face to face.' — Ed.

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²¹⁷ {h) A (sign, or) token of that karma, such as a visible, or other object, which was got at the time when the karma was performed and became an instrument there- in ;^ or

²¹⁸ (c) A sign of the destiny which, as their lot in the existence immediately impending, is by them to be under- gone.

²¹⁹ After that, attending to just this object which has fixed itself [in consciousness], there usually goes on an un- interrupted continuum " of consciousness, which is either [morally] pure, or corrupt, according to the karma that is being matured, and which, in conformity with the existence that is about to be undergone, tends thither.

²²⁰ Only such karma as is capable of i)roducing rebirth is able to arrive at ' the door ' [of i3resentation] as a re- presentation-'^ of itself.

²²¹ To one who is at the point of death, at the end of his mental processes, or expiry of his life-continuum, the death-thought,* or last phase of his present being arises, and with his decease, ceases. At the end of this cessation, and just after it, mental action,^ which is called rebirth, because it consists in a joining together® the past existence [with the new], arises and is set up in the next existence,"

²²² ^ The Commentators instance the shrine where the dying one worshipped, the tank he had made, the tiowers offered in worship, the knife with which he murdered, etc.

²²³ '■^ C i l l a s a n t a n a I]. On s a n t a n a , which occurs also on p. 161 in this work, see De la V. Poussin : 'Dogmatique Bouddhiste,' Journal Asiatique, Sept., Oct., 1902, discussed in J.E.A.S., 1903, pp. 584 f. ; 1904, p. 370.— Ed.

²²⁴ ^ Abhinavakaranavasena: lit., 'by way of renewing itself.' I.e., not of imagining, but of repeated original experience.

²²⁵ * Cuticittai].

²²⁶ 5 Manasaij. In Dhs., § 6, described as equivalent to mano and viiifia n a. — Ed.

²²⁷ " Patisandhi, 'rebirth,' but=lit., uniting (i.e., of lives).

²²⁸ " ' Past ' and ' next existence ' are both 'bhavantararj' Appar- ently the Commentators make no allusion to any tradition of an intermediate state, such as we meet with in more animistic thana- tology — Ed.

²²⁹ vv. v] Kdvma in Ixchirth 151

²³⁰ according to circumstances and capacities. This mental action is engaged upon the object presented as described ; it has either a [physical] base, or no base ; it is brought forth by a mental activity ^ which is rooted in sucli craving as is dormant,^ and is wrapt in such ignorance as is latent \^ it is surrounded by its mental associates, and it becomes the foregoer, by being a fixed [/'x'u.s],^ of all that is co- existent with it.

²³¹ § 13. Of Eehirth.

²³² In the process of dying consciousness"* apperception pro- ceeds feebly, and only five moments may be looked for. Therefore, in the case of death coming when objects are uctuaj present^ m the avenues of consciousness, the rebirth- consciousness and also [a few succeeding moments of]*^ the life-continuum are then in a state to obtain actual pre- sentation. And so it comes that, on occasion of rebirth in K a m a l o k a, there is obtained, by way of the six ' doors,' either a token of karma, or a sign of destiny," as an

²³³ ^ S a n k b a r e n a j a n i y a m a n a i j . See Appendix : S a n k h i l r a.

²³⁴ ^ A 11 u s a y a : lit.^ ' that which sleeps contmuously.' See Part VII.

²³⁵ ^ Adhitthanabhavena.

²³⁶ ■* Maranasannavitiyar): lit., ' in the process (of thought) at the time of near death.' Cf. Part IV., § 11. — Ed.

²³⁷ ■ The translator's text reads dharantesu, lit., ' while the object which has entered the avenue of consciousness stands, i.e., lasts.' I was inclined to read mar antes u, but this cannot be a correct reading, for marantanaij is required by grammar. — Ed.

²³⁸ " See Introd. Essay on M a r a n a s a n n a - k a m m a, p. 73.

²³⁹ " The sign of destinj-, according to the Ceylon Cy., consists only of the visible object (ruparammanar) ekameva) laid hold of by the mind-door (manodvaragahitat)), and is actually present (e k a n - t a p a c c u p p a n n a i j). Its presentation is compared to a vision in a dream (v a u n a y a t a n a i j s u p i n a m p a s s a n t a s s a v i y a). But as the dream-phenomenon is not confined to sight and sight alone, the sign of destiny, in all probability, consists of any of the six classes of object. So Ledi Sadaw of Burma contends, on the authority of the Malicirikd, the great Commentary on the Visuddhi-[^]nagga. But our humble opinion is that this dream-like vision is seen by the mind's eye, and is not laid hold of by the six ' doors,' as the latter also contends.

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²⁴¹ object either present or past. But the karma itself is obtained only as an object of past experience, and it is laid hold of by the ' door ' of mind.

²⁴² But all the foregoing is concerned with objects of a minor character {i.e., of sense-experience).

²⁴³ In rebirth only a token of k a r m a, in the shape of a concept/ becomes an object.

²⁴⁴ Soo, too, in rebirth in A r u p a 1 o k a, the only form of object presented is a sign of karma, which is either a sublime cognition itself, or a concept according to the classes of rebirth-consciousness.

²⁴⁵ In the case of rebirth among unconscious beings, only the vital 'nonad'^ is reincarnated, hence they are called the materially reborn. Beings reborn into the A r u p a spheres are called materially-and-mentally reborn.

²⁴⁶ § 14. Mnemonic Xote on Death and Birth.

²⁴⁷ If from th' A r ii p a plane you pass away,

²⁴⁸ You may be reborn in the selfsame way,

²⁴⁹ If not in higher formless spheres ; but not

²⁵⁰ In lower plane will be your lot ;

²⁵¹ Or else you may find birth in this our sphere

²⁵² With threefold * root.'^ From R u p a 1 o k a gone,

²⁵³ Of luckless rebirth you inherit none.

²⁵⁴ From K a m a - world, if bound to h e t u ' s three.

²⁵⁵ All rebirths open are to you. But here,

²⁵⁶ To Kama, others all reborn must be.

²⁵⁷ So far for the order of re-decease and rebirth.

²⁵⁸ § 15. Of the Stream of Becoming.

²⁵⁹ So to those who have thus got rebirth, the same kind of consciousness [as attended rebirth], occupied with the same

²⁶⁰ >• A 1 1 h a - p a ii fi a 1 1 i is here intended. See above, Part III., § 10 ; below, Part VIII., ^j' 14, 15.

²⁶¹ 2 See next Part. Uf. also p. 136, n. 2. ^ I.e., the three good ' h e t u ' s.

²⁶² TT. v] The Strcdtii of Bccoui'iu^ lo.*}

²⁶³ [field of] objects, starting straight away after [the moment of] rebirth, goes on, in the absence of any jn-uceax of cogni- tion, in unbroken flux like the stream of a river till the uprising of death-consciousness. [And this flux of] mind, because it is a condition of being, is called continuance of the condition of being.^ At the end, by reason of dying, it becomes consciousness of re-decease- and then ceases. After that, rebirth-consciousness and the rest, revolving according to circumstances, like the wheel of a chariot, go on and on.

²⁶⁴ § 16. Mnemonic.

²⁶⁵ Birth, life-flux, processes of thought, decease,

²⁶⁶ Both here and in existence yet to be,

²⁶⁷ Birth, life again . . . and thus incessantly

²⁶⁸ Doth this conscious continuum turn round.

²⁶⁹ But the Enlightened, pondering^ release

²⁷⁰ From this that passeth ever by, have found, —

²⁷¹ Steadfast down the long years in piety,

²⁷² All bonds of cleaving severed utterly, —

²⁷³ The Path sublime,^ where death and rebirth cease ;

²⁷⁴ And they, so faring, shall attain to Peace. ^

Part VI: Compendium of the Process

¹ PART YI

² THE COMPENDIUM OF MATTER i

³ § 1. Introductovi).

⁴ Analysis of thought and thought's adjuncts Thus far has set forth class and process all. Now form^ material must be described, Enumeration, aspects, origins and groups, And natural procedure : — these do form The five divisions of this summary.

⁵ § 2. Of the Kinds of Material Quality}

⁶ Material quality is twofold, to wit, the four great essentials,- and material qualities derived therefrom, the two making up eleven species.

⁷ How [eleven] ?

⁸ (1) Essential material qualities — viz., the element^ of

⁹ 1 'Rupa,' in its generic sense, means 'matter,' and in its specific sense, ' quality.' But, in popular language, it means • form.'

¹⁰ - M ah ab hii t a ni (bh u = esse). This is nearer the Pali than our 'elements' — a term reserved for dhatu, below. C/. B. Psij. xlviii., and on Rupa and its forms, xli.-lxiii., and Book II. — Ed.

¹¹ 2 Dhatu is defined by the Commentators as that which carries its own characteristic marks or attributes (a l l a n o s a b h a v a i j d h a r e - t T t i d h a t u). See Appendix : Dhatu.

¹² 154

¹³ \v. vi] Materia/ Qualities 155

¹⁴ extension,^ the element of cohesion,- the element of heat, the element of motion.-'

¹⁵ (2) Sensitive material (/luditiH — viz., the eye, the ear, the nose, the tongue, the body,"*

¹⁶ (3) Material qualities of sense-fields — viz., visible form,' sound, odour, sapids, and the tangible, the last excluding the element of cohesion, and being held [to lie in the other] three essentials.®

¹⁷ (4) Material qualities of sex" — viz., female sex and male sex.

¹⁸ ^ P a t h a V 1 is derived from ' p a l l h a r a t i ' — ' to spread out or extend.' Extension to us means occupation in space. Tri-dimensional extension gives rise to our idea of a solid body. As no two bodies can occupy the same space at the same time, Buddhists derive their idea of Jiardness (k a k kh a l a l l a - l a k k h a n a) from p a t h a V T, and regard p a t h a v i as a primary quaUty (p a t h a v I e V a d h a t u).

¹⁹ 2 A p 0. The Commentators explain this term to mean that element which diffuses itself throughout the mass, pervades the whole mass, and increases the bulk of material bodies, keeping their atoms from being scattered about, holding and collecting them together.

²⁰ ^ V a y o. The Commentators explain this term to mean the element which causes a body or bodies to change place (desanta- ruppatti-hetu-bhavana), or which moves the body, which vibrates, or oscillates (s a m T r e t i).

²¹ * I.e., the dermic skin.

²² ^ R u p a v). Thus we see that visible form in the sense of a certain coloured surface is only one qualitij out of the twenty-four named in this section.

²³ ® Particles of matter are held together by apo (cohesion), which cannot be felt by the sense of touch — e.g., when one puts his hand into cold water, the softness of water felt is not a p o but p a t h a v ; the cold felt is not a p o, but t e j o ; the pressure felt is not a p o but v a y o. Hence Buddhists take only the three essentials or primaries to consti- tute the tangible. From this one can easily see that Buddhists are not dealing with Thales' water, Anaximenes' air, Herakleitus' fire, or the Peripatetics' matter, of Greek philosophy.

²⁴ ^Itthattaij, purisattaij; in Abhidh. Pit., itthin- driyar),etc. — Ed. The generic name is simply ' b h a v a ' (state), abbreviated from itthibhava+pumbhava = itthipumbhava. Ledi Sadaw explains the 'bh a v a' as that state by which masculinity and femininity can be distinguished.

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²⁶ (5)]Material qualities of base — viz., the heart-base.^

²⁷ (6) Material qnalitij of life — viz., vital force.

²⁸ (7) Material quality of nutrition — viz., edible food.-

²⁹ AU these, amounting to eighteen^ species of material quality, are also otherwise distinguished :

- ³⁰ (a) according to their differential characteristics;^
- ³¹ {h} according to their salient marks ;^
- ³² (r) as determined by k a r m a and environment ;®
- ³³ {d} as mutable ■,'^
- ³⁴ {e} as object fit for contemplation.^
- ³⁵ (8) Material qualiti/ of limitation — viz., the element of space.
- ³⁶ ^ I.e., of mental life. On this common feature in Eastern and Western psycho-physiology, see above, Part III., i^ 12. In the FisMc?cZ7m72a^,9'a (6) precedes (5). The Z)^s. omits (5;. — Ed. According to later commentators its omission is not accidental. See above, p. 128, n. 1, and Appendix : Hadayavatthu.
- ³⁷ 2 A h a r o is sustenance, physical or mental. Here physical sus- tenance is intended. S., ii. 11 ; B. Psy., 30, ?i. 1. — Ed.
- ³⁸ 3 Eighteen, by counting (3) as only four, the tangible having been enumerated under (1). See Mnemonic ; also n. 6, p. 155.
- ³⁹ * Sabhavarupai].- a t tan o sabhavana siddhaij.
- ⁴⁰ ^ S a l a k k h a n a r i \ p a i j : a n i c c a d T h i l a k k h a n e h i s a h i - tar).
- ⁴¹ "Nipphannarupaij: kammadihi paccayehi nip- phaditaij. The conditioning environments are citta, utu, and ahar a.
- ⁴² " Eiipa-rupai]: ruppanasabhavana yuttay. The term ' r u p a ' is related to r u p p a t i, 'to change ' (under contrary influences of cold, heat, etc.). The first qualifying member of this curious compound retains its etymological sense, whilst the second qualified member is used in its derivative sense of matter. The Com- mentators therefore explain this compound as indicating the sub- jection of matter to change of forms under contrary influences. Cf. du kkh a - dukkha r). If so, it seems to amount only to a more general form of (c) n i p p h a n n a r u p a i j.
- ⁴³ * S a m m a s a n a r u p a i j. The Commentators explain this by the three salient marks, a n i c c a, etc. On the S a m m a s a n a - Insight, see Part IX., § 6.
- ⁴⁴ I'T. vi] Material QKtitics 157
- ⁴⁵ (D) Material qtialiti/ of coniDinnication — viz., intimation by the body,^ and intimation by speech.
- ⁴⁶ (10) Material qiialitii oplasticitif- — viz., lightness, pHancy, adaptabihty of matter and the two media of communication.
- ⁴⁷ (11) Matrrial qualities of salient features'- " — viz., integra- tion, continuance'* [of integration], decay, and imperma- nence of matter. But here the [phenomenon of] produc- tion^ of matter alone is described by the two names of ' integration ' and ' continued integration.'^
- ⁴⁸ Thus the eleven kinds of material quality may be resolved into twenty- eight when considered as so many properties.^
- ⁴⁹ § 3. Mnemonic. How [into twenty-eight] ?
- ⁵⁰ The four essentials and nine wherewithals of sense Five organs and four objects — tico of sex- difference,

⁵¹ ^ K a y a = c 0 p a n a - k a y a, ' the jnnvinr/ hodij ': communication by signs.

⁵² 2 Vikararupag. Ledi Sadaw explains this term by v i s e s a - k a r o, ' peeUar, distinctive condition.'

⁵³ 3 L a k k h a n a r i i p a g : distinguishable logically from (d) above, as consisting in the impressively characteristic, the former being that which has these features (s a l a k k h a n a).

⁵⁴ * On these two terms, cf. B. Psy., 195, n. 2. It must be borne in mind, however, that s a n t a t i, in this connection, is not the continu- ance of what has integrated, but of the phenomenon of integration itself. This is explained by the next sentence. Strictly speaking, we have only three lakṣhanarīpas corresponding to the three phases of organic life, viz., birth, growth-and-decay, and death. Growth begins with birth and decay ends in death. And the entire interval between birth and death is covered by the word j a r a t a — ' the state of growing old.' For this reason, in such works as Saccasan- k h e p a, only twenty- seven species of r i i p a are enumerated.

⁵⁵ ^Jiiti-rupaij: r u p a s s a + j a t i, ' the production of matter ;' or jati eva rupag, 'the material quahty or phenomenon o/ pro- duction.' The Commentators adopt the latter.

⁵⁶ 6 S a r i i p a v a s e n a. Classes (8) to (11) are in the translator's original termed A n i p p h a n n a ■ r i i p a i j, the meaning, according to

⁵⁷ 158 Of Matter [v w v i

⁵⁸ The heart, the vital force, and food make eighteen kinds

⁵⁹ Of form material. Besides all these one finds

⁶⁰ Matter as bounded, medium of sign or speech,

⁶¹ As plastic, mark essential, three Mātrī four to each.

⁶² All properties inherent a priori. Now

⁶³ Ten and eighteen are eight and twenty [you'll allow].

⁶⁴ So far for a concise exposition of matter.

⁶⁵ § 4. ()/ General Aspects of Matter.

⁶⁶ Now all this matter is wholly included under the follow- ing categories : —

⁶⁷ without [moral and immoral] h e t u ' s ; ^

⁶⁸ relative ; ^

⁶⁹ bound up with the j I s a v a ' s ; ^

⁷⁰ conditioned f

⁷¹ mundane ;

⁷² belonging to the K a m a l o k a ;

⁷³ not subjective f

⁷⁴ not to be got rid of."

⁷⁵ But when distinguishing it as internal, or external, and so forth, it may be divided in several ways. How so ?

⁷⁶ him, being 'not predetermined by karma,' etc. See n. 5, on p. 156. Nipphanna is, literally, 'spread out,' 'arranged' {cf. Jdt., iv. 37), implying planned construction. Cf. Asl., 816 : 'Na nipphanna- r u p a n a i j v a s e n a c a k k h u d a s a k a i j . ' — Ed.

⁷⁷ 1 A h e t V I k a i j : 'unmoral.'

⁷⁸ 2 Sappaccayai]: 'related to causes and conditions.'

⁷⁹ 3 S a s a V a I J : See Part VII., j 2.

⁸⁰ *Sankhatar): paceyehi sangamma kariyatiti: (Ledi Sadaw's Paramaftha-dljiani) 'that which is made, conditioned, or caused by a combination of causes.'

⁸¹ " Anar amm a 1.1 aij, lit., 'not having an object' — i.e., it only is object. — Ed.

⁸² ^ Appahatabbaj: i.e., 'indestructible.'

⁸³ Cf. the longer list in Dhs., § 595.— Ed.

⁸⁴ I'T. VI] Aspects of 3I(itter 159

⁸⁵ The five sensitive kinds of matter (2) are internal material qualities ; the others are external.

⁸⁶ Six kinds, comprising the sensitives, together with the heart^ (*2), (5), are basic material qualities; the others are not bases.

⁸⁷ Seven kinds, comprising the sensitives and the two media of communication (2), (9), are * door '-forms of matter ; the others are not doors.

⁸⁸ Eight kinds, comprising the five sensitives, the two sex- states and vital force (2), (4), (6) are controlling- forces of matter ; the others are not controlling forces.

⁸⁹ Twelve kinds, comprising the five sensitives, and the seven ^ objects of sense, are gross,* or near, or resisting material qualities ; the others are subtle, or remote, or non-resisting material qualities.

⁹⁰ Material quality born of k a r m a ° has been 'grasped at,' all other has not been 'grasped at.'®

⁹¹ 1 See p. 123, n. I.

⁹² -' I n d r i y a r f i p a I J : a 1 1 h a v i d h a i n p i i n d r i y a - r u p a i j p a u c a v i i n a n e s u l i n g a d i s u s a h a j a r u p a - p a r i p i l l a n e c a a d h i p a c c a y o g a t o . {Abli idhammattha Vibhivani) : 'The eight kinds are called Iidriya-rupaij, because they regulate (or co7itrol) the five senses, as well as the primary and secondary characters of either sex, and keep the co-existent qualities of body from decay.' It must be clearly borne in mind that in cases of sense-control it is not a case of, say, sight controlling the eye, but a case of the eye regulating sight. Cakkhum eva indriyaij, the eye is the I n d r i y a .

⁹³ ^ Seven, and not five, here, because the tangible is now counted as three essentials, or elements. See p. 155, n. 6.

⁹⁴ ^ See p. 120, n. 1. The Ceylon Commentary explains 'olari- kar),' by visaya-%isayi-bhavapatti vasena thijlatta — 'because of grossness by waj- of becoming (lit., 'ari'iving at the state of) sense-organs and sense-objects'; santike, by gahanassa s u k a r a 1 1 a — 'because of easiness to take (the gross matter).' S a p - p a t i g h a I J , lit., 'with striking' is apphed to the 'gross,' or 'near,' species of r u p a , because they mutually strike each other.

⁹⁵ = For instance, one's own bodily form and features.

⁹⁶ • ^ U p a d i n n a r |, 'grasped at by craving.' See the term discussed in B. Psij., 201, n. 4; 323 n. The Cej'lon Cy. explains this term by ' t a u h a d i 1 1 h 1 h i u p e t e n a k a m m u n i l a 1 1 a n o p h a 1 a b h i i -

⁹⁷ 160 Of Matter [px. vi

⁹⁸ Coloured object^ is visible material quality ; all else is invisible material (jualet}'.

⁹⁹ Eye and ear, as not giving immediate access (to their objects-), and nose, tongue and body, as giving immediate access, are five kinds of field-holding ^ material quality ; the others are material qualities holding no special field.

¹⁰⁰ Colour, odour, taste, nutritive essence,'^ and the four essentials are the eight kinds of inseparable material quality ; all the others are separable.

¹⁰¹ § 5. Mnemonic.

¹⁰² Thus all those eight and twenty kinds do men of vision clear Group, as ' internal,' and so forth, even as they appear.

¹⁰³ So far for aspects of matter.^

¹⁰⁴ vena a d i n n a 1 1 a : (so termed) ' because it has been grasped at by the karma that is closely attended with craving and erroneous opinion, by way of its own fruit.'

¹⁰⁵ ^ E u p a y a t a n a i j , a synonym of v a n n f i y a t a n a i j ; n 1 1 a d i vanna-sankhataij rupam eva cittacetaskanai] up- patti-tthanatta akaratta ca ayatanah cuti rnpaya- tanai) {Pordna-ttM). The material quality called the colours of blue, etc., is itself the ay a tan a, because it is thepcfre where mind and its properties operate together.

¹⁰⁶ 2 The Mahi't Atthakatha did not distinguish light and sound from other sensibles. The distinction began with Buddhaghosa, probably because he was, to a certain extent, acquainted with the comparatively modern undulatory theory of light and sound. But this distinction has led the author of Ahhicniammattlia-vibhadvani to commit himself to the view that there is no contact between eye and its object, ear and sound. U. Hlaing, the Y a w - A t u n w u n, one of the ablest authorities on Buddhism in Burma, rejected the distinction itself on the authority of the Mah(l-AttJi.akaiht'i, Ledi Sadaw, on the other hand, accepts the distinction, and explains that, though there is undoubtedly contact between eye and light, ear and sound, yet the mind, by habit, refers these sensations to the outer objects that do not come in contact.

¹⁰⁷ ^ Gocaraggahika-riipaij. Some texts read g a h a k a.

¹⁰⁸ * 0 j a. Apart from taste (rasa) everj' object has its own nutritive essence. What is poison to one is meat to another.

¹⁰⁹ ^ Riipavibhago, lit., ' division of r 0 p a.'

¹¹⁰ PT. VI 1 (riiy}}is of Material Phoiomoia IGI

¹¹¹ § G. On the Oii'ilns^ of Material I'jieii<)jiie)ia.^

¹¹² The four things said to be the origins of material phenomena are :

¹¹³ 1. karma;

¹¹⁴ 2. mind f .

¹¹⁵ 3. physical change ;*

¹¹⁶ 4. food.

¹¹⁷ 1. Material Phenomena horn of Karma.

¹¹⁸ The twenty-five kinds of good and bad karma, belonging to life in Kamaloka and in Rūpāloka, cause to come forth, from instant to instant, ^ starting with rebirth, well-produced ° material phenomena, 'originating in karma,' within our personal continuity ^

¹¹⁹ 1 Sāṃsāritthilāṇa: By 'origin' is not meant the absolute origin, which is a mystery of mysteries. It is used in the sense in which Darwin used it in the phrase 'origin of species.'

¹²⁰ On this subject compare the much older discussion in Milinda, 271.— Ed.

¹²¹ 2 The word 'phenomena' (as rūpāṇi, always singular in Pali) is used here instead of 'material quality' to show that rūpā is also connected with rūpāyati, 'to show,' or 'to cause to appear.' Eupāyati pakasēti rūpāṇi.

¹²² 2 Citta, rendered elsewhere by consciousness. — Ed.

¹²³ * Utu, or temperature. As every change in physical nature is attributed to utu, the element or manifestation of tejo (heat), utu, lit., 'season,' has come to be identified with physical nature itself, or with physical causes, including chemical causes, or all physical forces.

¹²⁴ ■ Khaṇe khaṇe, lit., 'at every moment.' It is explained in the comments by 'ekekassa cittassa tisukhanesu nīrantarāṇi.' The three instants of each thought-moment are here intended.

¹²⁵ "Abhisankhataṇi. This term is explained in the Parāmatthadīpanī by 'āṇākaṇīcāyathakāṇāntarērūrūpāṇi janeti, tathā viśeṣeva suttu kataṇi,' meaning 'as rūpā was produced at a different time in the past, so well-produced.' This comment reveals the conviction that karma-born matter is not produced out of nothing, but from some pre-existing materials.

¹²⁶ "Ajjilāṇīkasantāne.

¹²⁷ 11

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¹²⁹ 2. Material Phenomena horn of Mind.

¹³⁰ Mind, in seventy-five modes — i.e., excluding the resultants of the Arūpaloka, and the twice fivefold cognition — ^ while only in the course of springing up, ^ causes to come forth, from the first moment of our life-continuum, ^ material phenomena 'originating in mind.' Here too ^ apperception during ecstasy serves to strengthen ° bodily postures. But determining cognition also, ^ Kamaloka apperception and super-intellection give rise to [the physical media of] communication. -' And thirteen [kinds of] joyous apperceptions also ^ produce laughter.

¹³¹ 3. Material Phenomena horn of Physical Change.

¹³² The temperature of heat and cold, named ^ * the element of heat, 'when it reaches its static stage, gives rise to material phenomena, 'originated by physical change,' either internal or external according to circumstances.

¹³³ 1 I.e., eighty-nine minus these fourteen, mind's total number of modes being eighty-nine. See above, Part I. — Ed.

¹³⁴ 2 Jayantam eva. Mind is supposed to be strong at its upādāṇa-instant, like a gas in its nascent state. See p. 125, ^^ 3.

135 3 P a t h a m a - b h a V a n g a T j .

136 * Pi, 'too,' also.' The force of pi in these three sentences is to take in, in addition, what has been said in the previous sentence or sentences. On the theory of the Ludicrous, see Introd. Essay, p. 22/.

137 ^ Sannameti. Ledi Sadaw thinks that sandhareti was the original reading. This sentence is significant in showing that a cataleptic condition can be produced by j h a n a.

138 *" Gestures and speech.

139 ' Samannata. The two eminent annotators, Payagyi Sadaw and Mogaung Sadaw, read s a m a n n a, t a, and they explain the same as follows : Samani-tabba kathetabbati samaniiri; sa eva samaiiuta. Ledi Sadaw reads with a long accent and derives the word from h a t a, known. The Ceylon Cy. is silent on this term.

140 PT. vi] Origins of Material Phenomena 1 (i.'j

141 4. Material Phcnoiiicua horn of Food.

142 Food, or what is called ' nutritive essence,' gives rise to material phenomena ' originated by food ' at the period of assimilation, and only when it reaches its static stage.^

143 Here the material qualities — heart and physical faculties- — are produced only by karma. The two media of communication are produced only bj' mind. Sound is produced by mind and physical change ; the triple j)roperties of lightness, pliancy, and adaptability, may be due to physical changes, mind and food." Inseparable material qualities, as well as the space element,* are due to all four causes, while material qualities which are essential characteristics^ are produced by none of the four.^

144 § 7. Mnemonic.

145 Of matter eighteen, fifteen, thirteen, twelve kinds, taken in

146 turn, Are of karma, or mind, or physical change, or of eaten

147 nutriment born. But marks, from the verj- nature of things in process ^-. beginning with birth, Cannot as such, says the doctrine, be themselves anywise

148 brought forth.

149 So far for the method of the origination of matter.

150 ^ Thanapatto va = thitipatto va (Ceylon Cj.).

151 - Indriya, lit., ' the controller.' See p. 159, 7i. 2.

152 3 Each of these three factors — physical change, mind, and food — has influence on what is called the ' Locomotive faculty ' — e.g., hot climaate, slow habit of mind, and a heavy meal make a man sluggish.

153 ■* I.e., the element of space, according to the Commentaries, obtains between the units of mass, called rupakalapa, born of all the four causes (e.g., the intra-atomic space in which electrons move about). See Appendix, A k a s a .

154 s Or salient features or marks (1 a k k h a u a r u p a g).

155 " If these marks are considered as born of the four causes, the marks in turn must be supposed to have similar marks, and so on, ad infinitum.

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¹⁵⁷ § 8. Of the Grouping of the Qualities of Material Body.

¹⁵⁸ Material qualities may be arranged in twenty-one groups in virtue of there being a common genesis, cessation, dependence, and also co-existence.

¹⁵⁹ 1. For instance, vitality and such material qualities as are inseparable [adjuncts], together with the eye itself, are called 'the eye-decad,'^ Analogously formed are the groups entitled 'ear-decad,' 'nose-decad,' 'tongue-decad,' * body-decad,' 'female-decad,' 'male-decad,' 'base-decad.'^ Inseparable material qualities, together with vitality only, are called 'the vital nonad.'^ These nine groups are said to be 'caused by karma.'

¹⁶⁰ 2. The eight inseparable material qualities constitute 'the pure octad.'*

¹⁶¹ They, together with the medium of communication by signs (or gestures), or with the vocal medium of communication and sound, make up the nonad of body-communication and the decad of speech-communication respectively. Again, taken together with lightness, pliancy, and adaptability of material quality, they make up the undecad of plasticity ; or, adding to these, bodily communication, the dodecad of plasticity ; or, adding vocal communication and sound, the tredecad of plasticity. These six groups are said to be 'caused by mind.'

¹⁶² 3. Four groups are said to be 'caused by physical change.' These are the 'pure' octad, the sound-nonad, the

¹⁶³ 1 See above, ; 4. Buddhaghosa [Asl., ol) enumerates the ten as follows : 'The four essentials,' colour, odour, sapids, nutritive essence, the vital force and the visual organ are called 'the eye-decad.' See on this further, B. Psy., p. 173, n. 1.— Ed.

¹⁶⁴ - I.e., the heart-decad.

¹⁶⁵ 3 The P.T.S. text should obviously read navakan ti, as docs the Translator's original. See p. 160. — Ed.

¹⁶⁶ * Suddhatthakai). On suddha, cf. p. 36, n. The eight are those enumerated in n. 1 above, excluding the last two. See p. 160. -Ed.

¹⁶⁷ i*T. vi] Groups ill KdUKiloka 1(55

¹⁶⁸ undecad of plasticity, and the dodecad of sound and plasticity.

¹⁶⁹ 4. Two groups are said to be 'caused by food.' These are the 'pure' octad and the undecad of plasticity.

¹⁷⁰ Of the foregoing the 'pure' octad and the sound-nonad — the first of these 'caused by physical change' — are got externally as well as internally. All the remainder are got only internally.

¹⁷¹ § 9. Mvcmmonic.

¹⁷² From karma, mind, 'utu.' and food, produced in order

¹⁷³ due, Things fall in one and twenty groups, to wit, nine, six,

¹⁷⁴ four, two. But not within these groups^ comes space, the 'men who

¹⁷⁵ see' do state, Nor salient marks; [space just sets bounds, the marks just

¹⁷⁶ indicate.-]

¹⁷⁷ So far for the classification of material groups.-^

¹⁷⁸ § 10. Of the World of Sense.

¹⁷⁹ Moreover, all these material qualities accrue un- diminished, if circumstances permit, [to an individual] during a lifetime in the K a m a l o k a . But at the rebirth of moisture-born creatures, and of those of apparitional rebirth,* seven groups of ten at most are manifested, to wit, the eye-, ear-, nose-, tongue-, body-, sex-, and base- decads, and at least three groups of ten. That is to say, the eye-, ear-, nose-, and sex-decads are sometimes not got. Hence on this wise are such deficiencies in groups to be understood.

¹⁸⁰ 1 Kalilpangag, lit., ' part of group.'

¹⁸¹ 2 L ak k h a n a l l a , lit., ' because they simply mark (matter). The parenthesis is from the Commentaries.

¹⁸² 3 Kalapa-yojana, lit., ' union [of qualities] in groups.'

¹⁸³ ■• Opatatika. Such creatures are said to be born with an appear- ance of fifteen or sixteen years of age.

¹⁸⁴ Such beings were held to appear suddenly, independent of parents.

¹⁸⁵ 166 Of Matter [pt. vi

¹⁸⁶ In womb-born creatures, on the other hand, three decads are manifested, to wit, the body-, sex-, and heart-decads. Sometimes, however, the sex-decad may not be got.^ Afterwards,- during Kfe,^ the eye-decad and the rest are manifested in due order.

¹⁸⁷ § 10a. Material Qualities at Death.

¹⁸⁸ And thus the groups of material quaUties which are produced in four ways : those produced by karma start- ing from rebirth-conception ; those produced by mind starting from the second [moment of] mental life ;"* those produced by physical change starting from the static phase of conception ; and those produced by food starting from the diffusion^ of nutritive essence, go on unbroken in the world of sense, as long as life lasts, like the Hame of a lamp, or the stream of a river.

¹⁸⁹ But at the time of death, starting from the static period of the seventeenth thought-moment, reckoned backward from the last dying thought, material qualities produced by k a r m a arise no more. And those karma -wrought material qualities, which came into being before" [the static phase of] that thought-moment, persist till the time of the dying thought and then cease. After that the material quality which mind and food have produced is also cut off. After that a series of material qualities

¹⁹⁰ The subject is exhaustively dealt with by Professor E. Windisch in XJeber Buddha's Geburt, chap, xi., Leipzig, 1908. — Ed.

¹⁹¹ 1 I.e., as in the case of asexual creatures.

¹⁹² 2 I.e., after conception.

¹⁹³ ^ I.e., during the embryonic stage of fa-tal life.

¹⁹⁴ * Dutiyacittaij here is the same thing as p a t h a m a b h a v a n- gag, on which see above, § 6 (2).

¹⁹⁵ ^ I.e., assimilation.

¹⁹⁶ f" Puretaraij, the nascent stage of the seventeenth thought- moment is here intended. From this it is clear that qualities produced by karma in the earlier thought-moments would have died out before the dying thought is reached.

¹⁹⁷ PT. VI] Groups in RujHilohd 167

¹⁹⁸ produced by physical change goes on till [there remains] what is called a corpse. ^

¹⁹⁹ 5j 11. Mnemonic.

²⁰⁰ So when we die, begin again, wherever we are bound, Material qualities, from life's first start, in some such round.

²⁰¹ § 12. Groups in Ilupalnka.

²⁰² But in the B ii p a l o k a, the decads of nose, tongue, body, and sex, as well as the groups produced by food, do not obtain. Hence, at the time of rebirth in that world, only four groups produced by karma obtain, to wit, the three decads of eye, ear, and base, and the vital nonad. But during life the groups produced by mind and physical change obtain also.'- Those, on the other hand, who are reborn among the Unconscious Beings, do not even obtain the eye, ear, base, or sound groups. They likewise obtain none of the groups produced by mind. Hence at the time of their rebirth they get only the vital nonad. And during their lives there comes to them in addition, but with the exception of sound, such material qualities as are produced by physical change.

²⁰³ Now, in the three regions, called K ii m a l o k a , E ii p a - loka, and of the Unconscious, thus must the twofold procedure of material phenomena (1) at rebirth ; (2) during life, be understood.

²⁰⁴ § 13. Mnemonic.

²⁰⁵ In world of sense, material forms are eight And twenty ; of these, twenty-three alone In R u p a.- ^ Of th' Unconscious Ones the fate 1 Tliis is understood by the Burmese Buddhists of the present day to mean ' till the corpse is reduced to dust.'

²⁰⁶ - P a V a l l i y a i j c i l l o t u s a m u l l h a n a c a l a b b h a n t i . Omitted in J.P.T.S. text.— Ed. ^ EupIsu = ri'ipesu = rupalokesu, beings in R up a loka.

²⁰⁷ 168 Of Matter [pt.

²⁰⁸ Is seventeen only ; in Arupa none. At start of life, sound, modes and signs/ decay And death come not, but during life's brief day Naught in experience but may come our way.

²⁰⁹ VI

²¹⁰ So far for the order of happening of material pheno- mena.

²¹¹ § 14. Of Nihhana.

²¹² Now Nibbana, which is reckoned as beyond these worlds,- is to be realized through the knowledge belonging to the Four Paths.^ It is the object of those Paths,* and of their Fruits.^ It is called Nibbana, in that it is a ' de-parture ' ^ from that craving which is called van a, lusting. This Nibbana is in its nature single, but for purposes of logical treatment,® it is twofold, namely, the element of Nibbana, wherewith is yet remaining stuff of life,' ^ and the element of Nibbana without that remainder. So, too, when divided into modes, it is threefold — namely, Void, Signless, ^ and Absolute Content. ^

²¹³ ^ Vikaro covers both 'modes and signs,' comprising the three plastic qualities of lightness, pliancy, and adaptability, and the two media of communication. See above, p. 157 (10).

²¹⁴ ^ Lokuttara.

- ²¹⁵ ^ Catumaggananeua. The Pauindriya-cetasika, which enters into combination with other concomitants in each Path- consciousness receives the name of Sammaditthi- right views.
- ²¹⁶ * I.e., Path-cognition [s] and Fruition-cognition [s].
- ²¹⁷ s Ni(r)kkhantatta, lit., ' because of out-going.'
- ²¹⁸ ^' Karanapariyayena: karena means 'cause,' and pari- y a y a here means ' synonym ' (paribhatti) yanti gacchanti anenati pari-ayo — that by which (a term is made clear). The Ceylon commentaries explain it by p a n i i a p a n e k a r a n a s s a l e s e n a — by way of device of the means (of knowing) in the matter of language.
- ²¹⁹ " Upadiseso: Lebensmittel.
- ²²⁰ •" Animitta. See Part IX., § 10.
- ²²¹ " Lit., 'not hankered after,' or 'longed for.' Ibid. — Ed.
- ²²² PT. vi] Xlhbaiia lOD
- ²²³ 5^ 15. Miwiiiioiir.
- ²²⁴ Great Seers, wholly from V a n a - lust set free, Declare Nibbana such a path to be : — Past death, past end [it goes, this blessed way], Uncaused,^ having no beyond, they say.
- ²²⁵ Thus, as fourfold, T a t h ,1 g a t a s reveal. The ultimate kinds of things we know and feel Mind first, and next, concomitants of mind, Body as third, Nibbana- last in kind.

Part VII: Compendium of the Process-Freed (Cosmology)

- ¹ PART VII
- ² THE COMPENDIUM OF CATEGORIES § 1. Introductory.
- ³ 'Neath two and seventy heads have been set forth Distinctive kinds of states, each with its mark. These will T now duly categorize.
- ⁴ § 2. Of Categories of Evil.
- ⁵ This compendium of categories must be understood as fourfold, to wit :
- ⁶ 1. A compendium of evil categories. II. A compendium of [ethically] mixed categories.
- ⁷ III. A compendium of what pertains to enlightenment.
- ⁸ IV. x\ compendium of the whole.
- ⁹ How [are they composed] ?
- ¹⁰ (I.) In the compendium of evil, there are, in the first place,
- ¹¹ {a) the four A s a v a ' s ^ :
- ¹² 1. sense-desires ;-
- ¹³ 2. becoming ; '
- ¹⁴ ^ A s a V 0 is derived from a ^/ s u = ' to flow,' and the Ceylon com- mentaries, among others, explain the term as that which flows right up to the topmost plane of existence or right up to the moment of Gotrabhu (Bhavato abhavaggar) dhammato agotra- bhur) savautiti asava). See Appendix, Asa v a. On this and the following 'evil categories,' cf. B. Psy., pp. 291, 304, 308, 310, 323.

¹⁵ 2 Kamasavo. Kama may mean either that which desires (k a m e 1 1 1 i) or that which is desired (k a m i y a t i t i). But the Commentaries say that here tan ha (craving) for objects of sense-experience, including the pleasures of the five senses, is meant.

¹⁶ ^ Bhaviisavo. Bhava is either k a m m a - b h a v a or u p a - patti-bhava (Introd. Essay, 42/.). It in&y be either Kama-

¹⁷ 170

¹⁸ TT. VI i] Categories of Evil 171

¹⁹ 3. error ;

²⁰ 4. ignorance.

²¹ {}]] the four Floods^ : — {^mur as 1-4) ; {(•) the four Bonds-: — {scnxc as 1-4) ; {(1) the four Ties : — the ties, physical and mental,-' of

²² 1. covetousness ;

²³ 2. ill-will ;

²⁴ 3. practice of mere rite and ritual f

²⁵ 4. adherence to one's dogmas ;^

²⁶ ((') the four Graspings^ : — the grasping after 1. sense-desires ; '2. error ;

²⁷ bhava, Rupa-bhava, or Arupa-bhava. The Commentaries say that by Bhava here is intended the same craving, this time, for any one of the forms of existence. The psychological factor in the two modes of craving is the Cetasika of greed.

²⁸ ^ Ogga. The Commentaries explain that these four are so termed because they kill the creatures who have fallen into them by drowning them (lit., 'overwhelming and suffocating them').

Anassasikag katva ajjhottharanto hanatiti vattasmiiij osida- p e n t a v i y a h o n t i t i. — Ceylon Cy.

²⁹ - Yog a. The Ceylon Cy. explains this term as that which yokes the creatures to the rounds (of misery), or that which by way of cause and effect (k a m m a - v i p a k e n a), yokes the creatvires to other rebirths, etc., in the machine of existence (bha vay ant ake), or in the round of existence (vattasmiiij). Vattasmir) va bhava- y an take va satte yojentit i.— Ledi Sadaw.

³⁰ ^ The Commentaries explain that k a y a here includes both r u p a - k a y a and namakaya.

³¹ ■* Silabbataparamaso. The Ceylon Cy. explains this term by 'GosIIadisTlena vatena tad-ubhayena suddhiti evag parato asabhavato amasanaij' — the practice (lit., 'the hand- ling') with an incorrect view (lit., 'the opposite or contrary view') that one becomes pure by bovine and canine morality or conduct, or by both. Ledi Sadaw explains 'parato' as 'by way of the view opposed to the truth' (Etthac a parato 'ti bhuta-sabhava-pacca- nikato' ti attho). Cf. B. Psij., p. 260, n. 4.

³² " Idatj-saccabhiviveso. The Ceylon Cy. explains this term by 'I d a i j e v a s a c c a m m o g h a m a n n a n t i a b h i n i v e s a n a i j dalhagaho. The firm belief (lit., 'hold') that this (view) is true, and the other futile.

³³ " Upadanani. The Ceylon Cy. explains this term to mean that which tenaciously or firmly grasps the object as a snake does a frog.

³⁴ 172 Of Categories [vt. vti

³⁵ 3. mere rite and ritualism ;

³⁶ 4. a theory of soul ; (/) the six Hindrances[^] : —

³⁷ 1. sensual passion ;

³⁸ 2. ill-will;

³⁹ 3. sloth-and-torpor ;

⁴⁰ 4. flurry-and-worry ;

⁴¹ 5. perplexity ;

⁴² 6. ignorance ;

⁴³ (r/) the seven forms of Latent Bias- : — the bias of

⁴⁴ 1. sensual passion ;

⁴⁵ 2. lust after life ;

⁴⁶ 3. aversion ;

⁴⁷ 4. conceit ;

⁴⁸ 5. error ;

⁴⁹ 6. perplexity ;

⁵⁰ 7. ignorance;

⁵¹ (//a) the ten Fetters '[^] of the S u 1 1 a n t a'* : — the fetters of

⁵² 1. lust after [life in the] Kamaloka[^];

⁵³ 2. lust after [life in the] R u p a 1 o k a ;

⁵⁴ 3. lust after [life in the] A r i l p a 1 o k a ;

⁵⁵ 4. aversion ;

⁵⁶ [^] N 1 V a r a n a n i (Burm. MSS. n i v -). The Ceylon Cy. explains this term as that which prevents the arising of good thoughts by way of j h a n a , etc. ; or as that which prevents the j h ;1 n a itself ; or as that which obstructs the eye of wisdom (p a i i h a - c a k k h u n o v a a v a r a - 1 1 h e n a). Ledi Sadaw explains the same to be that which hinders all that is good in human nature by preventing the good which has not arisen from arising, or the good which has arisen from being repeated.

⁵⁷ - An u s a y a from anu Ayseti = 'to sleep,' lit., ' that which hes dormant or remains latent.'

⁵⁸ [^] Both the Ceylon and the Burmese Commentators explain S a m o - j a n a s , as 'those which bind' (S a i h y o j e n t i , bandhantiti sam y 0 j a n a n i), i.e., bind creatures in the rounds of misery (va t t a s m i i)).

⁵⁹ [^] Sutta-Pitaka.

⁶⁰ [^] 'Kama,' when opposed to 'rupa,' and 'arupa,' has either 'bhava' or 'loka' understood after it.

⁶¹ J'T. \ii] Categories of Evil 173

⁶² 5. conceit ;

⁶³ 6. error ;

⁶⁴ 7. practice of rite and ritual ;

⁶⁵ 8. perplexity ;

⁶⁶ 9. distraction ; 10. ignorance ;

⁶⁷ (//b) the other ten Fetters of the Abhidhamma, viz., of

⁶⁸ 1. sensual passion[^] ;

⁶⁹ 2. lust after life ;

⁷⁰ 3. aversion ;

⁷¹ 4. conceit ;

⁷² 5. error ;

⁷³ 6. practice of rite and ritual ;

⁷⁴ 7. perplexity ;

⁷⁵ 8. envy ;

⁷⁶ 9. selfishness ; 10. ignorance.

⁷⁷ (0 The ten Torments [^] are : —

⁷⁸ 1. greed ;

⁷⁹ 2. hate ;

⁸⁰ 3. dullness ;

⁸¹ 4. conceit ;

⁸² 5. error ;

⁸³ 6. perplexity ;

⁸⁴ 7. sloth ;

⁸⁵ 8. distraction ;

⁸⁶ 9. impudence ;

⁸⁷ 10. fearlessness of consequence.

⁸⁸ 1 Here 'kaina' is opposed to 'bhava,' and is restricted to objects of sensual desire.'

⁸⁹ - The Ceylon Cy. explains k i l e s s as those by which the mind is defiled (kilissati), burnt (u p a t a p p a t i), or afflicted (bfidhi- yati). Ledi Sadavv of Burma adopts the same explanation, but adds that k i l e s s 's are those by which creatures are defiled, or by which they (the creatures) arrive either at the state of being defiled (malina- bhavai] or at the state of being debased (nihina- bhavaij). See B. Psu., 321 ff.

⁹⁰ 174 Of Categories [pt. vii

⁹¹ Now in the A s a v a - category, under the terms 'sense- desires,' and 'becoming,' is implied the Craving which has them as its objects. In the same way[^] it is just the erroneous opinion that occurs under different conditions, which is described as 'practice of rite and ritual,' 'ten- dency to dogmatism,' and grasping after a theory of soul.

⁹² § 3. Mnemonic. .[^] —

⁹³ The A s a v a s, the Floods, Bonds, Ties, root in the three- fold base •} ^{^^} ^

⁹⁴ The Grasplings have a twofold source ■} but eightfold is the case

⁹⁵ With Hindrances, with Bias, six, with Fetters, nine, we hold, 2

⁹⁶ With Torments, ten : — thus Evil's List is reckoned as ninefold.

⁹⁷ § 4. Of Mixed Catefiorics.

⁹⁸ IT. — In the compendium of mixed categories there are the following :

⁹⁹ (a) The Six Hetu's (root-conditions)"^ : —

¹⁰⁰ 1. greed ;

¹⁰¹ 2. hate;

¹⁰² 3. dulness ;

¹⁰³ 4. disinterestedness ;

¹⁰⁴ 5. amity ;

¹⁰⁵ 6. intelligence.

¹⁰⁶ ^ Vatthuto is explained by the Ceylon Cy. to mean ' ilham mat o,' and by Ledi Sadaw of Burma, 'sabhava- dhammato,' The psychological ultimates described in Part II. as mental properties or concomitants are here intended.

¹⁰⁷ 2 Mata.

¹⁰⁸ 3 See above, Part III., § 4.

¹⁰⁹ 1-r. VI i] Jlid'cd Categories 175

¹¹⁰ [h) The Seven Constituents of J h A n a : —

¹¹¹ 1. initial application (v i t a k k a) } '2. sustained application (v i c a r a) ;^

¹¹² 3. pleasurable interest ;

¹¹³ 4. individualization '}

¹¹⁴ 6. grief r

¹¹⁵ 7. hedonic indifference -^

¹¹⁶ (c) the Twelve Path-Constituents'* : —

¹¹⁷ 1. right views ;

¹¹⁸ 2. right aspiration f

¹¹⁹ 3. right language ;

¹²⁰ 4. right action ;

¹²¹ 5. right livelihood ;

¹²² 6. right endeavour ;

¹²³ 7. right mindfulness ;

¹²⁴ 8. right concentration ;

¹²⁵ 9. wrong views ;

¹²⁶ 10. wrong aspiration ;

¹²⁷ 11. wrong endeavour ;

¹²⁸ 12. wrong concentration.

¹²⁹ {(l) the Twenty-two Controlling^ Powers : — the controlling power of

¹³⁰ 1. the eye f "2. the ear ;

¹³¹ 1 See Parts I. and II.

¹³² - The mention of grief here shows that j h a n a is liable to abuse in the hands of unprincipled persons.

¹³³ ^ The intellectual t a t r a m a j j h a 1 1 a t a, ' balance of mind," is not meant here. See p. 14.

¹³⁴ * M a g g a here includes both the noble and the ignoble path, the last four constituents leading to the planes of miserable existence. Cf. S. v., 18, 23 ; Vibhanga, p. 373.

¹³⁵ = The psychological ultimate of s a m m a s a n k a p p a i s v i t a k k a, which, in the present case, directs the mind towards the right object — viz., the higher ideal.

¹³⁶ * < On Indriya. See supra, p. 159, n. 2. It must be borne in mind that it is the eye that controls sight and so on for the other four senses. See also below, Part VIII., § 10 (6), n. 2.

¹³⁷ 170 Of Categories [pt. vji

¹³⁸ 3. the nose ;

¹³⁹ 4. the tongue ;

¹⁴⁰ 5. the body {i.e., the skin) ; ,

¹⁴¹ 6. female sex •}

¹⁴² 7. male sex -}

¹⁴³ 8. Hfe;

¹⁴⁴ 9. mind ;^

¹⁴⁵ 10. pleasure ;

¹⁴⁶ 11. pain ;

¹⁴⁷ 12. joy; L. grief ;

¹⁴⁸ 14. hedonic indifference ;

¹⁴⁹ 15. faith;

¹⁵⁰ 16. energy ;

¹⁵¹ 17. mindfulness ;

¹⁵² 18. concentration ;

¹⁵³ 19. reason ;

¹⁵⁴ 20 the thought : — ' I shall come to know the unknown ';

¹⁵⁵ 21. gnosis ;^

¹⁵⁶ 22. one who knows.

¹⁵⁷ [e] the Nine Forces : — the force of

¹⁵⁸ 1. faith ;

¹⁵⁹ 2. energy ;

¹⁶⁰ 3. mindfulness ;^

¹⁶¹ 4. concentration ;

¹⁶² 5. reason ;

¹⁶³ ^ Lit., 'womanhood and manhood.' Sex controls the primary and the secondary characters of sex described in the Commentaries under ling a, nimitta, kutta, and akappa.

¹⁶⁴ - Mind (ma no) is called an indriya because it controls or governs its concomitant mental properties.

¹⁶⁵ 3 A h fi a may be differentiated from h il n a, as the Christian might distinguish 'saving knowledge' from knowledge in general, including knowledge of matters of mere sense-experience. See the eight moral thoughts of the sense-world. Part I., § 6. English is poor beside Pali in such terminology. B. Pt>i/., xci. — Ed.

¹⁶⁶ ^ Omitted in J.P.T.S.— Ed.

¹⁶⁷ I'T. vii] MU'cil Categories 177

¹⁶⁸ 6. modesty ;

¹⁶⁹ 7. discretion;

¹⁷⁰ 8. impudence ;

¹⁷¹ 9. fearlessness of consequences.

¹⁷² (/■) the Four Dominant Influences^ : — namely of

¹⁷³ 1. intention ;

¹⁷⁴ 2. energy ;

¹⁷⁵ 3. thought ;2

¹⁷⁶ 4. investigation.^

¹⁷⁷ (//) the Four Foods : —

¹⁷⁸ 1. edible food ;

¹⁷⁹ 2. contact ;

¹⁸⁰ 3. volitional activity of mind f

¹⁸¹ 4. rebirth-consciousness.^

¹⁸² Now, with reference to the 'Controlling Powers' {d), the power called the thought, 'I shall come to know the unknown,' is that Path-knowledge possessed by one who has 'arrived at the stream'; the power called that 'of one who knows,' is the knowledge involved in the Fruit of Arahantship ; and by the power of gnosis is meant the six

¹⁸³ 1 Adhipati. See Dhs., j§ 269, 1034. B. Psy., pp. 77, 269.— Ed. A d h i p a t i differs from I n d r i y a in that the former is supreme, while the latter has its equals. See the text below : Only one dominant influence, etc. (adhipati eko va labbhati).

¹⁸⁴ 2 C i 1 1 a here denotes javana-cittuppada, while the other three dominant influences refer to the respective concomitants of this state of apperception.

¹⁸⁵ 3 Vimamsa (in Sinh. MSS. vim-). The psychological ultimate of this is pahhindriya-cetasika. The category of dominant influences shows that when a man acts, either intention, effort, knowledge, or reason, may predominate. Cf. Criminal Law, in which no responsibility is attached to an act without one or other of the foregoing three dominant factors.

¹⁸⁶ * JMa n 0 s a h c e t a n a h a r a - s a n k h a t a i j k u s a 1 a k u s a 1 a - k a m m a g (Ceylon Cy.).

¹⁸⁷ •" V i n h a n a h a r a - s a n k h a t a i j p a t i s a n d h i - v i i i h a n a r) (Unl).

¹⁸⁸ 12

¹⁸⁹ 178 Of Categories [pt. vii

¹⁹⁰ intermediate knowledges.^ Again, the ' vital power ' is two- fold, consisting of physical and psychical life.^

¹⁹¹ The ' Constituents of j h a n a ' are not acquired in the five kinds of sense-cognition,^ nor are the 'forces,'* in effortless states, nor the 'constituents of the Path,' in [states] not accompanied by their hetu's. Likewise, in perplexed thought, individualization cannot attain to the state of a Path-constituent,^ a controlling power, or a force. Only one 'Dominant Influence' obtains at one time, according to circumstances, and that only in such apperceptions as are accompanied by two or three [good] roots.

¹⁹² § 5. 2Inentonic.

¹⁹³ What are the factors of life we know ?

¹⁹⁴ These in sevenfold mixed category go.

¹⁹⁵ Of good and bad, six 'Hetu's' at the base f

¹⁹⁶ ' Factors of j h a n a,' five ; but nine^ we trace

¹⁹⁷ Paving the [good, or evil] ' Path.' Of powers,

¹⁹⁸ ' I n d r i y a ' s,' sixteen, ' Forces,' nine are ours.

¹⁹⁹ ' Dominant influences,' are four, 'tis said.

²⁰⁰ And four the ' Nutriments.' Told is each head.

²⁰¹ 1 C h a n a n a n i, the knowledge[s] belonging to the three higher Paths and the three lower Fruition[s] . These, together with the two foregoing, are the same Pafihindriya-cetasika cultivated and developed in different degrees, and are collectively known as s a m m a - d i 1 1 h i.

²⁰² 2 Eiiparupavasena.

²⁰³ 3 That is, at the moment of the operation of any one of the five senses in a process of sense-cognition. See Introd. Essay, p. 54.

²⁰⁴ 4 Bead balani for phalani in J.P.T.S. text.— Ed.

²⁰⁵ ■"" Though ekaggata is synonymous with s a m a d h i (the eighth Path-constituent), that property by which the mind necessarily regards its object as an individual, does not amount to, or is not raised to the dignity of, samadhi, when the mind is perplexed. Hence ekaggata cannot always be rendered by ' concentration.'

²⁰⁶ GVatthuto. See p. 174, r(. 1.

²⁰⁷ " Navaka, not twelve as named in the Category, nor the usual eight. Note the other discrepancies in the Mnemonic. — Ed.

²⁰⁸ PT. vii] Factors of Euliglitchnmcut 179

²⁰⁹ vj ('). Of that irhicli pertains to Enlifjlitcniitciit.

210 III. — In the compendium of the parts^ of Enhgthenment we have the following : —

211 (a) The Four kinds of Earnest Applications ^ in Mind- fulness : —

212 (1) contemplation of the body ;

213 (2) contemplation of the feelings ;

214 (3) contemplation of consciousness ;

215 (4) contemplation of [particular] mental states f

216 (h) the Four Supreme Efforts * : —

217 (1) the endeavour to put away evils that have

218 arisen ;

219 (2) the endeavour to prevent the arising of unrisen

220 evils ;

221 1 The fear of being fanciful restrains from rendering ' p a k k h i y i l ' by either ' facets ' or ' wings.' It means ' sides,' but is used for a ' bird.' On the growth of this designation for the thirty-seven, see my preface to the Viblianga, xv., xvi. Cf. also JdtaJia, i. 275. — Ed.

222 2 S a t i - p a l l h a n a i j is the s a t i which is established on its object, by penetration, so to speak, into it (a n u p a v i s i t v a i l l a u i - bane pavattatiti attho. — Ceylon Cy.). Hence close applica- tion of the mind. Patthanaij has here a different import from that which it bears in Part YIII.

223 ^ In ' d h a m m a n u p a s s a n a,' the word ' d h a m m a," according to the Ceylon Cy., refers to the fifty-one mental properties, or factors, exclusive of 'feeling ' (vedana), and the rendering of it by 'law,' or any other term, would be quite wide of the mark; for these contem- plation-exercises are with reference to one's own mind and body, and not with reference to any extra-personal object. But Ledi Sadaw of Burma takes exception to the above universally accepted view, and says that ' d h a m m a " here refers to (1) six Nibbana's ; (2) five khandha's; (3) twelve ayatana's; (4) seven bojjhanga's; and (5) four ariya-sacca's. He bases his view on the fact that the Buddha himself spoke of these five categories as d h a m m a, but never of the s a h i i a k k h a n d h a and the s a n k h a r a k k h a n d l i a alone.

224 * The modifying ' s a m m a ' signifies no ordinary efforts, but the unfaltering concentrated assay of one who vows : ' Let me be reduced to skin and bone ; let my blood dry up^ but I'll not stop till I succeed !' Hence the word ' right,' if not inaccurate, is scarcely adequate. {Cf. M. i. 480 ; S. ii. 28; A. I 50.)

225 180 Of Categories [pt. vii

226 (3) the endeavour to bring about the arising of

227 unrisen good ;

228 (4) the endeavour to further arisen good.

229 (c) The Four Steps to the I d d h i - Potency^ : —

230 (1) desire to act ;

231 (2) energy ;

232 (3) thought ;

233 (4) investigation.

234 id) The Five Faculties :—

235 (1) faith;

236 (2) energy ;

237 (3) minds uhiess ;

238 (4) concentration ;

239 (5) reason.

240 (e) The Five Forces :—

241 Ah in (d).^

242 if) The Seven Factors of Enhgthenment : —

243 (1) mindfuhieess ;

244 (2) searching the truth ;^

245 (3) energy;

246 (4) pleasurable interest ;^

247 1 See this term discussed in Rhys Davids's Dialogues of the Buddha, I., 272. Cf. also definition of Iddhi in Vibhanga, p. 217. Ledi Sadaw writes (p. 314): 'Iddhi is accomplishment. The meaning is "accomplishment pf such and such effort." And pado is "the means by which one arrives at," "attains to" (iddhi). On the ten ... [as above]. The "potency" is of will (cetana), not of insight (V i p a s s a n a).'

248 - Commentators distinguish, in the Bala's, a more positive and militant aspect of these five instruments of restraint or control (Indriy a's).

249 ^ ' Searching the truth ' is paraphrased bj^ v i p a s s a n a - p a h fi a (Ceylon Cy.).

250 * If there is any truth in the Hamiltonian law of the inverse ratio of feeling and intellection, piti cannot be rendered by 'joy,' since the hedonic element varies i7iversely with 'bodhi.' Besides, the intellectual piti has always a reference to its object, whilst the edonic joy is more or less subj ective. See Appendix, Piti.

251 PT. vii] Factors of EnliJitonnoit 181

252 (5) serenity ;

253 (6) concentration ;

254 (7) equanimity.-^

255 (/) The Eight factors of the Path : —

256 (1) right views ;

257 (2) right aspiration ;

258 (3) right language ;

259 (4) right action ;

260 (5) right livelihood ;

261 (6) right endeavour ;

262 (7) right mindfulness ;
 263 (8) right concentration.
 264 Now in these categories, mindfulness, as four earnest applications, is described as one in ' right
 mindfulness ' ; and so are the four supreme efforts in ' right endeavour.'
 265 ^ 7. Mnemonic.
 266 Desire to do, thought, equanimity
 267 And faith, together with serenity,
 268 And zest, right views and aspiration.
 269 Endeavour, also abstinence threefold,
 270 Right mindfulness and concentration :
 271 Fourteen according to their nature here are told,
 272 But seven and thirty 'neath seven heads the lists unfold.
 273 Conception and serenit3%
 274 Interest, and the balanced mind,
 275 Intent, thought, threefold sanity,
 276 EeveaFd, nine in one way,"- you find.
 277 Energy works in ninefold guise,
 278 And in eight, mindfulness,
 279 1 Here, according to the comments, the intellectual "tatra- m aj i hat tatupekkh a, and not the
 hedonic upekkhii, is in- tended.
 280 '-' In J.P.T.S. text read nav'ekatthana.
 281 182 Of Categories [pt. vii
 282 Concentration in four, and reason^ wise In five, faith, two. Peerless These seven and thirty
 members stand, [In Wisdom's kingdom] noblest band. All, save sometimes the first and third in
 [consciousness]
 283 transcendent lie. In mundane thought as well, if fit, in course of sixfold purity.
 284 § 8. yl Compendium of ' the Whole.'
 285 IV. — In the compendium of ' the whole ' we have the following : —
 286 {a) The Five Aggregates : —
 287 (1) material body ;
 288 (2) feeling;
 289 (3) perception ;
 290 (4) s an kh a r a's ;^
 291 (5) consciousness.
 292 {h) The Five Aggregates as Objects of Grasping^: — as in (a).
 293 ^ Pafica pan 11 a. Paiifia shines in (1) v Tm aij siddhi- piido; (2) paiiiiindriy aij ; (3) p an fia - b
 ala :] ; (4) dham- mavicaya-sambojjhanga; and (5) sammaditthi.

²⁹⁴ ^ Here sanlthara is a label given to the fifty mental properties other than v e d a n a and s a ii ii a, but this label derives its title from c e t a n a, chief of these fifty, and determinant of action . S a n - khara and kamma are derived from the same root 'kar,' 'to do.' (Abhisankhatar) sankharotiti sankhar o — that which makes the made. This is the k a ttu sadh an a - definition of san- khar a, and is applied to kamma as in sankhara-paccaya vinuanar) (Part VIII., § 1). See Appendix, San khara. San- khariyatlti sankhar o — ' that which is made, this kamma- s a dh ana - definition refers to the conditioned, 'the world,' as in sabbe sankhara a nice a.

²⁹⁵ 3 This category serves to show that the k h a n d h a ' s are generally} ' grasped by erring people as atta, the metaphysical ego-entity.

²⁹⁶ PT. vii] All-we-know Conipcndiiim 188

²⁹⁷ (r) The Twelve A y a t a n a ' s ^ :—

²⁹⁸ TJic S oise -())•(! an H.

²⁹⁹ (1) the eye ;

³⁰⁰ (2) the ear ;

³⁰¹ (3) the nose ;

³⁰² (4) the tongue ;

³⁰³ (5) the body {i.e., the skin} ; (()) the mind ;

³⁰⁴ The SenHe-OhjecU.

³⁰⁵ (7) the visible object ;

³⁰⁶ (8) sound ;

³⁰⁷ (9) odour ;

³⁰⁸ (10) taste;

³⁰⁹ (11) tangible object ;

³¹⁰ (12) cognizable object.

³¹¹ {d) The Eighteen Elements 2;—

³¹² the subjective elements, to wit :

³¹³ (1) eye;

³¹⁴ (2) ear;

³¹⁵ (3) nose ;

³¹⁶ (4) tongue ;

³¹⁷ 1 Ayafiina cannot here be rendered by a single English word to cover both sense-organs (the mind being regarded as the sixth sense) and sense-objects.

³¹⁸ In commenting on the 'chahi phassayatanehi phussa,' D., i. 45, § 71, Buddhaghosa defines ay at ana to mean 'simply place of prodnctioai, of resort, opportunity (or ground), range (or genus).' In the Atthasalini (p. 140), he gives definitions 1,2, and 3, and adds place of abode, and species or mode, as fourth and fifth. See also Appendix, A y a t a n a. — Ed.

³¹⁹ 2 This triple distinction rests on the conception of any complete sense-impression being tlireefold.

³²⁰ ' On contact between eye (organ of sight) and the visible object there arises visual cognition,' M. i., Ill ; S. ii. 72. On the force of D hat u, see Part VI., and B. Psi/., Ixxvi., and cf. the striking passage in Suin. Vil, i., 193-196. See also Appendix, Dhatu.— Ed.

³²¹ 184 Of Categories [pt. vii

³²² (5) body {i.e., skin) ;

³²³ (6) mind ;^

³²⁴ the objective elements, to wit :

³²⁵ (7) sights;

³²⁶ (8) sounds ;

³²⁷ (9) odours ;

³²⁸ (10) tastes ;

³²⁹ (11) touches ;

³³⁰ (12) cognizables •,^

³³¹ the intellectual elements, to wit :

³³² (13) visual cognition ;

³³³ (14) auditory cognition ;

³³⁴ (15) olfactory cognition ;

³³⁵ (16) gustatory cognition ;

³³⁶ (17) tactile cognition ;

³³⁷ (18) mind-cognition.^

³³⁸ {e) The Four Ariyan^ Truths : —

³³⁹ (1) the Ariyan Truth about 111 ;

³⁴⁰ (2) the Ariyan Truth about the origin of 111 ;

³⁴¹ (3) the Ariyan Truth about the cessation of 111 ;

³⁴² (4) the Ariyan Truth about the Path leading to

³⁴³ the cessation of 111.

³⁴⁴ Now, here there are sixty-nine principles,^ consisting of mental concomitants, subtle material qualities, and

³⁴⁵ ^ Manodhatu. See Appendix, Dhatu.

³⁴⁶ ^ D ham ma dhatu, synonymous with dh am may a tan a. See infra. These differ from d h a m m a r a m m a n a, in excluding e i l l a, and paiiiiatti, and pasadariipa.

³⁴⁷ ^ Manovifinanadhatu is a collective term given to seventy-six classes of consciousness, omitting the twice-fivefold sense (d v i p a n c a- vinhanadhacitu), and the triple element of mind (man o dha- tu tika). These seventy-six classes are not confined to processes of representative cognition. See Appendix, Dhatu.

³⁴⁸ * See p. 135, n. 2.

³⁴⁹ s Dhamm a.

350 PT. vii] ^I//-ivc-/inozL' Compciidifini 185

351 Nibbana, which are reckoned collectively as the sphere of cognizable object,^ or the objective element of the cog- nizable.^ The sphere of mind^ alone is broken up into seven -^ elements of cognition.

352 ^ 9. M)iei)io)ic.

353 Body, feeling, and perception, and the rest that go with

354 mind,"* Fifthly, consciousness : — these Five as Aggregates have

355 been defined. Aggregates of Grasping — viewed 'neath aspect of the Triple

356 Plane. But Nibbana, lacking parts,^ to group 'mong Aggregates

357 refrain ! Section into 'door,' and object, gives Ay at ana's;

358 again These icith the result arising : — Elements we call them

359 then. Triple-planed round is Sorrow; Craving's Sorrow's Origin ;'^ Third, Nibbana, called Cessation ; fourth of the Fouk

360 Truths herein

361 ^ Dh ammay at ana or dhammadh a tu.

362 - M a n a y a t a n a , rendered above under A y a t a n a simply by ' mind.'

363 2 I.e., the five elements of cognitions on occasion of sense, the (triple) element of mind, the elements of mind-cognition, [{d}, 6, 13-18] . See p. 184, n. 3.

364 * S e s a - c e t a s i k a — i.e., sankhara, on which see p. 182, n. 2.

365 • ' A b h e d a , ' lacking distinctions.' The Commentaries explain that Nibbana is undifferentiated into the eleven aspects — viz., past, present, future, distant, near, gross, subtle, high, low, internal, or external, characterizing phenomena. M., iii. 16, 17; S., iii. 47, 48 ; Vibh. 1.

366 6 In J.P.T.S. text, read tan ha samudayo bhava — i.e., ac- cording to the Commentators, hoti.

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368 Meant is Path^ transcendent, other Path-adjuncts^ and

369 Fruits excluded. Thus the Whole of what we know beneath these Five Heads

370 is included.

Part VIII: Compendium of Derived Matter

1 PART vni

2 A COMPENDIUM OF RELATIONS

3 v^ 1. Iitrodiirtui-if. Now let me tell e'en as is lit how such And such a state of things related stands To other states^ conditioned like itself.

4 § 2. Of tJte Law of Happeniug hi/ J]Vai/ of Cause. In the compendium of relations we have two schemata :

5 A. The law of happening by way of cause ;'- and

⁶ B. The system of correlation.[^]

⁷ Of these, the former [A] is a mode marked by the simple condition of the happening of a phenomenon on the occurrence of its sole invariable antecedent phenomenon.[^]

⁸ The latter [B] is so-called with reference to the more striking 'occasion' {i.e., casual circumstance) in any one relation.-"

⁹ ^Dhammanaij.

¹⁰ 2 Patikkasamuppada-nayo. 'Law' is a strong term for 11 ayo, which is usually, in the Commentaries, adequately rendered by 'method,' and by 'system,' § 7. Cf. Part IX., i[^] 5. However, the prime categorical importance of [A] in Buddhist doctrine justifies the use of 'law' in the scientific sense. — Ed.

¹¹ ^ I.e., as treated of in the Patthilna, the Seventh Book of Abhidhainma.

¹² * T a b b h a, V a b h a V I b h a v o embodies J. S. Mill's first Method of Induction. Mill's second Method would be expressed by tad- a b h i l V a b h a v 1 b h a v o. All the Commentaries read - b h a v a - b h a v I.

¹³ " Ahacca-paccayatthitiij arabbha. Here p a c e a y a and t h i t i are used synonymously and appositionally. Hence, the

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¹⁶ Teachers more usually expatiate on these two laws in conjunction.

¹⁷ A. The Law of Happening h) Wai/ of Cause.

¹⁸ The law of happening by way of cause is as follows : — Because[^] of ignorance, the actions [^] of the mind. Because of the actions of the mind, consciousness.[^] Because of consciousness, mind[^] and body.

¹⁹ 'occasion' as a 'cause.' 'Paccaya' is derived from p a t i + ^e t i, 'to come.' [Karanai] paticca phalaij eti etasmati p a c c a y : — that (causal circumstance or relation) from which the 'fruit' derived from [a 'cause'] comes. — Ceylon Cy. 'Paccaya' includes 'h e t u,' 'kanima' — i.e., 'condition,' and 'cause' — and all other 'causal circumstances,' under which any phenomenon or event or thing takes place. Hence it means any 'causal relation' between things.

²⁰ ^ Lit., from the ignorance- relation. But the Pitakas leave no doubt that paccaya is of a causal or conditioning nature. See preceding note.

²¹ 2 Sankhara. This, according to the Commentaries, is used as a synonymous term for kamma, and should not be confounded with sankharakkhandho. On the kattu-sadhana (definition in terms of agency) of this term, see p. 182, n. 2.

²² ^ I.e., rebirth-consciousness, which indicates the connection between the sankhara of the past existence and the initial resultant consciousness of the present.

²³ •*Namai]. This psychological nama should not be confounded with the grammatical nama (noun), or the popular nama (name). All the three terms are derived from the same verb, n a m a t i, 'to incline, or bend.' But the mind is termed nama, because it inclines, at least according to Oriental ideas, towards its object. The grammatical term 'noun' and the popular term 'name' are also

termed nama, because they incline towards the object named. Generally nama includes viuhana, with the rest of the incorporeal factors of personality.

²⁴ That they are mutually involved is, in the S arj yutta - NUca y a, illustrated by two sheaves of reeds supporting each other (ii. 114). In the present instance these two sheaves are separately spoken of, at least logically distinguished one from the other. — Ed.

²⁵ Cf. Introd. Essaj', p. 13, the phrase 'sphere of consciousness,' where the common consciousness of a cittuppilda is likened to the outer shell, and the remaining incorporeal factors of that state of

²⁶ PT. Yiii] II(ij)pc)i'nii!: throili Cause 181)

²⁷ Because of mind iuul body, the sixfold organ. Because of the sixfold organ, contact. Because of contact, feeling. Because of feeling, craving. Because of craving, grasping. Because of grasping, becoming.^ Because of becoming, birth.

²⁸ Because of birth, decay and death, sorrow, lamentation, ill, grief, and despair come to be.

²⁹ Such is the coming to pass of this entire body of ill.

³⁰ § 3. Of Aspects of the Law.

³¹ In this law there are three periods, twelve factors,^ twenty modes," three connections, four groups, three rounds, two roots [of action] to be taken into account.

³² How so ■?

³³ Of the Three Periods : —

³⁴ ' Ignorance,' and ' the actions of the mind ' belong to the Past; 'birth,' 'decay and death,' to the Future; the intermediate eight, to the Present.^

³⁵ Each of these twelve terms is a Factor. For the

³⁶ consciousness are distinguished as inner contents. It is by distinctions of this kind that Commentaries justify the segregation of vi fi h a n a, from n a m a.

³⁷ ^ Bhavo includes kammabhavo (the active side of an exist- ence) and upapattibhavo (the passive side). See 'i?irrt, 5^ 5. And the Commentators say that b h a v a is a contraction of k a m m a - b h a V a rendered below by 'karma- becoming,' i.e., karmic activitj'. This indicated the connection between the sankhila of the Present and the resultant rebirth-consciousness of the Future.

³⁸ - A n g a n i. These factors are sometimes spoken of as the Twelve N idana' s.

³⁹ 3 Akara, lit., 'condition,' includes causal and resultant states. See infra, § 4.

⁴⁰ ■* This chronological division of the ' chain,' though not explicit in the Pitakas, is affirmed by Buddhaghosa in Sum Vil., on the M a h a - N i d a n a - s u l l a n t a. — Ed.

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⁴² composite term ' sorrow,' etc., is only meant to show incidental consequences of birth. Again, when ' ignorance ' and ' the actions of the mind ' have been taken into account, craving, grasping, and [k a r m a -] becoming are implicitly accounted for also. In the same manner, when craving, grasping, and [karma-] becoming have been taken into account, ignorance and the actions of mind are [implicitly] accounted for also ; and when birth, decay, and death, are taken into account, even the livfold fruit, to wit [rebirth-], consciousness and the rest are accounted for. And thus :

⁴³ § 4. Of Cause and Fruit.

⁴⁴ Five causes in the Past and Now a fivefold ' fruit ' ; Five causes Now, and yet to come a fivefold ' fruit,'

⁴⁵ make up the Twenty Modes, the Three Connections,[^] and the Four Groups."

⁴⁶ § 5.[^] Of the Three Hounds.

⁴⁷ The Three Rounds are :

⁴⁸ 1. the Round of Torment — viz., ignorance, craving, and grasping.

⁴⁹ 2. the Round of Kar ma[^] — [^]viz., one part of ' becoming ' reckoned as ' k a r m a''* -becoming, ' together with the ' actions of the mind.'

⁵⁰ 3. the Round of the Result [of karma] — viz., one

⁵¹ [^] The Three Connections are: (1) Between sankhara, and V i h h a n a ; (2) between v e d a n a and t a n h a ; (3) between b h a v a and jati. (1) and (3) are between separate existences, past, present, and future ; (2) is between two factors in the same span of Hfe.

⁵² - Tlie Four Groups include one causal group in the Past, one resultant group in the Present, one causal group in the Present, and one resultant group in the Future, each group consisting of five modes.

⁵³ [^] This § number and the preceding one might well have been omitted in the P.T.S. Edition.— Ed.

⁵⁴ ■* K a m m a - b h a V a. If there is any doubt as to the close connec- tion between ' k a m m a ' and 'sankhara,' it should be settled by this passage.

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⁵⁶ part of becoming reckoned as renewed existence,[^] together with the remaining factors.

⁵⁷ The two Eoots are ignorance and cravin[^].'-[^]

⁵⁸ [^] 6. Mnemonic.

⁵⁹ Never, till those Twin Roots shall cease to be,[^] Can cease the incessant round of misery For sons of men, for aye oppressed beneath The long gleaned harvest of decay and death ; For ignorance, as the A s a v a ' s arise, Holds on its way. And so the Seer wise Pronounced this Eound, this universal chain, Where ne'er beginning was, round triple plane, To be the Law, that whatso doth befall Must happen through a Cause [or not at all][^]

⁶⁰ § 7. Of the System of Correlation.[^]

⁶¹ The system of correlation comprises the following rela- tions :

⁶² The relation of —

⁶³ 1. condition f

⁶⁴ 2. object;"[^]

⁶⁵ 3. dominance f

⁶⁶ [^] Upapatti-bhava. See p. 189, n. 1.

⁶⁷ 2 =dulness (a vij j a = m oha) and greed (t a n h a=lo bh a).

⁶⁸ 3 In J.P.T.S. text read mula na.

⁶⁹ •* These two lines merely amplify the one term • P a t i e c a - s a m u p p a d o,' ' happening because-of.' — Ed.

⁷⁰ ^ The following section is a summary of the twenty four relations constituting the subject-matter in the exercises of the Patthana- the last or ' Great Book ' of the Abhidhamma. — Ed.

⁷¹ 6 Hetu, rendered above by 'root,' or left untranslated. The hetu's primarily condition kamma (cetana), and, secondarily, the k a m m a ' s effect. See Appendix, Hetu.

⁷² " I.e., as presented to a subject, or, for Buddhists, to a personal (aj j hattikaij) locus of access or 'door.' See Introd. Essay, p. 2.

⁷³ 6 A d h i p a t i. Cf. supra, Part VII.. § 4 (/).

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⁷⁵ 4. contiguity ;

⁷⁶ 5. immediate contiguity ;

⁷⁷ 6. co-existence ;

⁷⁸ 7. reciprocity;

⁷⁹ 8. dependence ;

⁸⁰ 9. sufficing condition ;^

⁸¹ 10. antecedence f

⁸² 11. consequence f

⁸³ 12. succession ;•'

⁸⁴ 13. k a r m a ;

⁸⁵ 14. effect;

⁸⁶ 15. support ;

⁸⁷ 16. control ;^

⁸⁸ 17. j b a n a ;

⁸⁹ 18. means ;^

⁹⁰ 19. association ;

⁹¹ 20. dissociation ;

⁹² 21. presence ;

⁹³ 22. absence ;

⁹⁴ 23. abeyance ;

⁹⁵ 24. continuance.

⁹⁶ § 8. Of Mind and Body as Correlates.

⁹⁷ [For example : —]

⁹⁸ Mind may to mind sixfold relation bear, FiVEfold to mind-and-hody,^ one alone To body. Body is to mind one way Eelated. Two relations bear to mind

⁹⁹ 1 Or sine qua non of sufficing efficiency. See Childers's Diet., ' U panissaya-' — Ed. The Ceylon Cy. defines 9 as a stronger species of 8.

¹⁰⁰ 2 Or priority and posteriority. Consequence impljdnng merely jost Jboc, not irropter hoc. — Ed.

¹⁰¹ 3 More lit., ' repetition of an action.' It is used for ' recurrence.' ** Indriya. See p. 159, n. 2.

¹⁰² ' Magga, lit., 'path.'

¹⁰³ ^ For greater lucidity ' n a m a ' and ' r u p a ' are rendered by the Western concepts ' mind ' and ' bodj'. — Ed.

¹⁰⁴ PT. VII I] Conrhtf/071 of Mi fid (ntd Bodji 193

¹⁰⁵ Mind-body-name-and-notion/ while to itself Mind-body may in nine relations stand. Sets of relations, six.

¹⁰⁶ How may this be ?

¹⁰⁷ § 9. Of hotc Mind and Body may he Related.

¹⁰⁸ First, mind is related to mind in six ways : States^ of consciousness and their mental concomitants which have just ceased are related to present^ states of consciousness and their mental concomitants by way of (1) contiguity; (2) immediate contiguity; (3) absence; and (4) abeyance. Again, antecedent apperceptions are related to consequent apperceptions by w'ay of (5) succes- sion (or recurrence), and co-existenfc states of consciousness and their mental concomitants are mutually related by way of (6) association.

¹⁰⁹ Next, mind is related to mind-and-body in five waj-s : The hetu's, j h Jl n a-factors, and Path-factors, are related to co-existing states of mind and body by way of (1) condition; (2) j hana; and (3) means (respectively). Co-existent volition* is related to co-existent states of mind and body by way of (4) karma. So also asynchronous volition is related to states of mind and body brought into existence through karma by way of karma.

¹¹⁰ Again [mental] aggregates of effects^ are mutually related, and are related also to co-existent states of body by way of (5) effect."

¹¹¹ ^ Or ' term-and-concept.' Here both n a m a p a ii u a 1 1 i and attliapaunatti are intended.

¹¹² 2 Citta-cetasika dhamma. See Introd. Essay, p. 25 /., on the succession of states of consciousness in the processes of thought.

¹¹³ ^ Paccuppannanaij is paraphrased by Ledi Sadaw as follows : punuppannanaij patipatiya uppannanari va. Literally then, it means 'occurring again.' Burmese translations render by ' succeeding.'

¹¹⁴ * On the twofold functions (psychological and ethical) of Cetanfi, see Introd. Essay, pp. 16, 42/.

¹¹⁵ ^ V i p a k a, ' result of k a r in a.' This is not a relation of eti'ect to its cause, but a relation among the effects themselves.

¹¹⁶ 13

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¹¹⁸ Thirdly, mind is related to body in one way : Consequent states of consciousness and their mental concomitants are related to this antecedent body^ by way of (1) consequence.

¹¹⁹ Fourthly, body is related to mind in one way : The six bases during life are related to the seven elements of cognition by way of (1) antecedence, and so also are the five kinds of sense-objects to the five processes of sense-cognition.

¹²⁰ Fifthly, name-and-notion-mind-and-body^ are related to mind in two ways — namely, by way of (1) object, and of (2) sufficing condition. In this connection ' object ' is of six kinds, consisting of

visible [audible] body, etc. But sufficing condition is of three kinds : — sufficing condition in object, sufficing condition in contiguity, and sufficing condition in nature.¹²¹ Of these three only the object to which weight is attached is the sufficing condition in object. States of consciousness, and their mental concomitants which have just ceased, constitute the sufficing condition in contiguity. Sufficing condition in nature is of many kinds — for instance, states of passion, etc., and of faith, etc., pleasure, pain, a person¹²², food, physical change, residence — conditions, internal or external, as the case may be — are related to (internal or external) moral and other states. Karma, too, is related to its results as sufficing condition in nature.

¹²¹ § 10." Sixthly, states of mind and body are related to states of mind and body in nine ways, to wit, by way of :

¹²² (1) dominance ;

¹²³ (2) co-existence ;

¹²⁴ (3) reciprocity ;

¹²⁵ ¹²⁶ ^ Kayo, lit., 'an aggregate.' Cf. the DuTiajyaUhana where this phrase recurs so often. — Ed.

¹²⁶ 2 P an nat t i-na m a - r up a n i, as above, p. 198, I. 1. On p a ii ii a 1 1 i, see Appendix s.v.

¹²⁷ 3 Pakatiipanissayo.

¹²⁸ * Instances of this and the following cases are a friend, wholesome food, agreeable climate, comfortable bed and housing, etc.

¹²⁹ s Here, again, the P.T.S. edition's division of paragraphs is at fault.

¹³⁰ PT. VII i] Corrcldtloii of Mind and Bodij 195

¹³¹ (4) dependence ;

¹³² (5) support ;

¹³³ (6) control ;

¹³⁴ (7) dissociation ;

¹³⁵ (8) presence ;

¹³⁶ (9) continuance, according to circumstances.

¹³⁷ (1) In this connection, the first of these relations occurs in one of two ways :

¹³⁸ (i.) The object to which weight is attached is related to states of mind, by way of objective dominance.

¹³⁹ (ii.) Co-existent dominant influences, which are of four kinds. ^ are related to co-existent states of mind and body by way of co-existent [dominance].

¹⁴⁰ (•2) Next, the relation of ' co-existence ' is threefold, thus : states of consciousness and their mental concomi- tants are related both mutually and also to co-existent bodily states ds co-existent states. The great essentials¹⁴¹ are related both mutually and also to the material qualities derived from them, as co-existent. The basis [of mind] and resultant [mental] states are, at the moment of rebirth, mutually related as co-existent.

¹⁴¹ (3) The relation of ' reciprocity ' is also threefold, thus : States of consciousness and their mental concomitants are reciprocally related ; so are the great essentials ; so is the basis of mind with resultant [mental] states, at the moment of rebirth.

¹⁴² (4) The relation of * dependence ' is also threefold, thus : States of consciousness and their mental concomitants are related by way of dependence, both mutually and also to CO- existent bodily states.^ The great essentials are related

¹⁴³ ^ Desire to act, energy, thought, and investigation. See above. Part VII., §4/.

¹⁴⁴ 2 The ' four elements ' in popular Western phrase.

¹⁴⁵ ^ This relation expresses the dependence of bodily states on the mind, and not of the mental states on the body. The first member of a pair of correlates is the ' N i s s a y a,' that which is depended upon and the other member which depends on it is the Nissita.

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¹⁴⁷ by way of dependence, both mutually and also to material qualities derived from them. The six bases are related, by way of dependence, to the seven elements of cognition.^

¹⁴⁸ (5) The relation of ' support ' is of two kinds, thus : Edible food is related to this body, and immaterial supports ^ are related to co-existent states of mind and body, both by way of support.

¹⁴⁹ (6) The relation of ' control ' is threefold, thus : The five sentient organs are related to the five kinds of sense- cognition by way of control f so is the controlling power of bodily vitality to material qualities that have been ' grasped at ' ; ^ so are immaterial controlling faculties to co-existent states of mind and body.

¹⁵⁰ (7) The relation of * dissociation ' is also threefold, thus : At the moment of descent into life,* the base of mind is related to results [of k a r m a] by way of co-existent dissociation ; so also are states of consciousness and their mental concomitants related to co-existent material qualities, viz., by way of co-existent dissociation.^ Again, consequent states of consciousness and their mental concomitants are related to this antecedent body by way of consequent dissociation. And, thirdly, the six bases during life are related to the seven elements of cognition by way of antecedent dissociation.

¹⁵¹ (§ 11).^ (8) and (9) Lastly, the relations of ' presence ' and of ' continuance ' are each fivefold, thus :

¹⁵² ^ See above, Part III., § 13.

¹⁵³ 2 See p. 177 [g].

¹⁵⁴ ^ On Indriya. See p. 159, n. 2. From this passage it is clear that Buddhists regard the five sentient organs as Indriya's. Though the word ' faculty ' includes both mental and physical powers, ' the eye,' ' the ear,' etc., can hardly be called ' phj'sical powers.'

¹⁵⁵ * See above, Part VI., § 4. '-' I.e., of conception.

¹⁵⁶ * This is an interesting parallel to modern ' parallelism ' of mind and body. In the next sentence, cf. § 7, n. 2; § 9, n. 1. — Ed.

¹⁵⁷ " There should again have been no fresh section here in P.T.S. — Ed.

¹⁵⁸ VT. vrii] Rcltdtiotts Gciicnilized 197

¹⁵⁹ First, co-existence, next priority, Then, after-sequence, whereso'er it be, Support nutritive, power of vital state : — Such is the group of live we now relate.

¹⁶⁰ § 12. Of the more General Aspect of Relations.

¹⁶¹ Further, all these ^ twenty-four relations are reducible to [these four] : —

162 I. Object.

163 11. Sufficing Condition. iii. k a r m a. IV. Presence.

164 But throughout [this exposition of relations], wherever co-existent material qualities are mentioned, two kinds of co-existent material qualities must always be understood : firstly, during life the material qualities related as co- existent are such as are produced by thought ; secondly, at rebirth the material qualities so related are such as are due to deeds done in a former birth. ^

165 § 13. Mnemonic.

166 Thus all we know — phenomena — in threefold stage of

167 time, Or freed from time, — as personal," or external (keep the

168 rhyme !) Conditioned, unconditioned,^ too, beneath the threefold

169 head

170 1 Read, for sabbesu, sabbe pi. — Ed.

171 2 Katatta-riipana). On katatta karma, see p. 144, n. 4. Here, however, the term is extended to all kinds of j a n a k a - k a r m a.

172 'A j j h a t t a i j.

173 * S a n k h a t a s a n k h a t a. Sankhata is a synonym of san- khilra, meaning, by kammasadhana definition, that which is formed, fashioned, made, conditioned, or caused.

174 198 Of Relations [pt. viii

175 Of term-and-concept, body, mind — 'tis in Patthclna^

176 said — Are as relations twenty-four (by students to be read).

177 § 14. Of the Term ' P a n n a t t i ' and its Import.

178 Of that ' threefold head,' 'body' is just the aggregate 2 of material qualities ; and ' mind ' is the five kinds of the immaterial, that is, the four immaterial aggregates reckoned as mind and mental concomitants, and Nibbana.'

179 But the remaining head 'pannatti' is twofold accord- ing as it is made known,* or as it makes [things] known.^ How twofold ?

180 There are, in the first place, ideas, ^ such as ' land,' 'mountain,' and the like, designated accordingly,^ and derived from some mode of physical changes in nature. There are, next, ideas, as ' house,' ' chariot,' ' cart,' and the like, [named accordingly and] derived from various modes of c(? nstruction of materials. Then there are such ideas as * man,' ' individual,' and the like [termed accordingly^ and] derived from the fivefold set of aggregates. Again, there are ideas of locality, time, and the like [made known accordingly^ and], derived from the revolutions of the moon, and so forth. There are ideas like 'pit,' ' cave,' etc. [named accordingly^ and] derived from a mode of non-

181 ^ See e.g., p. 21 and passim of my edition of Duka-patthana. — Ed.

182 ^ Khandho. N.B. — 'Body' and 'mind,' as before, stand for n a m a - r u p a. — Ed.

183 ^ It is significant that Nibbana is classed under nam a, as showing that Nibbana is a mental state. — Ed.

184 * P a h n a p i y a 1 1 a ; a 1 1 h a p a i i n a 1 1 i is made known by s a d d a - pannatti or namapaujatti. See Introd. Essay, p. 4/., on the relativity of the two classes of Pannatti.

¹⁸⁵ = Paiaaapanato. This has reference to the n a m a - p a 11 n a 1 1 i, which makes the atthapanuatti known. — See Introd. Essay.

¹⁸⁶ ^ I.e., ideas or notions (pannatti) corresponding to things named or designated.

¹⁸⁷ " T a t h a t a t h a p a i i 11 a 1 1 a, lit., ' named according to such and such [circumstances].'

¹⁸⁸ 8 See n. 7.

¹⁸⁹ PT. viii] Tcrn-(tii(l-Couccj)t 199

¹⁹⁰ contact.^ There are ideas "" corresponding to the images of the K a s i n a-circles, etc. [termed accordingly^ andj derived from the special exercise of mental culture on tiis or that K a s i n a-object.^

¹⁹¹ All such distinctions, though they do not exist in the highest sense, have, nevertheless, as modes of shadowing forth the meaning* [of things], become objects of thought- genesis" [as our ideas]. And the idea is referred to, derived from, or determined l)y, this or that \thin(j\ and is called * idea of thing,'® because it is conceived and reckoned, named, currently expressed, or made knoirn.' This idea of thing is designated * a 1 1 h a p a n n a t t i,' because it is made known'^ [by term, word, or sign].

¹⁹² In the next place, term,^ as designating (symbol), is illus- trated by the various classes of names, to wit, name, name devised, etc. Any of these classes of names is sixfold according as it is —

¹⁹³ ' Asainphutthakaraij. Kasina-nimitta. The patibhilga-nimitta is in- tended. This, of course, corresponds to the uggahanimitta, which is the image of the parikamma-nimitta (c/. p. 54).

¹⁹⁴ ^ Tar) tai] bhutanimittaij. This refers to the pari- kamma-nimitta of the k a s i 11 a, ' circle of earth,' etc. On the special exercises of mental-culture on these objects see Part IX. and Introd. Essay, p. 54/.

¹⁹⁵ ■* A 1 1 h a c h a y a k a r e n a , ' images or ideas as shadows (i.e., copies) of things.'

¹⁹⁶ " C i 1 1 u p p a d a n a y a r a m m a n a b h u t a . This and p a r i- kappiyamana (conceived) below show that we are here dealing with the ideas of things named.

¹⁹⁷ ^ Paifiattiti pavuccati and p a n n a 1 1 i n a m a refer to atthapaiiati, notion or concept.

¹⁹⁸ " Paiaaiiatiti, and p a n n a p i y a 1 1 a.

¹⁹⁹ * Pafiiati. There are six classes of names known to native logico- grammarians. . These are (1) n a m a, name (of a thing) ; (2) n a m a - kamma, name made (or given to a thing); (3) n a m a d h e y y a name long established (on a thing); (4) n a m a n i r u t t i, name, expressed in language by means of a term ; (5) n a m a b y a f i j a n a, name showing (the meaning of the thing named) ; (6) n a m r i b h i- 1 a p a, name suggesting (the meaning of the thing named).

²⁰⁰ 200 Of Relations [pt. viii

²⁰¹ 1. a naming of something that exists ;

²⁰² 2. a naming of something that does not exist ;

²⁰³ 3. a naming of something that does not exist by some- thing that does exist ;

²⁰⁴ 4. a naming of something that exists by something that does not exist ;

²⁰⁵ 5. a naming of something that exists by something that also exists ;

²⁰⁶ 6. a naming of something that does not exist by some- thing that also does not exist.

²⁰⁷ That is to say, when, by a given term, people name something which in the highest sense exists, such as [the aggregates of personality— t'.^], body, feeling, etc., then this term is called a name of something existing. When b}^ such a term as 'land,' 'hill,' or the like, people designate something which in the highest sense does not exist, then this term is called a name of something non-existent.^ And by combination with, [these alternatives], the remaining kinds may be understood, as for instance in such terms as 'a possessor of sixfold super-intellection, '^ 'u-oincmis voice,' 'visual cognition,' 'a king's son,' taken in order.

²⁰⁸ Cf. with this list the older and different classes in the A 1 1 h a- s a i i n]. B. Psy., pp. 340, 341, wtc.— Ed.

²⁰⁹ ^ Buddhists do not recognize the existence of the Platonic Idea, corresponding to any name they may give to a thing. They countenance Nominalism by denying to names existence as a fact in Nature ; they countenance Conceptualism by holding that copies of things exist in mind as ideas ; they countenance Realism by holding that the four Essentials and their derivatives do exist as a reality. In denying the existence of 'land' or 'hill' therefore, Buddhists must not be understood as denying the existence of the four Essentials and of derivatives known as earthy matter. See this note developed in Appendix, A 1 1 h a.

²¹⁰ 2 Read c h a 1 a b h i n n o ; lit. ; 'a six-super-intellect-or.' Cf. Part IX.. ^ 4. — Ed. In this compound name Buddhists say that the sixfold Abhihiifi a is a fact, but that 'possessor' is a name given to the five aggregates. So also in the compound term 'woman's voice,' the voice does exist as a sound, but 'woman' is a name also given to the five aggregates. Thus, though they admit the existence of the five aggregates as things in the highest sense, they deny this sort of existence in the possessor or the woman.

²¹¹ PT. viii] Tcnn-diid-Coiiicpt 201

²¹² v^ 15. MiiioiiDiiic.

²¹³ By following the sound of speech thro' hearing's path

²¹⁴ brought to our ken, By following next the niin, when mind forthwith its door

²¹⁵ things open,^ then The sense of things cognized becomes. But of the signs

²¹⁶ themselves, 'tis said They [in the far-off ages] were by world-convention

²¹⁷ fashioned.

Part IX: Compendium of the Stations of Religious Exercises

¹ PART IX

² THE COMPENDIUM OF THE STATIONS OF RELIGIOUS

³ EXERCISES.i

⁴ § 1. Introductory/- Henceforth the twofold stations will I tell Of exercises whereby we may reach The Calm and Insight [of the holy life].

⁵ § 2. Of Calm:' The Compendium of exercises in calm comprises — I. The seven stations of exercise in calm :

⁶ 1. the ten hypnotic circles;^

⁷ 2. the ten impurities ;

⁸ 3. the ten recollections ;

⁹ 4. the four illimitables ;

¹⁰ 5. the one notion ;^

¹¹ ^ K a m m a t t h a n a i j. This term, not occurring in this specialized sense, in the Pi t a k a s, means, lit., 'place and occasion of work (or action).' {Cf. M. ii. 197, where it refers to agriculture and trade.) The use of the circles for inducing the quasi-hypnotic states, and of intense visualizations prescribed for this or that exercise, suggested to me the Catholic system of 'stations' for meditation, station and [s] t h a n a being moreover alike in meaning and etymology. — Ed.

¹² ^Samatho. Kilese samathetlti samatho. Called calm because it lulls the passions. Samatha is a course of auto- hypnosis in which the I've Hindrances are, so to speak, put to sleep.

¹³ 3 K a s i n a - i n a n d a l a i j .

¹⁴ 202

¹⁵ I'T. ix] Mdtcrdlis (inil I iisf niincnis 203

¹⁶ (). the one discrimination ;

¹⁷ 7. the four stages of A r u p a - j h a n a ^

¹⁸ II. The six characters :•*

¹⁹ 1. the passionate ;

²⁰ 2. the malevolent ;

²¹ 3. the muddle-headed ;

²² 4. the trusting ;

²³ 5. the understanding ;^

²⁴ 6. the imaginative.^

²⁵ III. The three stages of mental culture :

²⁶ 1. the preliminary ;

²⁷ 2. the accessor}' ;

²⁸ 3. the ecstatic.

²⁹ IY. The three symbols :

³⁰ 1. the preliminary ;

³¹ 2. the image ;

³² 3. the transformed after-image.*^

³³ How [are the classes detailed] ?

³⁴ I. — 1. The ten Circles are of earth, water, fire, or air, blue, yellow, red or white, of space or of light.

³⁵ 2. The ten Impurities are a bloated, discoloured, or festering corpse, one with crackled skin, gnawn and

- ³⁶ 1 S a u fa a. Notion corresponds better than 'perception' to the psychologically vague meaning here of the Pali word. — See Introd. Essay, p. 40. on this term. — Ed.
- ³⁷ 2 Called A r u p a (adjectival form) for short.— Ed.
- ³⁸ 2 C a r i t a. The nearest Western equivalent I know is the German 'Wandel,' but in this case disposition (of character) or temperament — i.e., Wandel of mind, rather than of concrete life, is meant. — Ed.
- ³⁹ ^Buddhacarita. Is 'buddhi' a S a n k h y a survival'? It is very late Pali. — Ed.
- ⁴⁰ " I.e., constructively imaginative. On Yitakka, see II., i[^] 2 and Introd. Essay. — Ed.
- ⁴¹ 6 Patibhaganimittai], 'the image conceptualized,' or 'the concept, similar to the image,' but free from the faults of the original symbol.
- ⁴² 204 Of Religious Exercises [pt. ix
- ⁴³ mangled, bitten in pieces, or mutilated and in fragments, a bloody corpse, or one worm-infested, or a skeleton.^
- ⁴⁴ 3. The ten Recollections- are those of the Buddha, the Doctrine, the Order, virtue, liberality, the gods, peace,^ death, mindfulness regarding the body^ mindfulness regard- ing respiration.
- ⁴⁵ 4. The four Illimitables are love, pity, appreciation,* and equanimity.^ They are also called the Sublime Abodes.
- ⁴⁶ 5. The one Notion is that of the offensiveness of material food.
- ⁴⁷ 6. The one Discrimination is that of discriminating (in a compound) the four Essentials."
- ⁴⁸ 7. The Four Stages of A r u p a - j h a n a are the con- ception of the infinity of space, etc."
- ⁴⁹ Thus there are, in all, forty stations of exercise in the exposition of 'Calm.'
- ⁵⁰ § 2a. Of the Suitability of Different Exercises.
- ⁵¹ Among these forty the exercises reckoned suitable (1) for a passionate habit of mind are the ten impurities and mindfulness regarding the body ; (2) for a malevolent habit of mind, the four illimitables, and the four coloured circles ; (3) for a muddle-headed, and for an imaginative habit of mind, respiration exercise f (4) for a trusting habit of mind, the six recollections of the Buddha, etc. ;
- ⁵² ^ These sights were easy to meet with in a cemetery or charnel place, to which flesh-eating beasts and birds had access, such a spot being among those prescribed for meditation. — Ed.
- ⁵³ 2 Or Meditations.
- ⁵⁴ 3 Upasama, implying past struggle to win it. Nibbana is here intended (Ceylon Cy.).
- ⁵⁵ ■* Sympathy with joy and success. See Part II., § 2.
- ⁵⁶ ■' The intellectual tatramajjhatalupekkha, and not the hedonic u p e k k h a, is here intended.
- ⁵⁷ " I.e., elements. See Part VI., i 2. — Ed.
- ⁵⁸ 7 See Part I., ^ 10.
- ⁵⁹ « This is described in D. ii. '91 . . . , M. i. 56; iii. 89 . . . , Fatis. i. 162/. . . —Ed.
- ⁶⁰ PT. ix] Mental Culture 205
- ⁶¹ (5) for an understanding habit of mind, the recollections of death and peace/ the one notion, and the one dis- crimination.

⁶² The remaining stations of exercise are all suitable for every one. Moreover, in choosing the hypnotic circle, a wide one is suitable for a muddle-headed habit of mind, a little one for an imaginative habit of mind. 2

⁶³ So far for the section on suitability.

⁶⁴ § 3. Of Mental Culture.[^]

⁶⁵ In all these [forty exercises] the preliminary stage of culture is attainable. In the first eight recollections and in the two single exercises, only the accessory stage of culture is attained ; there is no ecstasy. In the remaining thirty stations of exercise the culture of ecstasy' is also attained.

⁶⁶ Again, the ten circles and the exercise in respiration pertain to all five j h a n a s. The ten Impurities and mindfulness regarding the body pertain to the first j h a n a, the three first Illimitables pertain to the fourth j h a n a ; equanimity to the fifth j h a n a. Thus twenty-six stations of exercise can induce E u p a 1 o k a j h a n a s, while the four A r 11 p a exercises can induce their respective stages of A r i i p a 1 o k a j h a n a.

⁶⁷ So far for the section on mental culture.

⁶⁸ 1 Here vnpasama. See prev. p. n. 3.

⁶⁹ 2 Ledi Sadaw, probably following earlier authorities, prescribes the size of a threshing-tioor (kh ala- m an da 1 il d i - pain a na ij) for the muddle-headed, and a diameter of a span and four inches (v i d a 1 1 h i - c a t u r a n g u 1 a - p a m a n a 1]) for the imaginative.

⁷⁰ ^ Bh a V a n a.

⁷¹ 206 Of, Religious Exercises [pt. ix

⁷² § 4. Of the Hypnotic Symbols}

⁷³ Of these three, loosely speaking,[^] the preliminary symbol and the image are attainable, according to the natm'e of the object, when practising any of these stations ; but the transformed after-image is only got in the [twenty-two]-[^] exercises with the [ten] circles, the [ten] impurities, the [one] mindfulness regarding the body,* and the [one] mindfulness regarding respiration. For it is by attending to the transformed after-image that accessory and ecstatic concentration develops. How is that ?

⁷⁴ For a beginner who, in [gazing at his] earth or other circle, grasps the sense-symbol, that object is called his preliminary symbol, and that exercise his preliminary culture. But when the symbol is thoroughly grasped by the mind, and when it appears to the mind-door as if one saw it with the eye,[^] then it is this object which is termed the symbol of the image, and that culture becomes well established. Again, in the case of one who is thus well established, and who, after that advanced stage, gives himself to sustained contemplation concerning the image- symbol, with the [degree of] concentration gained from the preliminary stage, then, when that object similar to the image-symbol,[^] freed from its physical base," reckoned as a

⁷⁵ 1 Lit., gocara is 'cattle-range,' but is used to mean 'range,' ' field,' Gehiet of any specific kind. — Ed.

⁷⁶ - P a r i y a y e n a. Or, by way of concession — i.e., not necessarily, not strictly speaking.

⁷⁷ 3 See §2, (1).

⁷⁸ ■* Kothasa, lit., 'part,' 'section,' applied to any organ of body. Buddhists regard the body as made up of the thirty-two kothasa's. Here it stands for the kayagatasati. Under kayanupasa both the kayagatasati and the anapaṇasati are included.

⁷⁹ 5 The eye being then closed, or the object absent (Ceylon Cy.).

⁸⁰ •^ Tappatibhagar), lit., 'similar to that,' hence a copy.

⁸¹ ■^ Vatthu-dhamma-vimuccitar). Freed, too, from the imperfections of that base, a purified, ideal copy (Ceylon Cy.).

⁸² PT. ix] Jhāna 207

⁸³ concept,^ and accomplished by culture-practice, ^ is well established in, and well driven into, the mind, the transformed after-image-symbol is said to have been well-developed.

⁸⁴ Of Jhāna concerned with the Rūpāṇḍa.

⁸⁵ Thenceforth contemplation by way of the accessory stage, stripped of obstacles and called concentration of Kamaloka experience, is said to be accomplished. After that, to one who has maintained that transformed after-image by accessory concentration, the first jhāna of the Eupaloka plane supervenes.^ After that, to one who has cultivated that first jhāna by means of the five habits, to wit, turning* the attention to the first jhāna, inducing and maintaining it,^ pre-determining the period of its maintenance,*^ emerging from it, and reflecting on it," for the purpose of putting away the grosser features beginning with the initial imagination, etc.,*^ and of striving to bring about the subtler features, beginning with sustained imagination, etc.,^ the second, and higher jhānas supervene, in due order.

⁸⁶ ^ Paṇṇāpattiṣaṅkhatā . Here aṭṭha-paṇṇāpatti is intended. The after-image, though similar to the image, being freed from its physical base, cannot be depicted to sense or imagination. Hence it is best rendered by concept.

⁸⁷ ^ Bhāvanāyā , 'brought into existence by practice,' or, as Ledi Sadaw writes, 'accomplished by the force of the cultured thoughts '(kevalaī bhavana-citta-balena pasiddhaij).

⁸⁸ ^ Appeti, explained in the comments by appanavasena pavattatī, 'occurs by way of ecstasy.'

⁸⁹ * Avajjana-vasita. On Avajjana, see p. 85, n. 8.

⁹⁰ * Samapajjana-vasita, lit., 'the habit of entering into jhāna.' Cf. p. 59 on Samapatti.

⁹¹ ^ Adhitthanavasita. Without this habit of predetermining the period of jhāna, the last habit would tend to maintain it for an indefinite period.

⁹² ' Paccavekkhana vasita, lit., the reviewing habit, which is post-jhānic. On these habits see Intro. Essay, p. 58.

⁹³ ^ Vitakka is here rendered by 'imagination' to show that the object of jhāna is the transformed after-image. By 'etc.,' the other jhāna-factors in order are to be understood, See Part I., § 8.

⁹⁴ 208 Of Religious Exercises [pt. ix

⁹⁵ Thus, in the circles of earth, etc. — twenty-two stations of religious exercise in all — the transformed after-image may be acquired. Of the remaining [eighteen stations], the Illimitables are carried on in dependence on the concept 'beings.'^

⁹⁶ Of Jhāna concerned with the Arupāṇḍa.

⁹⁷ Now to one who, by way of infinity,- practises his preliminary exercise on space obtained by abstraction-' from any of the circles except the space-circle,* the first stage of A r u p a - j h ji n a supervenes. To one who, by way of infinity, "-^ practises this preliminary exercise on the cognition of the first A r ii p a stage, the second stage of A r ii p a - j h a n a supervenes. To him who practises the preliminary exercise on the non-existence of the [aforesaid] cognition of the first A r u p a stage, mentally repeating ' there is naught whatever !' the third stage of A r ix p a - 3 h a n a supervenes. To him who practises the preliminary exercise on [the cognition of] the third A r ii p a stage, mentally repeating : ' This is calm ! this is excellent ! the fourth stage of A r li p a - j h a n a supervenes.

⁹⁸ And in the ten^ remaining stations of exercise, when one has practised the preliminary exercise of meditating on the attributes of the Buddha, etc., and when that symbol-

⁹⁹ 1 S a l l a p a n n a l l i y a i j p a v a l l a n t i. Here a l l h a p a n - n a l l i is intended.

¹⁰⁰ Cf. any description of the procedure in these exercises— e.f./., Fafi- sawhhidd II., 130 J. y ' Mettahithd'; D. ii. 186; Dialogues of the Buddha, ii. 219-20.— Ed.

¹⁰¹ 2 The formula for repetition in this exercise is ' space is infinite !' ' space is infinite !' and that in the following exercise is ' consciousness is infinite !' ' consciousness is infinite !'

¹⁰² 3 U g g h a h e t V a l a d d h a m a k a s a i j — i.e., a m a n a s i k a r a- vasena uddharitva, prescinding by way of inattention (to the k a t i n a). — Ceylon Cy.

¹⁰³ ■^ Because we cannot abstract space from space. — (Ceylon Cy.) ^ I.e., the first eight Recollections and the two single exercises.

¹⁰⁴ PT. ix] Supernormal lidclectioii 209

¹⁰⁵ notion is well grasped, then the preparation in that symbol- notion is firmly set up, and the accessory stage is also attained.

¹⁰⁶ § 5. Of Supernormal Intellection?-

¹⁰⁷ Now, if one has emerged from the fifth stage of j h il n a [^usctl as] the foundation for supernormal intellection, and performs the preliminary exercise of meditating on the phenomenon determined on, etc.,- then the fifth stage of j h a n a proceeding by way of that intellection supervenes, with a visible, or other object as its object according to circumstances. By supernormal intellection we mean :

¹⁰⁸ The powers named I d d h i,^ the Celestial Ear, Discerning others' thoughts. Reminiscence Of former births, and fifth, the Heavenly Eye.

¹⁰⁹ So far for the section on the scope of the exercises. Here end also the methods for exercise in calm.

¹¹⁰ 1 Abhinna. The reader who is conversant with Pali should not fail to consult Patlsambliidd-magga. i., pp. 112 jf. (Mahavagge Nanakatha), where occurs the oldest account we have of the process of inducing a b h i h h a. Each of the five modes named in the verses above are dealt with in the same order, nor is the sixth, the certificate of Arahantship, omitted : ' that insight which is knowledge in extinction of the a s a v a ' s.' In each case the brother has to begin by so exercising himself in the Four Steps to Iddhi {supra, p. 180,1, that mind and body become ' perfected in training, wholly in subjec- tion, pliant and adaptable ' to the will. It is interesting, too, that '

reminscence of former births ' is ushered in by meditation on the Paticca-samuppada. See also Appendix : A b h i n i i a. — Ed.

¹¹¹ 2 Adhittheyyadikar), ' any phenomenon ?f;iZ?e(Z,' and others. See Introd. Essay, p. 62.

¹¹² 3 On the ten kinds of Iddhi in general, and on I d d h i - v i d h a in particular, see Introd. Essay, p. 60/. On the kinds of Abhiuna, see S. ii. 216 ; i. 191 ; ii. 217 ; v. 282, and detailed account in D. i., 78-84. The sixth Abhiuna, it will be noted, is purely ethical perfection (see n. 1). Abhiuna is called vijja D. i., 100; and p a i i r i a in D.\., 124 ; Dialogues of the Buddha, i , 157, n. — Ed.

¹¹³ This proves once more that Panuindriya-cetasika is the underlying principle or p.sychological ultimate of every form of know- ledge.

¹¹⁴ 14

¹¹⁵ 210 Of Religious Exercises [pt. ix

¹¹⁶ § 6. Of Insight. In the stations for exercises in insight there is

¹¹⁷ I. The sevenfold category of ' Purity,'^ to wit :

¹¹⁸ 1. Purity of morals.

¹¹⁹ 2. Purity of mind.

¹²⁰ 3. Purity of views.

¹²¹ 4. Purity of escaping from doubt.

¹²² 5. Purity of vision in discerning what is Path and^

¹²³ what is not.

¹²⁴ 6. Purity of intellectual vision which is knowledge

¹²⁵ of progress.^

¹²⁶ 7. Purity of vision which is knowledge [possessed

¹²⁷ by those in the Four Paths].

¹²⁸ II. There are also the Three Marks :^

¹²⁹ 1. The Mark of Impermanence.

¹³⁰ 2. The Mark of 111.

¹³¹ 3. The Mark of No- Soul.

¹³² III. There are also the Three Contemplations : Of (1-3) Impermanence, 111, No- Soul.

¹³³ IV. There are also the Ten Knowledges^ of Insight :

¹³⁴ 1. Knowledge of things [in general], as composite.^

¹³⁵ 2. Knowledge of [composite] things as waxing and

¹³⁶ waning.

¹³⁷ 1 Purging the whole being, and so attaining Insight, is the theme of Buddhaghosa's great work Visuddhi Magga. In it this category is discussed in great detail, parts i. and ii. being occupied with (1) and (2), part iii. with (3)-(7).— Ed.

¹³⁸ 2 P a t i p a d a is that by which one arrives at higher distinctions, being the way leading to the Path. It is the whole course of the V i p a s s a n a-practice. See IV., below.

¹³⁹ 3 Or salient features. See Part VI., § 4.

¹⁴⁰ * N a u a n i. ' Knowledges — in common use with Bacon and . . . till after . . . Locke — ought not to be discarded.' Hamilton on Eeid. Note A, sec. 5.— Ed.

¹⁴¹ ^Sammasana-iiānar), lit., 'handling-knowledge,' resulting from the ' handling ' of things as composite. It supersedes the older

¹⁴² PT, ix] Insight 211

¹⁴³ 3. Knowledge of [waning] things, as dissolving.^

¹⁴⁴ 4. Knowledge of [dissolving] things as fearful.

¹⁴⁵ 5. Knowledge of [fearful] things as dangerous.

¹⁴⁶ 6. Knowledge of [dangerous] things as something

¹⁴⁷ wherewith to be disgusted.

¹⁴⁸ 7. Ivnknowledge of [disgusting] things as something

¹⁴⁹ wherefrom to wish to escape.

¹⁵⁰ 8. Knowledge of things as something to be recon-

¹⁵¹ sidered ^ [in order to escape therefrom].

¹⁵² 9. Ivnknowledge of things^ [reconsidered] as something

¹⁵³ concerning W'hich to feel indifference. 10. Knowledge which is qualification"* [for the Path].

¹⁵⁴ V. There are also the Three Emancipations :^

¹⁵⁵ 1. Emancipation [by the concept of] * Empty.'

¹⁵⁶ 2. Emancipation [by the concept of] ' No- Sign.'

¹⁵⁷ 3. Emancipation [by the concept of] ' Not hankered

¹⁵⁸ after.'

¹⁵⁹ term sankhata (conditioned). The knowledge of things as com- posite, and the knowledge of things as conditioned, have reference to the Three Marks, which both the conditioned and the compound unmistakably bear.

¹⁶⁰ 1 Read for bhavanga (J.P.T.S.) bhang a, as in Vis. Magga meaning, lit., ' rupture.' — Ed.

¹⁶¹ 2 Patisankha — i.e., reconsidered with reference to the very same Three Marks.

¹⁶² 3 Sankhara, i.e. sankhāriyatitī, 'that which is made '), and not, here, the sankhataij sankharotitī sankharo, ' that which makes what is made,' of the kattu-sādhana, or agency- definition). See p. 182, n. 2, and Appendix S ankara, on the different significations of this term. Although sankhara is not expressly mentioned in the foregoing, the student should bear in mind that the whole course of Vipassana up to this deals with * things ' under the aspect of one or other of the Three Marks, not necessarily under all the three aspects together. The u p e k k h a here is the intellectual t a t r a m a j j h a 1 1 a t a, and not the hedonic u p e k k h a — that is, equanimity or mental equipoise among environing ' things.'

¹⁶³ * Anuloma, lit., 'fitting,' is that which fits, equips, or quahties one for the higher. See Introd. Essay, p. 55, and p. 129, n. 2. ^ On these three, see B. Psy., 91, 92, «. and references — Ed. The second, animitta, is explained by the Commentators as

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165 VI. There are also the Three Channels[^] of Emancipa- tions.

166 1-3. Contemplation of these Three Emancipations.

167 How [are these heads detailed] ?

168 § 7. Of the Divisions of the Exercises in Purity.

169 I. — 1. Purity of morals is the four kinds of utterly pure conduct entitled :

170 (a) discif)line as prescribed by the P a t i m o k k h a ."[^]

171 {h) discipline of [mental and bodily] faculties.[^]

172 (c) utter purity of conduct connected with livelihood.

173 {d) conduct in connection with the necessities of life.[^]

174 2. Purity of mind is the twofold concentration of the accessory and the ecstatic stage.[^]

175 3. Purity of views is the comprehension of mind-and- body with reference to their [respective] features,[^] essen-

176 the absence of the signs of (1) permanence (niccanimitta- abhavato); (2) passions, etc. (ragadinimittarahitatta);

177 (3) all conditionings (sabbasankhilranimitta-abbavato);

178 (4) hallucinations (vipallasanimitta-abhavato). Thus there are four kinds of n i m i 1 1 a ' s to be reckoned with. The first of these thoughts is, perhaps, intended to get rid of the sassataditthi, according to which people often regard impermanent things as perma- nent. A niece niccanti pavattaij vipallasanimittaij. Ceylon Cy. Thus (1) and (4) are taken in conjunction. On the three kinds of vipallasa, see p. 216, n. 4. The third concept might be positively rendered by ' absolute content,' as in Part VI., § 14.

179 [^] Lit., ' mouths,' mukh an i, also ' faces.'

180 2 See Childers's Diet., s.v. Patimokkha; Khys Davids's Buddhism, p. 162. [^] Lit., 'discipline of control' — i.e., sense-control.

181 * Clothing, food, lodging, medicine.

182 6 See Part IV., § 7.

183 • Lakkhana here is explained in the comments by s a m a ii n a - s a b h a V 0, the ordinary feature of each thing.

184 PT. ix] Purity 213

185 tial properties,[^] resulting phenomena,- and proximate causes."

186 4. Purity of escaping[^] from doubt is the comprehension of the causal relations of mind and body comprehended as aforesaid.[^]

187 5. After escaping from doubt, the meditator, bearing in mind the method of aggregates, etc.,[®] grouj)s, by way of those syntheses, the triple planed [universe of] things, which are differentiated into past [present], etc,' and the causal relations of which have been comprehended as aforesaid.[^] Understanding ' Impermanence ' by reason of dissolution,[^] ' 111,' by reason of fearfulness, and 'No-Soul,' by reason of the absence of a [substantial] entity,^{^°} he contemplates[^] the Triple Mark by the '

knowledge of things as composite' (§ 6, IV., 1) by way of duration, continuity, or moment.^' Next he contemplates again and again ^^ the waxing and waning [of things] by the know-

¹⁸⁸ ^ R a s o, lit., 'taste.' Rasa is either kiccarasa, 'function,' or sampattirasa, 'property.'

¹⁸⁹ ^Paccupatthanaij, lit., 'that which re-appears.' Its two aspects are : upatthanakara-paccupatthanaij, 'resulting modes,' 'state or condition which appears'; phala-paccu- patthanag, 'resulting effect which appears.

¹⁹⁰ ^Padatthanar], omitted in J.P.T.S. The four terms here named are used in post-Pit aka n exegesis as constituting a scheme of definition, at least as definite as the post-Aristotelian scheme of genus, species, property, and accident. — Ed.

¹⁹¹ * Vitarana, lit., 'transcending,' from ' t a r a t i', 'to swim across.' ^ T e s a r) e v a n a m a r u p a n a i j .

¹⁹² 6 Khandhadi-nayam arabbha.

¹⁹³ ^ Atitadibhedabhinnesu. See p. 185, n. 5, for the eleven (Pitakan) aspects of differentiation into past, present, future, internal, external, gross, subtle, high, low, distant, and near, which Nibbana lacks.

¹⁹⁴ * Tatha pariggahitesu sapaccayesu.

¹⁹⁵ ^Aniccat) khayatthena, lit-, 'impermanence,' because of the meaning of dissolution.

¹⁹⁶ ^0 Lit., 'because they' have no pith ' (s a r a). ^^ Lit., ' handles,' sammasati. '2 I.e., by way of space or point of time. ^3 Samanupassati.

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¹⁹⁸ ledge so designated (§ 6, IV., 2), by way of their causal relations and of moments. To succli an one come

¹⁹⁹ Aura,^ zest,"- serenity, firm faith, ^ and effort^ too, Ease, knowledge, mindfuhiness,-'^ indifference,^ and heart's desire.'^

²⁰⁰ Now purity of vision in discerning what is Path and what is not, is the discrimination of what bears the characteristic marks of Path-consciousness and what does not. This is done by the understanding of these [ten] inimical influences which corrupt Insight.

²⁰¹ 6. Purity of vision in knowledge of progress comprises the Nine Knowledges^ of one who, thus set free from inimical influences, contemplates^ the Triple Mark by a regular progression in Insight,^*^ from the knowledge of the

²⁰² ^ O b h a s : ' rays emitted from the body on account of insight.' — Ceylon Cy. (§§ 7, 8 are misplaced in J.P.T.S. text, and omitted. — Ed.)

²⁰³ ^ P i t i (pleasurable interest).

²⁰⁴ 3 Adhimokkha, the controlling faculty of strong or resolute faith (balavasaddhindriya).

²⁰⁵ * Paggaho, sammappadhana-kicca-sadhako, viri- yasambojjhangasankhat o. — Ceylon Cy.

²⁰⁶ ^ Upatthana, anussarana-samattha upatthana- sankhata sati. — Ceylon Cy. A word oftener in Patisamhliidft Magga than m the earlier P i t a k a books. — Ed.

²⁰⁷ " The Ceylon Commentator says that this represents both the tatramajjhata and the avajjanupekkha. But as ' balance of mind ' is a useful adjunct of vipassana, I am inclined to take only the latter — viz., absence of pleasure or pain in reflection.

²⁰⁸ " N i k a n t i. These ten phases which ' defile ' and are inimical to vipassana, and therefore termed vipassanupakkilesa- paribandha, are dealt with in the Visuddhi Magga, part iii., chap. xxi. One who has practised the first two kinds of insight, in the order and manner indicated, is liable to these defilements while practicing the next stage — e.g., he may feel pleasure at having an aura and think that this constitutes Path-experience, and so stay his progress by self-deceit.

²⁰⁹ * In IV., the last nine.

²¹⁰ " Patipajjati, lit., ' practises.' ^•^ Vipassanaparamparaya, lit., ' by a succession of Insights.'

²¹¹ PT. ix] Purity 2^5

²¹² waxing and waning of things up to the knowledge with which he fits himself [for the Path].^

²¹³ When he, thus progressing, has come to full maturity of Insight [he can discern] : ' Now will the ecstasy of the Path arise. '2 Thereupon, as the reflection by way of the mind- door suspends the life-continuum, two or three [flashes of] consciousness [revealing] insight concerning any one of the Three Marks occur, by name ' preparation,' ' approximation,' and 'qualification.'" That * knowledge of things as some- thing concerning which to feel indifference ' which, when its climax is reached, is coupled with the ' knowledge by which one qualifies oneself [for the Path] ' is also described as * Insight that leads to Emergence.'^

²¹⁴ After this, the consciousness of the Initiate^ leaning upon Nibbana occurs, over-mastering kinship with the world]^ and evolving kinship with the Ariya's.

²¹⁵ Immediately after that consciousness, the Path, namely, [consciousness] discerning the fact of 111, expelling the fact of its Cause, realizing the fact of its Cessation, cultivating the fact of the Way [to Cessation], descends into the avenue of ecstatic thought.*^ After that Path-conscious- ness, when two or three [flashes of] the consciousness of fruition have taken their course, there comes subsidence into the life - continuum ; and then, again, the life-

²¹⁶ ^ Udayabbayauanato patthaya yavanuloma.

²¹⁷ 2 Idani appanil uppajjissatiti. Here a p p a n a stands for the Lokuttara Appana. On the significance of A p p a n a , see p. 129, and Introd. Essay, p. 56/.; 68.

²¹⁸ ^ Anulom a. See Part IV., § 7, and Introd. Essay, p. 55.

²¹⁹ * Vutthana, lit., 'standing up out of,' is usually applied as a religious term, to revival from j h a n a-abstraction, implying a rest or fruition after toil. (C/. its use in ' rising after childbirth,' Childers's Diet.) Here it stands for the Path, as a ' coming out of more ' worldly views. — Ed.

²²⁰ ^ Gotrabhu, meaning 'who has become kin.' 'Ariya's,' a already said, refers to the Buddhas and their eight classes of elect followers, the kinship being the new higher ethical nature evolved. — Tr. and Ed.

²²¹ " This is described as the process of thought-transition to the Path (M a g g a - V i t h i). See Introd. Essay, p. 68.

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²²³ continuum is interrupted and the knowledges concerned with * review ' occur.

²²⁴ § 8. Mnemonic.

²²⁵ On Path and Fruit and on Nibbana blest The wise doth meditate. As to the rest — The 'torments' put away and other ills — Now and again ^ reflection ('s cup he fills). The fourfold Path, that thus by right degree With sixfold Purity must practised be, Is Purity of knowledge making us see.

²²⁶ So far for the section on Purity.

²²⁷ § 9. Of Emancipation.

²²⁸ Here, the contemplation of No-Soul, ^ as letting go the firm belief in a soul, ^ is a channel of emancipation, called the 'contemplation of Emptiness.' Again, the contemplation of Impermanence, as letting go the sign of hallucination* [is a channel of emancipation], called the 'contemplation of the Signless,' and the contemplation of 111, as letting go that 'hankering-after' which is craving, [is a

²²⁹ ^ Read, v a na va. — Ed. Hlne is the contraction of pahlne: 'those that have been got rid of.' — Ceylon Cy. The Ariya now reviews (1) the Path he has just attained ; (2) the Fruit of that Path he has just enjoyed ; (3) the Nibbana he has intuited, though not quite realized, as an object of the consciousness called of the Path and of Fruit. The upakkilesa's he may, or may not review.

²³⁰ 2 The word 'atta' means 'self,' but whereas the Buddhists accepted and used the term 'self' as a convenient abstraction for the personal unity of a moment or a lifetime, they only rejected a permanent personal unity such as is implied, less ambiguously, in 'soul.' —Ed.

²³¹ ■'Attabhinivesar)-abhiniveso = dalhagaho, lit., 'strong hold.' — Ceylon Cy.

²³² * Vipallasa. There are three kinds of vipallasa — namely, sail iia - vipalla sa (erroneous perception), ci 1 1 a - v i p allasa (erroneous ideas), and ditthi-vipallasa (erroneous views), by which people regard impermanent things as permanent (a n i c c e n i c c a n t i). And these three v i p a 1 1 a s a s are called n i m i 1 1 a, 'sign.' Hallucination is itself the 'sign.'

²³³ PT. ix] Emancipation 217

²³⁴ channel of emancipation] called the 'contemplation of the "Not-Hankered-after." "

²³⁵ Hence the Path receives three names according to the course taken by 'Insight leading to Emergence': — namely, when that Insight discerns [things] as without soul, the Path is called 'Empty-release' when it discerns [things] as impermanent, the Path is called 'Signless-release'; when it discerns things as evil, the Path is called 'Not-hankered-after-release.' The Fruit likewise receives these three names according to those three ways of coming into the Path along the avenues of the Path.

²³⁶ However, in the process of attaining full fruition, it is only the means — namely, insight b} which respective 'fruits' arise to those exercising insight after the manner above described — that gives the names, 'Empty-release,' etc. Nevertheless, the fact of the [common] object, - and of common essential properties, causes this triad of names to be applied equally to all everywhere. ^

²³⁷ So far for the section on emancipation.

²³⁸ § 10. Of the Individual.

²³⁹ Now here, he who has cultivated the Path of Stream-Attainment, and by putting away erroneous views and doubt, goes with all rebirth-to-misery banished, is called Stream-winner to the limit of

seven times."* And he who has cultivated the Path of Once-Returning, from the attenuation [to which he has brought] lust, hate, and

²⁴⁰ ^ I.e., release [through discernment of] emptiness [as to soul]. It is difficult to get renderings less uncouth but equally faithful, of these terms, so full of home-truth to a Buddhist. AYe need a John Bunyan here, or at least the aid of glosses, e.g. 'Void-of-soul Release,' 'No- lasting-sign Release, 'End-of-Baueful-Longing Release.' — Ed.

²⁴¹ - Nibbana.

²⁴² ^ Sabbattha sabbesaij — i.e., to all the eight classes of Ariya's attaining the Path or enjoying the Fruit thereof, in every process of Path-thought, or Fruit-consciousness.

²⁴³ ■* Paramo, 'at most ' — i.e., limited to seven more rebirths, at the very outside, in the happier forms of Kilmaloka existence.

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²⁴⁵ nescience^ is called Once-Returner, once more only to come back to this world.^ And he who has cultivated the path of Never-Returning, by putting away utterly the lust of sense and ill-will, is called Never-Returner, coming no more back to things as we know them^ (in K a m a 1 o k a). And he who has cultivated the path of Supreme Worth, by putting away utterly the * Torments,"* is called Ara- hant, he who with a s a v a s extinct is in all the world woETHY of its offerings.

²⁴⁶ So far for the section on the Individual.

²⁴⁷ § 11. Of the Great Attainments.

²⁴⁸ Of these, the process of the full attainment of fruition is common to all [in the Paths] according to the fruit which each man wins. But the full attainment of Cessation ° is only won by Never-Returners and Arahants. In this [process] such an one successively induces the sublime^ attainment of the first j h a n a, etc.,^ and on waking from each 3 h a n a he contemplates [by way of the Triple Mark] the conditioned phenomena implicated therein.^ And [by this alternative procedure] he goes as far as [the j h a n a of] the Sphere of Pure Nothingness. And after

²⁴⁹ ^ Dulness is not sufficiently strong to express the degree of M o h a attenuated by the Once-Returner. Cf. Dh. S.,^% 362-64.

²⁵⁰ 2 I m a g 1 o k a r) is, according to commentators, applicable to all the seven happier realms of K a m a 1 o k a.

²⁵¹ 3 Itthattaij is exactly the 'this thusness' of Artemus Ward, and it is regrettable that so good a word should as yet be outside the pale of serious English. — Ed.

²⁵² 4 Part VII., § 2, I. (i.).

²⁵³ " N i r o d h a — i.e., of consciousness in trance.

²⁵⁴ " Mahaggata. See p. 101, w. 4.

²⁵⁵ ^ Yathakkamar) pa tha ma-j han adi mahaggatasama- p at tig samapaj jit va. By 'adi,' 'etc.,' it is intended to include the first eight jhana-samapatti's.

²⁵⁶ ^ Tattha-gate sankharadhamme tattha tath'eva vipassanto. The conditioned phenomena implicated in each j h a n a, from which the meditator has just awakened, are now contemplated under the aspects of the Triple Mark. The word v i p a s s a t i is invariably associated with the Triple Mark.

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²⁵⁸ the preliminary function of resolving what should be resolved, etc.,[^] he attains to the j h a n a of the Sphere of Neither Consciousness nor Unconsciousness. In him after two apperceptive flashes of ecstasy [of this j h a n a] the continuum of thought is suspended. Hence he is called ' Winner of Cessation.'

²⁵⁹ At the time of reviving, if he be a Never-Returner, consciousness of the Never-Returning ' fruit ' occurs to him but once. Or if he be an Arahant, consciousness of the Supreme Worth occurs to him but for a single moment. Then follows lapse into life-continuum. Thereafter comes the review [of the respective ' fruit '].

²⁶⁰ So far for the section on the great attainments.

²⁶¹ Here end also the stations of exercise in insight.

²⁶² On this wise must he cultivate who would attain

²⁶³ The supreme Dual Discipline, if he be fain

²⁶⁴ To enjoy the Doctrine's essence, and its mastery gain.

²⁶⁵ Thus ends the Ninth Part in the Compendium of Philosophy, entitled the Compendium of the Stations of Religious Exercises.

²⁶⁶ 1 Adhittheyyadikar). The four preliminary functions accord- ing to the Commentary are : (1) Eesolving that such of his necessities of life as are not connected with his own body, be not injured or destroyed by fire, etc. ; (2) reflecting on the probable requirements of his service by the S a n g h a and resolving that he should wake up in time; (o) reflecting on the probable summons by the Buddha and resolving that he should wake up in time ; and (4) looking forward to the time when he would die, with a view to ascertain whether he would live or die withm the next seven days, the usual period of the ' Cessation of Consciousness ' with human beings. It will be borne in mind that this prehminary is performed during the interval between the two highest j h a n a s, when the person is in his normal senses and ' not rapt in reverie.

²⁶⁷ NOTE ON JHANA IN PATHS AND FKUITS.[^]

²⁶⁸ I HAVE said that j h a n a was not absolutely necessary for the four Paths and the four Fruits. But when they happen to be conjoined with j h a n a, the stages of that j h a n a are said to be determined by the Apperception of insight leading to emergence (vutthana- gaminl-vipassana-j avana). And that determination is, according to one school of thought, regulated by the hdsic j h a n a (c/. p. 62) entered into immediately before the transitional process. According to another school of thought, it is regulated by sammāsita- j h a n a — i.e., by such basic, or other j h a n a, wherein contemplation may be carried on by the above-named apperception. According to a third school, it is regulated by the kinds of j h a n a specially desired by the contemplator (puggalajjhasaya-jhana). The last variety may or may not be similar to the first.

²⁶⁹ Cf. p. 215 with pp. 55, 67 /.