

Conclusion:

As we read in Vis. 73, <Herein, the five kinds beginning with the eye are 'internal' because they occur as an integral part of the selfhood (in oneself)>

Selfhood, attabhaava, or individuality can be used in conventional language as a way of reference to the khandhas of this individual, not of that individual. But as the Expositor explained, it is grasped by foolish folk, as 'this body or this collection of the five aggregates is my self'.

Thus, we can speak of person or individual in a figurative sense, but in the ultimate sense there are only naama-dhammas and ruupa-dhammas.

One of the meanings of internal is: <As to niyakajjhatta--internally in the sense of one's own, this refers to the inward aayatanas of the five senses and the mind.>

**The six internal aayatanas, bases are:** the physical bases of the eye, the ear, the nose, the tongue, the bodysense and the mind-base or consciousness (manāyatana),

**the six external aayatanas, bases are** six classes of objects: visible object, sound, odour, taste, tactile object and mind-object (dhammāyatana), comprising: cetasikas, subtle rūpas and nibbāna.

The eyesense (the cakkhu pasāda rūpa) is āyatana at each moment of citta in the eye-door process . And the same for the other sense-organs.

Because of the association or meeting of the inner aayatanas and the outer aayatanas objects are experienced by cittas. When we are seeing we do not realize that it is a dhamma that sees, we are bound to take seeing for self.

The eyesense functions as the doorway for citta, but we wrongly take citta for self.

We read in the Visuddhimagga (XV, 15):

< ...here, however, all formed bases (aayatanas) should be regarded as having no provenance and no destination. For they do not come from anywhere previous to their rise, nor do they go anywhere after their fall. On the contrary, before their rise they had no individual essence (sabhaava, own characteristic), and after their fall their individual essences are completely dissolved. And they occur without mastery [being exercisable over them] since they exist in dependence on conditions and in between the past and the future. >

The aayatanas remind us that all our experiences are conditioned dhammas, that there is no self who sees, hears or experiences whatever object.

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Visuddhimagga Ch XIV, 193.

Intro: In this section the Visuddhimagga deals with the meaning of inferior (hiina) and superior (pa.niita), said of the five khandhas and here specifically of ruupakkhandha.

When these terms are used figuratively, they are used by way of comparison, such as the bodily phenomena of beings in different planes of existence.

When they are used in the absolute sense superior is the result of kusala kamma and inferior the result of akusala kamma. Kusala vipaakacitta experiences a desirable object (i.t.thaaramma.na) and akusala vipaakacitta experiences an undesirable object (ani.t.thaaramma.na).

The Dispeller of Delusion and the Tiika to this text of the Visuddhimagga deal with different opinions about the nature of the object, being desirable or undesirable.

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Text Vis. 193.:(vii)-(ix) 'Inferior and superior' are twofold, namely, figuratively (relatively) and absolutely (literally). Herein, the materiality of the Sudassin deities is inferior to the materiality of the Akani.t.tha (Highest) deities. That same materiality [of the Sudassin deities] is superior to the materiality of the Sudassa deities. Thus, firstly, should inferiority and superiority be understood figuratively (relatively) down as far as the denizens of hell. But absolutely (literally) it is inferior where it arises as unprofitable result, and it is superior where it arises as profitable result.[76]

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 Note 76. Profitable result is superior because it produces a desirable object (see Pm. 498). This question is treated at length at VbhA. 9f.

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 N: As to the expression <it is inferior where it arises as unprofitable result, and it is superior where it arises as profitable result>, the Tiika explains that the akusala vipaakacitta which arises and experiences an undesirable (ani.t.tha) object is inferior and that the kusala vipaakacitta which arises and experiences a desirable (i.t.tha) object is superior.

The Dispeller of Delusion (Sammohavinodanii) deals with desirable and undesirable objects (p. 9-11), and states that kusala kamma does not condition undesirable objects. It mentions opinions of people who say that there are no intrinsic agreeable and disagreeable objects, but that it depends on people's like or dislike of objects whether these are agreeable or disagreeable.

The Co states that it is through perversion of perception that the same object is agreeable for one and disagreeable for another.

We read that the elder Tipi.taka Cula-Abhaya said: 'The agreeable and disagreeable are distinguishable according to vipaaka (kamma result) only, not

according to javana (impulsion that follows the vipaka). But it is impulsion through perversion of perception (saññavipallasa) only that lusts for the agreeable and hates the same agreeable; that lusts for the disagreeable and hates the same agreeable. Only by way of vipaaka however is it rightly distinguishable. For resultant consciousness (vipaaka citta) cannot be mistaken. If the object is agreeable it is profitable result that has arisen; if disagreeable, it is unprofitable result that has arisen.”

The Dispeller of Delusion adds that agreeableness and disagreeableness should be distinguished by way of doors. What is pleasant through the eyedoor may be unpleasant through the body-door.

We have to distinguish between vipaakacittas that experience pleasant or unpleasant objects depending on the kamma that produce them, and the javana-cittas, the akusala cittas or kusala cittas arising afterwards that react to the objects in an unwholesome way or wholesome way. Like or dislike of the objects may arise with the javanacittas and these are conditioned by a person's accumulated inclinations. That is why it is said: <Only by way of vipaaka however is it rightly distinguishable. For resultant consciousness (vipaaka citta) cannot be mistaken.>

As we read in the Vis. text, inferior and superior can be seen in a relative sense (pariyaayato: in a figurative way) and in the absolute sense (nippariyaayato, literally). It compares the ruupas of the deities in lower and higher deva planes that are produced by kusala kamma. The ruupas of those in a hell plane are inferior, since birth in a hell plane is the result of akusala kamma.

In the ultimate sense the ruupa experienced by akusala vipaakacitta is inferior and the ruupa experienced by kusala vipaakacitta is superior.

The Tiika to the Vis. states that for animals the ruupas of humans are disagreeable, that they run away after they have seen humans. When humans have seen the ruupas of devas, they are afraid. Although kusala vipaakacitta arises when these ruupas are seen, humans do not delight in them because they do not have merit similar to the devas.

N: ruupas of animals are produced by akusala kamma and ruupas of humans and devas are produced by kusala kamma. However, others who perceive them, react differently.

Conclusion:

We attach great importance to the fact whether the objects we experience are pleasant objects or unpleasant objects. However, kusala kamma produces kusala vipaakacittas that experience a desirable object and akusala kamma produces akusala vipaakacittas that experience an undesirable object. It is beyond control what type of vipaakacitta arises at a particular moment.

We think for a long time about pleasant or unpleasant situations or events, but we do not realize that akusala vipaakacitta or kusala vipaakacitta that experiences one object at a time through one doorway does not last, that it is gone immediately. We usually think about our experiences with akusala citta that likes or dislikes them and we are ignorant of the different cittas that arise each because of their own conditions.

There may be wise attention or unwise attention to the objects that are experienced. If there is wise attention one does not have attachment nor aversion with regard to the object. There can be understanding of it as a conditioned dhamma that does not last.

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Visuddhimagga, Ch XIV, 194.

Text Vis.: 194. (x)-(xi) 'Far and near': this is also as already described (par.73). Besides, relative farness and nearness should be understood here according to location.

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N: Far and near can be used with regard to location, and that is in conventional sense. Moreover, it is also used with regard to the characteristics of realities. As the Tiika states: with regard to characteristic (lakkha.nato).

The Vis. Ch XIV, 73 states about gross and subtle ruupas:

<The nine beginning with the eye and the three elements excepting the water element, making twelve kinds in all, are to be taken as 'gross' because of impinging; the rest are 'subtle' because they are the opposite of that. What is subtle is 'far' because it is difficult to penetrate, the other is 'near' because it is easy to penetrate. >

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N: Subtle ruupas such as cohesion, life faculty or nutritive essence, are difficult to penetrate, they are far.

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 The Tiika (and the Dispeller of Delusion, p. 13) deals with the conventional sense of near and far as follows. The range of audibility of those who speak with their natural speech is twelve hands. Within that materiality is near and beyond that it is far.

The Tiika states that of gross ruupas it can be said that they are near as to characteristic and to location, but that they may be far as to location only. Sound, for example, is a gross ruupa that is easy to penetrate compared with subtle ruupas, thus it is near as to characteristic. As to location, range of audibility, it may be near or far. Subtle ruupas are far as to characteristic, but as to location they may be near or far.

The Tiika then compares what is near and far as to location with different examples. Near and far can be said, for example, of being inside or outside a cell, the monastery, within or without the boundary, within or without a village, a country, a kingdom, the confines of the sea, the worldsphere.

Conclusion:

N: The gross ruupas that are the sense objects impinge on the senses all the time in daily life.

The element of heat appears when it impinges on the bodysense or inside the body. It arises because of the appropriate conditions and then falls away. When we feel hot because of the climate, because of the digestion of food or because we are excited, we may be absorbed in our thoughts about it.

When there are conditions for awareness pañña can gradually penetrate the true nature of the sense objects which impinge on the relevant sense organs. We can learn that they are only elements that do not belong to us.

In the foregoing sections the Visuddhimagga dealt with rupakkhandha as past, future or present, gross or subtle, internal or external, inferior or superior, far or near.

The aim of such detailed study is to see dhammas as they truly are.

We read the Anattalakkhana Sutta (Vinaya, Mahaavagga I, 6. 43-47):

"Any kind of materiality whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near must, with right understanding

how it is, be regarded thus: 'This is not mine, this is not I, this is not my self.'

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Text Vis. 195. 'All that together in the mass and in the gross': by making all that materiality, separately described by the words 'past', etc., into a collection by understanding its oneness, in other words, its characteristic of being molested (ruppana), it comes to be called the materiality (ruupa) aggregate. This is the meaning here.

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 N: We read in the "Dispeller of Delusion" (Sammohavinodanii, p. 6) :<This is what is said: all this materiality, which has the various aspects aforesaid, is made into a heap by understanding the single state called ' the characteristic of being molested'; this is called by the name 'materiality aggregate.>

Ruupa has the characteristic of being molested (ruppanalakkha.na). There is a word association of ruppana, being molested, with ruupa.

The Dispeller of Delusion (p. 3) states about this: <For this is said by the Blessed One: 'And why, bhikkhus, is materiality said? It is what is molested, bhikkhus, that is why it is called materiality. Whereby is it molested? It is molested by cold, it is molested by heat, it is molested by hunger, it is molested by thirst, it is molested by gadflies and flies and wind and sun and creeping things...' (S III 86)> The Dispeller of Delusion adds that it is molested because it is wellbeaten; it is oppressed; it is broken.

It gives examples of the sufferings of the body due to cold, heat etc.

The above quoted sutta shows us the disadvantages of ruupakkhandha. It is the cause of many kinds of suffering that have to be endured so long as one is in the cycle of birth and death.

We cling to ruupas of the body, but they are just ruupa-khandha that is present, past and future. They all have the characteristic of being molested.

As we have seen, the ruupas of our body originate from kamma, citta, heat or nutrition. What arises because of conditions has to fall away. Even though ruupa lasts longer than citta, it has to pass through the three moments of arising, presence and dissolution. As soon as ruupa arises it is on its way to destruction.

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196. By this, too, it is shown that the materiality aggregate is all materiality, which all comes into the collection with the characteristic of being molested; for there is no materiality aggregate apart from materiality.

And just as in the case of materiality, so also feeling, etc., [are respectively shown as the feeling aggregate, etc.,] since they come under the collections with the [respective] characteristics of being felt, etc.; for there is no feeling aggregate apart from feeling and so on.

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N: The Tiika states that all rupas are similar as to their nature, and are thus taught as being rupakkhandha.

Just as all the different rupas classified in many ways under many aspects were summarized and all taken together as one group or khandha, evenso all the different feelings are taken together and classified as one khandha.

As we read in Vis. Ch XIV, 81:

< ...whatever has the characteristic of being felt should be understood, all taken together, as the feeling aggregate..>

As the Tiika states: "Has the characteristic of being felt" means that it has as its characteristic what is felt, what is experienced as the "taste (stimulus)" of the object.>

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Vis. 197

Intro:

As we have seen, ruupa has been classified as present, past and future with reference to extent (or life span, addhaa), to continuity (serial presence, santati) to period, samaya, and to moment, kha.na.

As to extent, we read (Vis. 187): Herein, (a) firstly, 'according to extent': in the case of a single becoming of one [living being], previous to rebirth-linking is 'past', subsequent to death is 'future', between these two is 'present'.

As to continuity, rupas are produced by kamma, citta, temperature or nutrition. The rupas that fall away are replaced so long as there are conditions for it. Rupas originate successively produced by temperature or by heat or by cittas that arise in succession, in one process, in one impulsion, or in one attainment.

As we have seen, ruupas produced by kamma are not classified as present, past or future.

As to period, samaya, we read: <any period among those such as one minute, morning, evening, day-and-night, etc., that occurs as a continuity, is called 'present'.>

Moment, kha.na, does not refer to life span, nor to serial presence or period. It refers to moment in the ultimate sense, namely arising, presence, and dissolution. Thus, it has a very precise meaning. It refers to the infinitesimally short moments of naama and ruupa. Citta has its arising moment, the moment of its presence and the moment of its dissolution. Ruupa lasts seventeen times longer than citta, or, if we take into account the three moments of citta, fiftyone times longer than citta. Ruupa has its arising moment, the moments of presence and the moment of its dissolution.

The first three classifications are figurative expressions (sapariyaaya), not literal (nippariyaaya), they are wider in meaning. Only the classification according to moment, kha.na, is to be taken literally. This is very precise, it is exactly one moment (ka.na) of citta or rupa that performs its function.

The Tiika states that as regards feeling, the classifications according to extent and period has not been spoken of. Feelings are classified as past, future and present only according to continuity and to moment.

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Text Vis. 197. In the classification (i)-(iii) into 'past', etc., the past, future, and present state of feeling should be understood according to continuity and according to moment and so on.

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N: Feeling is naama, and as the Tiika states, naama is quick to change (lahuparivattino aruupadhammaa). There is a great variety of feelings and these have been classified according to their nature. There are happy feeling, unhappy feeling and indifferent feeling. Feeling can be bodily or mental.

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Text Vis.:Herein, 'according to continuity', that included in a single cognitive series, a single impulsion, a single attainment, and that occurring in association with an objective field of one kind[77], is 'present'. Before that is 'past'. Subsequent is 'future'.



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 Note 77, taken from the Tiika: 'The feeling that accompanies the faith, etc., occurring in one who sees an image of the Buddha or hears the Dhamma, even for a whole day, is "present" ' (Pm.499).

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 N: Confidence in the Dhamma can condition happy feeling and this may arise successively when seeing a Buddha image or when listening to the Dhamma. It is called present in continuity (santati) because it occurs in association with an object of one kind as the Tiika explains.

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 Text Vis.: 'According to moment, etc.: that feeling included in the trio of moments, which is in between the past time and the future time, and which is performing its own function, is 'present'. Before that is 'past'. Subsequent is future.

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 N: The Tiika states that according to the afore-said method, this refers to condition (hetupaccaya) and function.

Feeling accompanies citta and it arises and falls away extremely rapidly. Also when we read about its successive arising on account of one object, it should be remembered that feeling arises and falls away very rapidly.

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 Conclusion: We attach great importance to feeling, but it should be remembered that naama dhamma is quick to change. We may think for a long time about pleasant or unpleasant feeling but we forget that any feeling goes through the three moments of arising, presence and dissolution. When it has concluded these three moments it is past. This is true at this very moment.

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Vis. 198

198. ajjhatabhiddhaabhedo niyakajjhattavasena veditabbo.

o.laarikasukhumabhedo ``akusalaa vedanaa o.laarikaa, kusalaabyaakataa vedanaa sukhumaa"tiaadinaa (vibha0 11) nayena vibha"nge vuttana jaatisabhaavapuggalalokiyalokuttaravasena veditabbo.

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Text Vis. 198. (iv)-(v) The classification into 'internal' and 'external' should be understood according to the internal in the sense of one's own.

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 N: External feeling is feeling of another person. We read in the "Book of Analysis": <Therein what is external feeling? That feeling which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped [by craving and false view], (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling...>

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 Text Vis.: (vi)-(vii) The classification into 'gross' and 'subtle' should be understood (a) according to kind, (b) individual essence, (c) person, and (d) the mundane and supramundane, as stated in the Vibha.nga in the way beginning 'Unprofitable feeling is gross, profitable and indeterminate feeling is subtle, [profitable and unprofitable feeling is gross, indeterminate feeling is subtle]' (Vbh. 3), and so on.

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 N: The details of these classifications will be explained in the following sections. As to kind, this is jaati. As we have seen, citta and cetasikas can be of four jaatis: kusala, akusala, vipaaka, result, and kiriya (inoperative). Feelings can be classified according to jaati.

As to individual essence, sabhaava: this is according to nature or characteristic. As to person, here feelings are distinguished according as they arise in a person with attainments or without attainments.

As to mundane and supramundane, feelings can be with cankers and without cankers.

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 All these classifications will help us to have more understanding of what feeling is. We think of the term feeling, but we should remember that the classifications pertain to feeling arising at this moment. Feeling that arises falls away and is then succeeded by another feeling, but this can never be the same, even if it is the same type of feeling.

All that is said here about feeling also pertains to the khandhas of sañña, sankhaarakkhandha and viñña.nakkhandha, as is stated at the end of this section.

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Vis 199

199. jaativasena taava akusala vedanaa saavajjakiriyahetuto, kilesasantaapabhaavato ca avuupasantavuttiiti kusalavedanaaya o.laarikaa, sabyaapaarato, saussaahato, savipaakato, kilesasantaapabhaavato, saavajjato ca vipaakaabyaakataaya o.laarikaa, savipaakato, kilesasantaapabhaavato, sabyaabajjhato, saavajjato ca kiriyaabyaakataaya o.laarikaa. kusalaabyaakataa pana vuttavipariyaayato akusalaaya sukhumaa. dvepi kusalaakusalavedanaa sabyaapaarato, saussaahato, savipaakato ca yathaayoga.m duvidhaayapi abyaakataaya o.laarikaa , vuttavipariyaayena duvidhaapi abyaakataa taahi sukhumaa. eva.m taava jaativasena o.laarikasukhumataa veditabbaa.

Intro.

In this section feelings are distinguished as to gross and subtle with regard to the jaati they belong to. These are: kusala, akusala or avyaakata, indeterminate. The jaati that is avyaakata includes vipaaka, result, and kiriya, inoperative.

Text Vis. 199: (a) 'According to kind', [jaati] firstly: unprofitable feeling is a state of disquiet, because it is the cause of reprehensible actions and because it produces burning of defilement, so it is 'gross' [compared] with profitable feeling. And because it is accompanied by interestedness and drive and result, and because of the burning of the defilements, and because it is reprehensible, it is gross compared with resultant indeterminate.

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N: The Tiika explains as to the words, the cause of reprehensible actions, that this is said to differentiate akusala feeling from kusala feeling. The interestedness (literally, engagement), effort (ussaha) and result, meaning, producing result, is also common to kusala. But 'being the cause of reprehensible actions' (saavajjakiriyahetuto) only pertains to akusala.

As to reprehensible actions, the Tiika mentions killing and so on. It states that akusala feeling is coarse in comparison with kusala feeling that is peaceful.

N: When the citta is akusala, there is no peace and also the accompanying feeling, sañña and other cetasikas are not peaceful.

As to the expression drive or effort, this means, according to the Tiika, that it has power, that it is capable of producing vipaaka.

This pertains to akusala citta and the accompanying feeling and the other cetasikas.

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Text Vis.: Also because it is accompanied by result, because of the burning of the defilements, and because it is attended by affliction and is reprehensible, it is gross compared with functional indeterminate.

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 N: As to the expression attended by affliction (savvaabajjhato), the Tiika explains: afflicted by the dukkha of defilements.

The functional indeterminate feeling is the feeling accompanying kiriyacitta, inoperative citta. This does not produce vipaaka, and therefore it is subtle compared to akusala feeling.

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 Text Vis.: But in the opposite sense profitable and indeterminate feeling are subtle compared with unprofitable feeling.

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 N: The Tiika mentions that this is so because they are not the cause of reprehensible action, not burning because of defilements, not attended by affliction and they are not states of disquiet.

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 Text Vis.: Also the two, that is, profitable and unprofitable feeling, involve interestedness, drive and result, so they are respectively gross compared with the twofold indeterminate.

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 N: The twofold indeterminate are the feelings that are vipaaka and kiriya.

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 Text Vis.: And in the opposite sense the twofold indeterminate is subtle compared with them. This, firstly, is how grossness and subtlety should be understood according to kind.

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 N: The Tiika explains that feeling that is vipaaka is without engagement and without effort, it is not accompanying cittas that are cause, namely, kusala citta or akusala citta. It is without engagement as to kamma through body etc. and without effort. As to feeling that is kiriya, inoperative, kiriya is a dhamma that does not produce result. The dhamma that produces result is coarse, it is as it were pregnant (sagabbha).

Kamma is also compared to a womb that will produce fruit.

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Conclusion: Citta and its accompanying cetasikas, including feeling, can be of four jaatis. Citta and the accompanying cetasikas that arise together are of the same jaati. Thus, akusala citta is accompanied by feeling that is also akusala. We should remember that what is stated about feeling also pertains to the other naama khandhas of sañña, sa.nkhaarakkhandha (the other cetasikas) and viñña.na or citta. The four naama khandhas arise and fall away together and are closely connected. Thus, whenever we read about citta, we should know that the accompanying cetasikas are included. Not only citta motivates wholesome or unwholesome actions, also the accompanying cetasikas do while they assist the citta. That is why we read in the Visuddhimagga text that akusala feeling is the cause of reprehensible actions. The same can be said of sañña and the other naama khandhas.

This passage of the Visuddhimagga reminds us of the disadvantages of akusala citta and accompanying cetasikas, being without peace, the cause of reprehensible action, and capable of producing unpleasant result.

Lobha-muulacitta may be accompanied by pleasant feeling and we are bound to like this kind of feeling. However, we forget that it is afflicted by the dukkha of defilements, that it is burning because of defilements. It leads to sorrow.

When lobha-muulacitta is accompanied by indifferent feeling, this feeling may seem to be peaceful, but in reality it is a state of disquiet, it is akusala. It is difficult to know indifferent feeling and to realize of what jaati it is, we are usually ignorant of it. Feeling is a reality and it can be the object of satipatthaana. This is the only way to understand it as it is.

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Tiika

499. Sabyaapaarasa-ussaahasavipaakataa kusalaadihi tiihipi saadhaara.naati asaadhaara.nameva dassetu.m isaavajjakiriyahetutoîti-aadi vutta.m. Tattha saavajjakiriyahetutoti paa.naatipaataadigaarayhakiriyaanimittato. Kilesasantaapabhaavatoti kilesapari.laahena sadarathabhaavato Vuupasantasabhaavaaya kusalaaya vedanaaya o.laarikaa. Sabyaapaaratoti sa-iihato. Tena yathaa pavattamaanaayassaa vipaakena bhavitabba.m, tathaa pavatti.m vadanto vipaakuppaadanayogyatamaaha. Sa-ussaahatoti sasattito, tena vipaakuppaadanamasamattata.m. Savipaakatoti vipaakasabbhaavato, tena paccayantarasmavaayenassaa vipaakanibbattana.m. Tiihipi padehi vipaakadhammata.myeva dasseti. Kaayakammaadibyaapaarasabbhaavato vaa

sabyaapaarato, javanussaahavasena sa-ussaahato,  
vipaakuppaadanamatthataavasena savipaakatoti evamettha attho veditabbo.  
Vipaaka.m anuppaadentiipi kiriyaa kusalaa viya sabyaapaaraa, sa-ussaahaa eva  
ca hotiiti tadubhaya.m anaamasitvaa kiriyaabyaakatavaare isavipaakatoî icceva  
vutta.m. Sabyaabajjhatoti kilesadukkhena sadukkhato. Vuttavipariyaayatoti  
anavajjakiriyahetuto, kilesasantaapaabhaavato, abyaabajjhato ca  
vuupasantavuttiiti eva.m akusalaaya vuttavipallaasato. Yathaayoganti  
yogaanuruupa.m. Tiisu kaara.nesu ya.m ya.m yassaa yassaa yujjati,  
tadanuruupanti attho. Kusalaakusalavedanaahi vipaakabyaakataaya tiihipi  
kaara.nehi o.laarikaa. Kiriyaabyaakataaya savipaakato  
savipaakataavisi.t.thasabyaapaarasa-ussaahato vaati. Vuttapariyaayenaati  
vipaakabyaakataa abyaapaarato anussaahato, avipaakato ca taahi  
kusalaakusalavedanaahi sukhumaa. Kiriyaabyaakataa avipaakato,  
avipaakataavisi.t.thasabyaapaarasa-ussaahato vaati eva.m kusalaakusalaaya  
vuttavipallaasena. Kammavegakkhittaa hi kammapa.tibimbabhuutaa ca  
kaayakammaadibyaapaaravirahato nirussaahaa vipaakaa. Sa-ussaahaa ca  
kiriyaavipaakadhammaa. Savipaakadhammaa hi sagabbhaa viya o.laarikaati.

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Vis 200:

200. sabhaavavasena pana dukkhaa vedanaa nirassaadato, savipphaarato,  
khobhakara.nato, ubbejaniiyato, abhibhavanato ca itaraahi dvihi o.laarikaa,  
itaraa pana dve saatato, santato, pa.niitato, manaapato, majjhattato ca  
yathaayoga.m dukkhaaya sukhumaa. ubho pana sukhadukkhaa savipphaarato,  
khobhakara.nato, paaka.tato ca adukkhamasukhaaya o.laarikaa, saa  
vuttavipariyaayena tadubhayato sukhumaa. eva.m sabhaavavasena  
o.laarikasukhumataa veditabbaa.

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Vis. 200.

Intro: In this section feeling is classified according to its sabhaava or  
characteristic. Sabhaava is translated as individual essence or intrinsic nature.  
This classification is different from the classification according to the jaatis of  
kusala, akusala, vipaaka and kiriya as we have seen in the preceding section.  
In this section unpleasant feeling, for example, is not viewed under its aspect of  
unwholesomeness, but under its aspect of being disagreeable, not peaceful,  
causing disturbance and being overwhelming. Thus, it is viewed according to the  
characteristic, sabhaava, that is experienced.

Pleasant feeling is not viewed under the aspect of its moral value, but as to the characteristic of being agreeable, being peaceful.

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Text Vis. 200: (b) 'According to individual essence': painful feeling is 'gross' compared with the others because it is without enjoyment, it involves intervention, causes disturbance, creates anxiety, and is overpowering.

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N: The Tiika explains as to the expression, without enjoyment, that it is the opposite of happiness. As to the expression, with intervention (vipphaara, pervasion), the meaning is that it is 'with trembling', not peaceful. As to overpowering (abhibhavana), the Tiika explains that this is by submerging or smothering (ajjhotthara.na).

When unhappy feeling is intense one is as it were overcome by it. It seems to last, but in reality it arises and then falls away immediately.

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Text Vis.: The other two are subtle compared with painful feeling because they are satisfying, peaceful, and superior, and respectively agreeable and neutral.

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N: The Tiika explains as to the expression, respectively agreeable and neutral, that neutrality is not obtained in pleasant feeling nor enjoyableness in indifferent feeling. But, it states, peacefulness etc. is to be found in pleasant feeling and indifferent feeling in all respects.

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Text Vis.: Both the pleasant and the painful are gross compared with the neither-painful-nor-pleasant because they involve intervention, cause disturbance and are obvious.

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N: As to involving intervention, savipphaara, this literally means: pervading. Pe Maung Tin translates: attended with trembling. As to causing disturbance, the Pali has: khobhakara.na, which means shaking up.

Pleasant and painful feeling are evident; when they appear one can notice them. But indifferent feeling is not so obvious. It accompanies, for example seeing, and at such moments it seems that there is no feeling. However, feeling accompanies each citta, there never is a moment without feeling. When feeling is not pleasant or unpleasant, it is indifferent feeling.

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Text Vis: The latter is subtle in the way aforesaid compared with both the former.

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The Tiika adds to 'this' (the latter): indifferent feeling.

Text Vis.: Thus should grossness and subtlety be understood according to individual essence.

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N: The Dispeller of Delusion, I, p. 15, under Feeling aggregate elaborates on the expressions shaking and pervading connected with pleasant and painful feeling: <Pleasant and painful feeling are gross in the sense of shaking and in the sense of pervading; for pleasant feeling shakes and pervades, and likewise painful feeling. For when pleasure arises it does so by shaking the whole body and agitating it, flooding it, pressing it, gladdening it, as though sprinkling it with a pot of cool water. When painful feeling arises it does so like a hot spear being driven inside; like being burnt outside with a grass torch.>

Unpleasant feeling is without enjoyment and pleasant feeling is agreeable and excellent. There are many degrees of subtlety and grossness, and there are conditions for the arising of subtle and gross feeling. One may prefer pleasant feeling to unpleasant feeling, but they are only conditioned dhammas that are beyond control, non-self.

Tiika:

500. Nirassaadatoti assaadaabhaavato sukha.tikkhepato. Savipphaaratoti saporipphandato, anupasantatoti attho. Abhibhavanatoti ajjhotthara.nato. Sukhaaya majjhataataa natthi, upekkhaaya saatataa. Santataadayo pana sabbattha sukhupekkhaasu labbhantiiti iyathaayoganâti vutta.m. Paaka.tatoti sukhito dukkhitoti disvaapi jaanitabbattaa vibhuutabhaavato. Saa adukkhamasukhaa vedanaa.

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Vis 201.

Intro:

In the foregoing sections feeling has been classified as gross or subtle according to the jaati or class of kusala, akusala, vipaaka and kiriya, and also according to characteristic, sabhaava. In this section feeling is classified as gross and subtle according to person, but here this actually means according to plane of citta.

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Text Vis. 201:c 'According to person': feeling in one who has no attainment is



'gross' compared with that in one who has one, because it is distracted by a multiple object. In the opposite sense the other is subtle. This is how grossness and subtlety should be understood according to person.

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 N: The Tiika explains that feelings can also be classified as gross and subtle with regard to plane of consciousness, bhumi.

There are four planes of citta: the sensuous plane, the plane of ruupa-jhana, the plane of aruupa-jhana and the plane of lokuttara citta. Planes of consciousness are different from planes of existence, which denote the place where one is born. The different planes of citta are classified in accordance with the object that is experienced.

The sensuous plane of citta is the lowest plane. The sense objects are also called low, inferior (hiina). Those who develop jhana see the disadvantage of sense objects and the defilements that arise on account of them.

We read in the Dispeller of Delusion: <The feeling of one without attainment is gross because it is distracted by the multiplicity of objects; the feeling of one possessed of attainment is subtle since it takes place in the sign of unity (ekattanimitta).>

The muulatiika adds: the nimitta of the earth kasina has a unitary nature, ekabhaava.

The person who attains jhana is not distracted by sense objects, he only experiences the meditation subject with absorption. The jhanacitta, the accompanying feeling and the other cetasikas are more refined than the citta and cetasikas that experience sense objects. Aruupa-jhanacitta is more subtle than ruupa-jhanacitta.

However, by jhanacitta defilements are only temporarily subdued, not eradicated. The Path-consciousness, lokuttara magga-citta, eradicates defilements.

The lokuttara citta and accompanying cetasikas, including feeling, are more subtle than jhana-citta and the accompanying cetasikas.

The lokuttara citta and cetasikas, including feeling, experience the signless, animitta, that is: nibbana. This means the highest peace.

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201. puggalavasena pana asamaapannassa vedanaa naanaaramma.ne vikkhittabhaavato samaapannassa vedanaaya o.laarikaa, vipariyaayena itaraa sukhumaa. eva.m puggalavasena o.laarikasukhumataa veditabbaa.

Tiika:

501. Asamaapannasamaapanna-ggaha.nena cettha bhumivasenaapi vedanaana.m o.laarikasukhumataa vuttaati veditabbaa. Itaraa samaapannassa vedanaa.

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Vis. 202:

Intro: In the preceding section the feelings of the different planes of citta were compared. The citta and the accompanying cetasikas, including feeling, of the plane of ruupajhaana and aruupa-jhaana are subtle in comparison with those of the sensuous plane. But in this section even jhaanacittas and the accompanying cettasikas which are mundane are gross in comparison with lokuttara cittas and cetasikas. The latent tendencies of defilements are not eradicated by jhaanacitta. After the jhaanacittas have fallen away the defilements are still arising. Jhaanacitta does not lead out of the cycle of birth and death.

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Text Vis. : (d) 'According to the mundane and supramundane': feeling subject to cankers is mundane, and that is 'gross' compared with that free from cankers, because it is the cause for the arising of cankers, is liable to the floods, liable to the bonds, liable to the ties, liable to the hindrances, liable to the clingings, defilable, and shared by ordinary men. The latter, in the opposite sense, is subtle compared with that subject to cankers. This is how grossness and subtlety should be understood according to the mundane and supramundane.

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N: Defilements are classified in different groups. There are four aasavas, cankers or intoxicants: the aasavas of sensuous desire, of desire for rebirth, of wrong view and of ignorance. The aasavas keep on flowing from birth to death. The floods (oghas) are the same four defilements but this classification shows the aspect of submerging or 'sweeping away into the ocean of becoming' (Vis. XXII, 56).

The yogas, ties or bonds, are the same four defilements but this classification shows the aspect of being tied to the cycle of birth and death.

The ganthas, ties or knots, are: covetousness, ill-will, clinging to rules and rituals (wrong practice) and dogmatism (this alone is the truth, including all kinds of wrong views).

The nivara.nas, hindrances are: sensuous desire, ill-will, loth and torpor, restlessness and regret and doubt.

The clingings (upaadaanas) are: sensuous clinging, clinging to wrong view, clinging to rules and rituals and clinging to personality belief.

The Tiika explains the expression, [it is gross] because it is liable to the floods, that when feeling takes an object, it will be overcome by the floods. It is liable to the bonds, to the ties, because it takes an inferior object. It is engaged in defilements, or it has a tendency to defilements, and thus it is defilable, as the Tiika explains.

What is said about feeling also goes for the citta and the accompanying cetasikas.

The different groups of defilements illustrate their danger. So long as they have not been eradicated they arise with the citta and cetasikas. So long as the intoxicant of sensuous desire has not been eradicated it is bound to arise and cling to sense objects. It is the same for the other types of defilements who each have their specific objects. They arise again and again and are accumulated. The lokuttara magga-citta eradicates defilements at the different stages of enlightenment. Lokuttara cittas lead out of the cycle of birth and death and thus they are subtle compared to mundane or lokiya cittas. What is said about lokuttara citta also goes for the accompanying feeling and other cetasikas.

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202. lokiya lokuttaravasena pana saasavaa vedanaa lokiya, saa aasavuppattihetuto, oghaniyato, yoganiyato, ganthaniyato, niivara.niyato, upaadaaniyato, sa.mkilesikato, puthujjanasaadhaara.nato ca anaasavaaya o.laarikaa. saa vipariyaayena saasavaaya sukhumaa. eva.m lokiya lokuttaravasena o.laarikasukhumataa veditabbaa.

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Tiika:

Oghaniyatoti oghehi aaramma.na.m katvaa atikkamitabbato. Tathaa yoganiyato, ganthaniyato caati etthaapi ganthova ganthana.m, tassa hita.m aaramma.nabhaavena sambandhanatoti ganthaniya.m. Eva.m niivara.niya.m,

upaadaaniya~nca veditabba.m. Sa.mkilese niyuttaa, sa.mkilesa.m vaa arahantiiti sa.mkilesikaa. Saa anaasavaa.

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Vis. 203.

Intro: In the foregoing sections feeling has been classified as gross or subtle according to four aspects: according to the jaati or class of kusala, akusala, vipaaka and kiriya; according to characteristic, sabhaava; according to person, which actually means according to plane of citta; according to mundane (lokiya) and supramundane (lokuttara).

Since these are different aspects one should not mix up these four aspects.

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Text Vis.:203. Herein, one should beware of mixing up [the classifications] according to kind (jaati) and so on.

For although feeling associated with unprofitable resultant body-consciousness is subtle according to kind because it is indeterminate, it is nevertheless gross according to individual essence, and so on.

-----

N: Painful feeling accompanying bodyconsciousness is vipaaka, and compared to feeling accompanying akusala citta and kusala citta it is subtle.

The Tiika explains that this is because of being indeterminate, avyaakata, thus, neither kusala nor akusala. It is merely vipaaka.

As we have seen in Vis. 199:<... feeling that is vipaaka is without engagement and without effort, it is not accompanying cittas that are cause, namely, kusala citta or akusala citta. It is without engagement as to kamma through body etc. and without effort. It does not produce result. >

As to sabhaava, characteristic, painful feeling is gross. Here it is viewed under its aspect of being disagreeable, not peaceful, causing disturbance and being overwhelming.

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Text Vis.: And this is said: 'Indeterminate feeling is subtle, painful feeling is gross.

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N: The Tiika explains that feeling seen under the aspect of jaati may be subtle, but it is gross seen under the aspect of sabhaava, or of person (that is, plane of citta) or as mundane.

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Text Vis.: The feeling in one with an attainment is subtle, that in one with no attainment is gross.

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N: Here feeling is viewed under the aspect of planes of citta. As we have seen, feeling accompanying jhaanacitta is subtle compared to feeling accompanying citta of the sense-sphere.

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Text Vis.: Feeling free from cankers is subtle, feeling accompanied by cankers is gross' (Vbh. 3).

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N: Feeling that is lokuttara is subtle compared to feeling that is mundane, lokiya.

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Text Vis.: And like painful feeling, so also pleasant, etc., is gross according to kind and subtle according to individual essence.

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N: Pleasant feeling accompanying kusala citta or akusala citta is gross according to the jaati, compared to feeling that accompanies vipaakacitta, because it is with engagement and effort, it is accompanying cittas that are cause, namely, kusala citta or akusala citta. It is with engagement as to kamma through body etc.

As to characteristic, pleasant feeling is subtle according to sabhaava, characteristic, compared to painful feeling, because it satisfying, peaceful, superior and agreeable.

The Tiika explains that pleasant feeling accompanying kusala jhaanacitta is gross with regard to jaati, but with regard to a person with an attainment it is subtle. It is gross with regard to jaati, compared to happy feeling that is indeterminate (vipaaka or kiriya), because it is with engagement and effort. It is subtle when viewed under the aspect of the plane of citta that is ruupaavacara or aruupaavacara, compared to happy feeling of the sense sphere.

-----

Conclusion: The Visuddhimagga gives us many details about the different aspects of coarse and subtle feelings. Bodily painful feeling can be overwhelming and distressing as to characteristic, but we are reminded that it is only vipaaka, the result of kamma. Thus, according to characteristic it is gross, but according to

the jaati it is subtle, namely, without engagement and without effort, it is not accompanying citta that are cause. Nobody can avoid vipaaka, it is conditioned by kamma.

All these different feelings arise because of their appropriate conditions and nobody can cause the arising of subtle feelings or gross feelings.

What is said of feelings being gross or subtle is also to be applied to the other naamakkhandhas: citta, and the other accompanying cetasikas.

They are all naama: they experience an object.

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203. tattha jaatiaadivasena sambhedo pariharitabbo.

akusalavipaakakaayavi~n~naa.nasampayutta hi vedanaa jaativasena  
abyaakatattaa sukhumaapi samaanaa sabhaavaadivasena o.laarikaa hoti.  
vutta~nheta.m`abyaakataa vedanaa sukhumaa. dukkhaa vedanaa o.laarikaa.  
samaapannassa vedanaa sukhumaa. asamaapannassa vedanaa o.laarikaa.  
saasavaa vedanaa o.laarikaa. anaasavaa vedanaa sukhumaa"ti (vibha0 11).  
yathaa ca dukkhaa vedanaa, eva.m sukhaadayopi jaativasena o.laarikaa  
sabhaavaadivasena sukhumaa honti.

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Tiika;

502. Tatthaati yathaavuttaaya o.laarikasukhumataaya. Sambhedoti sa"nkaro.

o.laarikaa, sukhumaañti ca vuttaanampi jaati-aadivasena puna  
sukhumo.laarikabhaavaapattidoso yathaa na hoti, tathaa pariharitabbo.  
Jaativasena sukhumaaya vedanaaya sabhaavapuggalalokiyavasena  
o.laarikata.m paa.livasena dassetu.m ivutta~nhetanñti-aadi vutta.m. Eva.m  
sukhaadayopiiti ettha akusalaa vedanaa jaativasena o.laarikaa, sabhaavavasena  
sukhumaa. Kusalajjhaanasahagataa sukhaa vedanaa jaativasena o.laarikaa,  
samaapannassa vedanaati katvaa puggalavasena sukhumaati evamaadinaa  
yojetabbaa.

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Visuddhimagga Ch XIV, 205

Text Vis.: Furthermore, because of the words 'Or feeling should be regarded as gross or subtle in comparison with this or that feeling' (Vbh. 4), among the unprofitable, etc., feeling by hate, too, is gross compared with that accompanied by greed because it burns up its own support, like a

fire; and that accompanied by greed is subtle.

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N: The term support, nissaya, refers to the heartbase, the physical base of all cittas other than the sense-cognitions.

The Tiika (to Vis. 171) explains that dosa as it were pierces the body.

Sometimes dosa is compared to a dart that pierces the body. It affects also the body and can cause sickness. The Tiika to this section (Vis. 205) explains that the feeling that accompanies dosa occurs as cruelty.

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Text Vis.: Also, that accompanied by hate is gross when the hate is constant, and subtle when it is inconstant.

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N: the Tiika explains constant (niyaata) as constant by way of its wrongness (micchatta).

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Text Vis.: And the constant is gross when giving result that lasts for the aeon, while the other is subtle.

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N: The dosa-muulacitta with feeling and the other cetasikas may motivate heinous crimes that give immediate result after death. The Tiika mentions as example Devadatta who committed akusala kamma that gave result lasting for an aeon (kappa.t.thitika). He tried to kill the Buddha several times.

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Text Vis.: And of those giving result lasting for the aeon the unprompted is gross, while the other is subtle.

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N: Akusala citta and cetasikas that are unprompted, occurring without hesitation, have a higher degree of unwholesomeness than those that are prompted, induced or occurring with hesitation. The Tiika explains that those that are unprompted are more blunt (tikhi.nata).

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Text Vis.: But that accompanied by greed is gross when associated with [false] view, while the other is subtle.

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N: That associated with wrong view, di.t.thi, is very blamable (mahaasavajja) and therefore it is gross according to the Tiika.

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Text Vis.: That also when constant and giving result lasting for the aeon and unprompted is gross, while the others are subtle.

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N: These three aspects that are taken together as constant, giving result lasting for the aeon and unprompted, should be applied severally, as explained above, the Tiika states.

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Text Vis.: And without distinction the unprofitable with much result is gross, while that with little result is subtle.

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N: That with much result is gross because of the abundance of evil. That with little result is because it is of a milder degree (mandadosatta).

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Text Vis.: But the profitable with little result is gross, while that with much result is subtle.

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Conclusion: We are reminded of many degrees of akusala citta and the accompanying cetasikas, including feeling. The citta and cetasikas that are rooted in lobha and accompanied by wrong view are very blamable. So long as the latent tendency of wrong view has not been eradicated one is capable of committing akusala kamma patha that can lead to an unhappy rebirth. The sotaapanna who has eradicated wrong view will never transgress the five precepts. He cannot commit akusala kamma that leads to an unhappy rebirth. This can remind one to develop right understanding of all dhammas that appear, so that wrong view of them can be eradicated.

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Vis. 206:

Text Vis.: Furthermore, the profitable of the sense sphere is gross; that of the fine-material sphere is subtle; next to which the immaterial, and next the supramundane [should be similarly compared].

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N: The Tiika explains that kusala can be a basis of clinging, except lokuttara kusala which is extremely subtle (ekantasukhuma).

After kusala citta has fallen away one may cling to one's kusala, be it of the sense-sphere or be it jhaanacitta.

Lokuttara dhammas, nibbaana and lokuttara cittas are the only dhammas that cannot be objects of clinging.



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Text Vis.: That of the sense sphere is gross in giving, while it is subtle in virtue; next, that in development. Also, that in development is gross with two root-causes, while with three root-causes it is subtle.

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N: Mental development can sometimes be performed with two roots, thus, without pañña, the Tiika explains. This happens when one is well practised (pagu.na), for example in the study of the texts. One may study texts one is familiar with or one has learnt by heart. This is a type of mental development, and sometimes kusala cittas unaccompanied by understanding may arise. Since cittas arise and fall away extremely rapidly, cittas with understanding and without understanding may arise in different processes occurring shortly one after the other.

-----

Text Vis.: Also that with three root-causes is gross when prompted, while it is subtle when unprompted.

That of the fine-material sphere is gross in the first jhana, [while it is subtle in the second jhana. That also of the second jhana is gross] ... of the fifth jhana is subtle. And that of the immaterial sphere associated with the base consisting of boundless space is gross ... that associated with the base consisting of neither-perception-nor-non-perception is subtle only.

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N: Here feelings accompanying jhaanacitta are more subtle as higher stages of jhaana are reached. When the fourth aruupa-jhaana, the base consisting of neither-perception-nor-non-perception, is reached, feeling is present only as a residual formation.

What is said of feeling also pertains to citta, sañña and the other accompanying cetasikas.

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Text Vis.: And the supramundane associated with the stream-entry path is gross ... that associated with the Arahant path is subtle only.

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N: The citta and accompanying cetasikas, feeling included, which are lokuttara, are more subtle as higher stages of enlightenment are subsequently attained.

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Text Vis.: The same method applies also to resultant and functional feeling in the various planes.

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N: The Tiika mentions separately the feeling accompanying fruition (phalacitta) of the arahat. This is the most subtle vipaaka since it is superior.

The feelings accompanying kusala vipaakacittas can be classified in the same way as those accompanying kusala cittas.

As to the feelings accompanying the kiriyacittas of the arahat, the Tiika explains that those which occur in the way of daana are grosser than those in the way of siila. They are classified in a way similar to those accompanying kusala citta. The feeling accompanying the kiriyacitta of the fourth aruupa-jhaanacitta, the base consisting of neither-perception-nor-non-perception the feeling is extremely subtle.

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Text Vis.: and to feeling stated according to pain, etc., according to one with no attainment, etc., and according to that subject to cankers, and so on.

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N: The Tiika explains that in this classification feelings were classified according to jaati (of akusala, kusala, vipaaka and kiriya). But when it is said 'according to pain, etc.' (dukkhaadi), there is reference to the classification according to sabhaava, characteristic, as in the foregoing sections. As we have seen, this is a different classification that should not be mixed with the classification according to the jaatis.

Conclusion: We are reminded of the many degrees of kusala, which are subtle and gross when compared with each other. Daana is gross compared to siila. However, there are different degrees of daana and siila, and if one takes these into account many more distinctions can be made. Daana and siila can be accompanied by understanding or unaccompanied by it. As we have seen, also bhaavanaa can be accompanied by understanding or unaccompanied by it. Daana, siila and bhaavanaa produce their appropriate results. Also the vipaakacittas with their accompanying cetasikas, including feeling, that are distinguished as subtle and gross are of many degrees in accordance with the kusala kamma that produces them. This demonstrates that the vipaakacittas of rebirth-consciousness and also those arising during life are of great diversity, even if they are of the same type.

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Intro: In this section feelings are classified as gross and subtle in accordance with the plane of existence where they occur. Plane of existence is the place or world

where living beings are born. There are eleven sensuous planes: four woeful planes, the human plane and six heavenly planes.

Furthermore there are sixteen ruupa--brahma planes and four aruupa-brahma planes. Thus, there are thirtyone planes of existence in all.

Text Vis 207: Then according to location, painful feelings in hell are gross, while in the animal generation they are subtle....

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N: There are four woeful classes of planes: the hell planes, the animal world, the plane of ghosts and the plane of demons (asuras). The painful feelings arising in the hell planes are the most intense, they are gross compared with those arising in the animal world.

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Text Vis.: Those among the Paranimmitavasavatti Deities are subtle only.

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N: Painful feeling arises in the woeful planes, in the human plane and in the four heavenly planes, but when they are compared with each other the painful feeling arising in a higher plane is less gross than that in the lower planes. The plane of the Paranimmitavasavatti Deities, the heaven of devas who rule over others' creations, is the highest heavenly plane. Here the painful feeling is subtle only. There are less conditions for aversion which is always accompanied by unhappy feeling.

The ruupa-brahma planes and aruupa-brahma planes do not have any conditions for the arising of dosa-muulacitta with unhappy feeling.

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Text Vis.: And the pleasant should be construed throughout like the painful where suitable.

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N: The Pali text has: also the pleasant (sukhaapi). The Tiika comments that the word 'also' implies that also indifferent feeling is included. Indifferent feeling arises in different combinations in all planes of existence, except in the ruupa-brahma plane where naama does not arise, only ruupa: the asaṅṅaa-satta plane (non perception).

As to happy feeling, this may arise with lobha-muula-cittas and with sobhana cittas. In all planes where there is naama lobha-muulacittas arise and these can be accompanied by happy feeling. Even in a hell plane kusala citta may arise, and this can be accompanied by happy feeling, although there are not many

conditions for happy feeling. Happy feeling is more subtle as it arises in higher planes of existence.

The Tiika adds to the expression where suitable (yathaanuruupa.m), that this means suitable to whichever feeling wherever obtained.

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Conclusion: Kusala kamma and akusala kamma that produce rebirth-consciousness in different planes of existence have many degrees. Kamma causes a being to be reborn in pleasant or unpleasant surroundings. In the unhappy planes of existence there are many conditions for painful feeling and unhappy feeling. As we see, there are many degrees of painful feeling, and these are less gross, more subtle for those reborn in higher planes of existence. It is kusala kamma that caused us to be born in the human plane, and in this life there are occasions for happy feeling and unhappy feeling. Whatever pleasant or unpleasant object is experienced through the senses is vipaaka, conditioned by kamma. Our reactions with kusala citta or akusala citta, accompanied by different types of feeling, are conditioned by our accumulated inclinations.

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Intro: Thus far feelings were classified as gross or subtle according according to the jaati or class of kusala, akusala, vipaaka and kiriya; according to characteristic, sabhaava; according to person, which actually means according to plane of citta; according to mundane (lokiya) and supramundane (lokuttara), and according to the planes of existence where they occur.

In this section feelings are classified as subtle and gross in accordance with physical basis, vatthu, which may be inferior or superior.

As we have seen, Visuddhimagga, Ch XIV, 193 deals with the meaning of inferior (hiina) and superior (pa.niita), said of the five khandhas and that section specifically of rupakkhandha.

When these terms are used figuratively, they are used by way of comparison, such as the bodily phenomena of beings in different planes of existence.

When they are used in the absolute sense superior is the result of kusala kamma and inferior the result of akusala kamma. Kusala vipaakacitta experiences a desirable object (i.t.thaaramma.na) and akusala vipaakacitta experiences an undesirable object (ani.t.thaaramma.na).

In this section (208) it is explained that an inferior physical base and a superior physical base condition feelings to be gross or subtle. The Tiika gives a further explanation.

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Text Vis. 208: And according to physical basis, any feeling that has an inferior physical basis is gross, while one with a superior physical basis is subtle. (viii)-(ix) What is gross should be regarded as 'inferior' in the inferior-superior classification, and what is subtle 'superior'.

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N: The Tiika explains that this pertains to the feelings that arise while someone eats coarse or refined food. The feeling which arises in a man as he eats a dish of rough millet is gross. If he is eating rice and a curry of meat, the feeling is subtle.

Even different foods that one eats condition the arising of different feelings that experience inferior or superior objects. Ruupa that is inferior (hiina) and ruupa that is superior (panita, agreeable) condition the arising of different feelings. What is said of feeling also pertains to citta and the other accompanying cetasikas, they are all affected.

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Vis. 209

Text Vis.:(x)-(xi) The word 'far' is explained in the Vibhanga in the way beginning 'The unprofitable is far from the profitable and the indeterminate' (Vbh. 4) and the word 'near' in the way beginning 'Unprofitable feeling is near to unprofitable feeling' (Vbh. 4).

Therefore, unprofitable feeling is far from the profitable and the indeterminate because of dissimilarity, unconnectedness, and non-resemblance. The profitable and the indeterminate are likewise far from the unprofitable. And so in all instances. But unprofitable feeling is near to unprofitable feeling because of similarity and resemblance.

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N: In this section we are reminded that akusala is completely different from kusala. They are dissimilar, unconnected, and do not resemble each other. Selfish affection may resemble mettaa, but in fact they are completely different, they are far from each other. When there is mettaa one does not think of one's own comfort or gain. The cetasikas that accompany kusala citta are different from those that accompany akusala citta. The pleasant feeling that accompanies akusala citta and that which accompany kusala citta may be the same type of feeling, but their qualities are far away from each other. Pleasant feeling that

accompanies lobha-muulacitta is affected by the akusala cetasikas and it is far from the pleasant feeling that accompanies kusala citta with generosity. Kusala citta is accompanied by confidence in kusala, by sati, by calm and other sobhana cetasikas which all condition the pleasant feeling.

Also feeling that is akusala does not resemble feeling that is vipaaka. Feeling that is kusala does not resemble feeling that is vipaaka.

Text Vis.: This is the section of the detailed explanation dealing with the past, etc., classifications of the feeling aggregate.

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N: The text refers here to all the different ways feelings can be classified.

As we have seen, feelings are classified as past, future or present, as internal or external, as gross or subtle, as inferior or superior, and as far or near.

The classification of gross and subtle is according to the jaati or class of kusala, akusala, vipaaka and kiriya; according to characteristic, sabhaava; according to person, which actually means according to plane of citta; according to mundane (lokiya) and supramundane (lokuttara); according to the planes of existence where they occur; according to the physical basis, vatthu, which may be inferior or superior.

It helps us to see that there are numerous conditions for all those feelings to be so varied. We do not have to find out all these details but they help us to see the meaning of khandha: it arises because of conditions, and then it falls away and never comes back. It is past. Even if the same type of feeling arises again, it will never be the same. Feelings are beyond control, nobody can make subtle feelings arise. When there are conditions for coarse feeling it arises, nobody can prevent what has arisen already, before we realize it.

The goal of the development of satipatthana is understanding dhammas as they truly are. This understanding leads to detachment from dhammas, feelings included.

We read the Anattalakkhana Sutta (Vinaya, Mahaavagga I, 6. 43-47):

"Any kind of materiality whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near must, with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not my self.'"

The same is said of feeling and the other naama-khandhas.

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Text Vis. 210: This should also be understood of perception etc., associated with any kind of feeling

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 N: All the different classifications of the khandha of feeling also pertain to saññaakkhandha, sa.nkhaarakkhandha (activities or formations) and viññāa.nakkhandha. Citta and cetasikas that arise together are intimately connected, they condition one another by way of association-condition, sampayutta paccaya.

Thus, also citta and the other accompanying cetasikas, apart from feeling, can be classified as past, future or present, as internal or external, as gross or subtle, as inferior or superior, and as far or near.

The five khandhas arise and fall away, never to return.

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 [D. CLASSES OF KNOWLEDGE OF THE AGGREGATES]

Text Vis.: Having understood this, again as regards these same aggregates:

Knowledge of aggregates is classed (1) as to order, and (2) distinction,

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 N: As to distinction (visesato), this refers to the classification as khandhas and as khandhas of clinging (upaadaanakkhandha) as the Tiika states.

(3) as to neither less nor more,

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 N: As to the expression, not too many, nor too little (anuunaadhika): the Tiika states: because there are five khandhas.

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 Text Vis. :(4) and likewise as to simile, (5) and twice as to how to be seen,

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 N: As to the expression, twice as to how to be seen, this refers to the classification in brief and in detail.

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 Text Vis.: (6) and as to good for one seeing thus--

This is the way of exposition that a wise man should rightly know.

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 N: In the following sections, all these classifications will be explained.

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211:

Intro: The five khandhas have been taught in a specific order: first ruupakkhandha is mentioned, then the khandhas of feeling, sañña, the formations and consciousness.

The Visuddhimagga first explains the many ways in which the expression 'as to order', kamato, is used. There is here an elaboration on the word meaning, so that it is clearly known what 'as to order", kamato, implies.

Among the five meanings only the order of teaching, desanaakkamo, is applicable to the khandhas. In the following paragraphs the reasons of this will be given.

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Text Vis.: 1. Herein, 'as to order': order is of several kinds, namely order of arising, order of abandoning, order of practice, order of plane, order of teaching.

Herein, 'First there comes to be the fetus in the first stage, then there comes to be the fetus in the second stage' (S.I,206), etc., is 'order of arising'. 'Things to be abandoned by seeing, things to be abandoned by development' (Dhs., p.1), etc., is 'order of abandoning'.

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N: The defilements that are abandoned by seeing or insight (dassana) are those eradicated by the streamwinner. His path-consciousness is called seeing, since there is the seeing of nibbana for the first time. The defilements abandoned by cultivation (bhaavana) are those abandoned by arahatship.

The Tiika explains that there is an order of abandoning: what has to be abandoned first, is first mentioned, what has to be abandoned secondly, is mentioned as second.

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Text Vis.: 'Purification of virtue ... purification of consciousness' (M.I,148), etc., is 'order of practice'.

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N: Here the reference is to: siilavisuddhi, citta visuddhi, pañña visuddhi. We have to note the word: purity, visuddhi. There is no purity without pañña of the level of vipassana. Thus there is reference here to the order of higher levels of practice.

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Text Vis.: 'The sense sphere, the fine-materialsphere' (Ps.i,83) etc., is 'order of plane'.

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N: The Tiika states that the four planes of citta are classified in the order of being successively more superior.

Thus, as to the four planes of citta which are the plane of the sense sphere, of rúpajhâna, of arúpajhâna and of lokuttara, each of the following planes is superior to the former, the lokuttara plane being the highest plane of citta.

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 'Text Vis.: The four foundations of mindfulness, the four right efforts, (D.ii,120), etc., or 'Talk on giving, talk on virtue' (M.i,379), etc., is 'order of teaching'.

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 N: As to the four foundations of mindfulness, sati can be aware of rupa, feeling, citta or any other dhamma at any given moment. It occurs at one moment and has as object either naama or ruupa. There is no specific order for sati. The exposition of the four foundations of mindfulness is according to the order of teaching.

The Tiika explains as to giving, daana, virtue, siila and mental development, bhaavana, that these are spoken of as being subsequently more superior, (anupubbukka.msa), but here the order of teaching is referred to.

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 Vis. 212:

Intro: After having explained the different ways in which 'as to order', kamato, can be used, the Visuddhimagga explains in this section, why only order in the sense of order of teaching, desanaakkamo, is to be applied to the five khandhas.

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 Text Vis.: Of these, firstly, 'order of arising' is not applicable here because the aggregates do not arise in the order in which they are successively dealt with, as is the case with 'the fetus in the first stage', etc., nor is 'order of abandoning' applicable, because the profitable and indeterminate are not to be abandoned;

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 N: What is akusala is to be abandoned. Indeterminate, avyaakata, are: ruupa, vipaakacitta and kiriyacitta. Of kusala and indeterminate it cannot be said that they should be abandoned.

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 Text Vis.: nor is 'order of practice', because what is unprofitable is not to be practiced; nor is 'order of plane', because feeling, etc., are included in all four planes.

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 N: There is no order of practice with regard to the five khandhas, because cittas and cetasikas which are akusala are also included in the four naama-khandhas.

There is no order of planes of citta, because the khandha of feeling includes feelings that are of the sensuous plane, ruupaavacara, aruupaavacara and lokuttara. And it is the same for the other naama-khanText Vis.: and after that, feeling, which feels matter as desirable and undesirable;

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N: The Tiika states that also the moderately desirable and undesirable objects are included.

Feeling experiences the flavour of the object.

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Text Vis.: then perception, which apprehends the aspects of feeling's objective field, since 'What one feels, that one perceives' (M.i,293); then formations, which form volitionally through the means of perception; -and lastly, consciousness, which these things beginning with feeling have as their support, and which dominates them.[78]

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N: Feeling, sañña and the formations, saòkhaarakkhandha, have citta as their support.

Note 78.taken from the Tiika: 'Consciousness dominates because of the words "Dhammas have mind as their forerunner" (Dh.1)

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N: Citta is the chief in knowing an object. The accompanying cetasikas share the same object but they each perform their own function.

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Tiika: "Dhammas (states) that have parallel turn-over with consciousness" (Dhs.1522),

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N: Dhammas that are evolving (anuparivatta) with citta. Thus, cetasikas evolve with citta, they accompany citta.

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Tiika: and as "The king, lord of the six doors", consciousness is predominant (adhipati), as in the story of Erakapatta, king of the Nagas.

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N: Here there is reference to the Co to the Dhammapada vs. 182 (III, 230), to the Story of Erakapatta, the King of the Dragons and his Daughter.

We read that the Buddha taught:

“He who is master of the Six Doors of the Body is a king.  
He who takes delight in them has passion for his master.

He who does not take delight in them is free from passion.  
He who does take delight in them is called a simpleton.”

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Visuddhimagga Ch XIV, 213

Text Vis.: 'Order of teaching' is appropriate however; for there are those people who, while teachable, have fallen into assuming a self among the five aggregates owing to failure to analyze them;

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N: As to the expression, by non-analysis (abhedena), the Tiika states that this means: by not analysing the khandhas, beginning with ruupa, by taking them together as a mass (pi.n.da).

As to the expression, assuming a self (attagaaha), the Tiika states that they have fallen into the flood of wrong view (di.t.thogha) by the assuming of a self as mentioned.

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N: The floods, ogha, is a group of defilements classified as: the floods of sensuality, becoming, wrong view and ignorance.

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Text Vis.: and the Blessed One is desirous of releasing them from the assumption by getting them to see how the [seeming] compactness of mass [in the five aggregates] is resolved;

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N: The Tiika explains that seeing the resolution of the mass or whole (of the five khandhas) is done by distinguishing (vivecento) ruupa from aruupa (naama).

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Text Vis.: and being desirous of their welfare, he first, for the purpose of their easy apprehension, taught the materiality aggregate, which is gross, being the objective field of the eye, etc.;

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N: Ruupas such as visible object, sound etc. are gross, whereas naama is more subtle.

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Text Vis.: and after that, feeling, which feels matter as desirable and undesirable;

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N: The Tiika states that also the moderately desirable and undesirable objects are included.

Feeling experiences the flavour of the object.

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Text Vis.: then perception, which apprehends the aspects of feeling's objective field, since 'What one feels, that one perceives' (M.i,293); then formations, which form volitionally through the means of perception; -and lastly, consciousness, which these things beginning with feeling have as their support, and which dominates them.[78]

-----

N: Feeling, sañña and the formations, sa.nkhaarakkhandha, have citta as their support.

Note 78.taken from the Tiika: 'Consciousness dominates because of the words "Dhammas have mind as their forerunner" (Dh.1)

-----

N: Citta is the chief in knowing an object. The accompanying cetasikas share the same object but they each perform their own function.

-----

Tiika: "Dhammas (states) that have parallel turn-over with consciousness" (Dhs.1522),

-----

N: Dhammas that are evolving (anuparivatta) with citta. Thus, cetasikas evolve with citta, they accompany citta.

-----

Tiika: and as "The king, lord of the six doors", consciousness is predominant (adhipati), as in the story of Erakapatta, king of the Nagas.

-----

N: Here there is reference to the Co to the Dhammapada vs. 182 (III, 230), to the Story of Erakapatta, the King of the Dragons and his Daughter.

We read that the Buddha taught:

“He who is master of the Six Doors of the Body is a king.  
 He who takes delight in them has passion for his master.  
 He who does not take delight in them is free from passion.  
 He who does take delight in them is called a simpleton.”

Conclusion: In this section the compassion of the Buddha is shown in teaching the five khandhas. He wished to teach those who were teachable (veneyya) but who took the khandhas for self. He wished for their welfare and taught them to resolve the 'whole' of the five khandhas they took for 'self', in showing them the distinction between naama and ruupa. He taught first rupakkhandha since rupas are gross and more easy to apprehend.

We have to remember that the explanation of feeling, sañña and the other naama-khandhas are according to the order of teaching, not according to the order of their arising. The naama-khandhas arise together, at the same time and experience the same object.

We read in the Commentary to the Abhidhammattha Sangaha (Topics of the Abhidhamma and Co. p. 281 ):

<But why are feeling and recognition [N:sañña] given separately? Because - of the dhammas involved in the round of rebirth- they constitute enjoyment and what facilitates that. For feeling occurs by way of enjoyment of the dhammas of the three levels, and when it occurs in the matter of the distorted view [N:vipallaasa or perversity] that perceives the beautiful in the ugly, recognition (sañña) becomes a facilitator of that. Therefore, because they are the principal causes of sa.msaara, they are taught separately.

This has been said by the Aacariya [Anuruddha]:

'In order to explain them separately as the enjoyment of the dhammas of the round of rebirth and as assisting that enjoyment, this pair of aggregates is set apart.'

What is explained in this section pertains to realities appearing at this moment. Feeling experiences the flavour of a desirable or undesirable object, sañña marks and remembers it, the cetasikas which are the formations perform their own function and citta is the chief in knowing the object. When citta is kusala or akusala, all the naama-khandhas are of the same jaati or class. Then cetanaa, volition, 'wills' kusala or akusala, it can motivate kamma and it is a link in the Dependent Origination.

As we read, when naama and ruupa are not distinguished from each other and one takes them as a mass, a whole, one falls into the flood of wrong view, assuming a self. We can gradually learn that ruupa, such as visible object or sound is an element that does not know anything, and that naama, such as seeing or hearing is an element that experiences an object. They are elements, devoid of self.

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214. 2. 'As to distinction': as to the distinction between aggregates and aggregates-as-objects-of-clinging. But what is the distinction between them? Firstly, 'aggregates' is said without distinguishing. 'Aggregates [as objects] of clinging' is said distinguishing those that are subject to cankers and are liable to the clings, according as it

is said: 'Bhikkhus, I shall teach you the five aggregates and the five aggregates [as objects] of clinging. Listen ... And what, bhikkhus, are the five aggregates? Any kind of materiality whatever, bhikkhus, whether past, future or present ... far or near: this is called materiality aggregate. Any kind of feeling whatever ... Any kind of perception whatever ... Any kind of formations whatever ... Any kind of consciousness whatever ... far or near: this is called the consciousness aggregate. These, bhikkhus, are the five aggregates. And what, bhikkhus, are the five aggregates [as objects] of clinging? Any kind of materiality whatever ... far or near, that is subject to cankers and liable to the clingings: this is called the materiality aggregate [as object] of clinging. Any kind of feeling whatever ... Any kind of perception whatever ... Any kind of formations whatever ... Any kind of consciousness whatever ... far or near, that is subject to cankers and liable to the clingings: this is called the consciousness aggregate [as object] of clinging. These, bhikkhus, are called the five aggregates [as objects] of clinging' (S.iii,47).

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The commentary to this sutta (S.iii,47, quoted by B.Bodhi on p.1059 of "Connected Discourses"):

„Spk:...,With taints (saasava) means: what becomes a condition for the taints by way of object; so too that can be clung to (upaadaaniya) means what becomes a condition for clinging [Spk-p.t: by being made its object].

-----

N: All five khandhas can be objects of clinging, that is the meaning of "with cankers".

Ven. Bodhi gives an explanation in his notes to this sutta. He explains that the five khandhas of clinging are included within the five khandhas. He states: "...for all members of the former set must also be members of the latter set. However, the fact that a distinction is drawn between them implies that there are khandha which are anaasava anupaadaaniya, 'untainted and not subject to clinging'. On first consideration it would seem that the 'bare aggregates are those of the arahant who has eliminated the aasava and upaadaana. However, in the Abhidhamma all ruupa is classified as saasava [with cankers] and upaadaaniya [subject to clinging], and so too the resultant (vipaaka) and functional (kiriya) mental aggregates of the arahant (see Dhs §§1103, 1219)."

He explains that the only khandhas that are untainted and not subject to clinging are the eight types of lokuttara cittas. He states: “The reason for this is that saasava and upaadaaniya do not mean ‘accompanied by taints and by clinging,’ but ‘capable of being taken as objects of the taints and of clinging’, and the arahant’s mundane aggregates can be taken as objects of the taints and clinging by others (See As 347).”

N: Someone may also cling to the kiriyacittas and vipaakacittas of an arahat and to the sight of an arahat. An example is Vakkali who was very attached to the sight of the Buddha.

The only objects that cannot be objects of clinging are the nine lokuttara dhammas: nibbaana and the eight lokuttara cittas that experience nibbaana. The eight lokuttara cittas are included in naama-kkhandha, that is feeling, sañña, the other cetasikas (sa.nkhaarakkhandha) and viñña.na, that is citta.

In the following paragraph it is explained why ruupakkhandha has been classified as one of the five khandhas as well as one of the five khandhas of clinging.

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Vis. 215.

Intro:

All conditioned dhammas have been classified as the five khandhas and as the five khandhas of clinging, that is, those that are objects of clinging. As Ven. Bodhi explains, the fact that a distinction is drawn between them implies that there are khandhas which are ‘untainted and not subject to clinging’. This can only be said of the naama-khandhas which are the lokuttara cittas and accompanying cetasikas.

Ruupakkhandha cannot be lokuttara, it cannot be ‘untainted and not subject to clinging’. However, ruupakkhandha has also been classified among the bare khandhas. In this section the reason has been explained.

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Text Vis.: Now while there is feeling, etc., both free from cankers [and subject to them], not so materiality.

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N: As we have seen, feeling that accompanies lokuttara citta is free from cankers, it cannot be an object of clinging. This cannot be said of ruupa.

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Text Vis.: However, since materiality can be described as a [simple] aggregate in the sense of a total, it is therefore mentioned among the [simple] aggregates.

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N: Rupakkhandha is also classified as a bare aggregate, as ruupakkhandha, because it is described as a mass (raasa). It is the collection of all ruupas: the four Great Elements and the derived ruupas.

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 Text Vis.: And since it can be described as an aggregate [that is the object] of clinging in the sense of a total and in the sense of being subjected to cankers, that [same materiality] is therefore mentioned among the aggregates [as objects] of clinging too.

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 N: Ruupakkhandha is favorable to clinging it can be object of clinging and therefore, it is also classified as a khandha of grasping.

We read in the Co. to the Abhidhammattha Sangaha (Exposition of the Topics of Abhidhamma, p. 277):

<For it is in order to group all similar dhammas, those associated with taints and also those not associated with taints, without any distinction, that the five aggregates are taught. However, in order to point out the sphere of insight, the aggregates of grasping, which are exclusively associated with the taints, are taught. But while feeling, etc., are both associated with taints and not associated, this is not true of materiality, since it belongs exclusively to the sphere of sense-desire. However, it should be understood that by virtue of its being a mass of similar items, materiality is taught as one of the aggregates, while as being grasped and by virtue of being a mass of similar items, it is taught as one of the aggregates of grasping.>

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 Text Vis.: But feeling, etc., are only mentioned among the [simple] aggregates when they are free from cankers. When they are subject to cankers, they are mentioned among the aggregates [as objects] of clinging. And here the meaning of the term 'aggregates as objects of clinging' should be regarded as this: aggregates that are the resort of clinging are aggregates of clinging. But here all these taken together are intended as aggregates.

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 N: The Tiika states that here, in the Visuddhimagga, all these dhammas taken together are classified as 'khandhas' and also as 'khandhas of grasping' (khandhaapi upaadaanakkhandhaapi).

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 Conclusion:



We read in the Co. to the Abhidhammattha Sangaha, that in order to point out the sphere of insight, the aggregates of grasping, which are exclusively associated with the taints, are taught. We cling to the sense objects of visible object, sound, odour, flavour and tangible object. They are classified as ruupakkhandha and as ruupakkhandha of clinging. We cling to feelings, to sañña, to the other cetasikas classified as formations, and to citta. All these dhammas are objects of clinging. We may cling without wrong view or with wrong view.

The khandhas of grasping can be objects of insight so that first clinging with wrong view and eventually all other kinds of clinging will be eradicated.

When we read about the khandhas of grasping we can be reminded to develop the way leading to the end of grasping. The khandhas we cling to appear now, all the time.

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> It seems to me that objects don't cause clinging. Ignorance causes  
> clinging. Therefore, I would say the 5 khandhas not subject to  
> clinging are khandhas experienced as paramattha dhammas (by wisdom).

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N: The only objects that cannot be objects of clinging are the four lokuttara nama-khandhas, and nibbana, but nibbana is not a khandha. Khandha is conditioned dhamma that arises and falls away.

There can be awareness and right understanding of the khandhas that are susceptible to clinging and at that moment there is no clinging. However, this does not make the objects themselves any less khandhas of clinging, objects that are subject to cankers, liable to clinging. We have to remember what the objects are that are not subject to clinging.

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L: And the 5 khandhas that are subject to clinging are khandhas experienced

> as compact wholes (by ignorance). Ignorance ignores paramattha dhammas  
> and the result is clinging. It is impossible to cling to a paramattha  
> dhamma.

-----

N: You mean, it is impossible to cling while one sees an object as a paramattha dhamma.

But all paramattha dhammas that are not lokuttara *can* be objects of clinging. We cling any time to visible object, to sound, to seeing, to feeling. These are paramattha dhammas that are liable to clinging, and, as said, no matter we cling or do not cling to them, they are khandhas of

clinging.

Above, you use, khandhas experienced as compact wholes (by ignorance).

As to a compact, a whole, a group, we have to make a distinction.

In the text, 216, we see: <all formed things that resemble each other fall into these groups..>

Thus a khandha or group consists of conditioned dhammas that resemble each other.

Another meaning of a whole: taking dhammas as a mass, assuming a self by failing to analyse them as different namas and rupas.

We read in Vis. 213:

< for there are those people who, while teachable, have fallen into assuming a self among the five aggregates owing to failure to analyze them;...

-----

N: As to the expression, by non-analysis (abhedena), the Tiika states that this means: by not analysing the khandhas, beginning with ruupa, by taking them together as a mass (pi.n.da).

As to the expression, assuming a self (attagaaha), the Tiika states that they have fallen into the flood of wrong view (di.t.thogha)by the assuming of a self as mentioned.

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Text Vis.: and the Blessed One is desirous of releasing them from the assumption by getting them to see how the [seeming] compactness of mass [in the five aggregates] is resolved;

-----

N: The Tiika explains that seeing the resolution of the mass or whole (of the five khandhas) is done by distinguishing (vivecento) ruupa from aruupa (naama)....>

Thus, we believe that a person exists by failing to see that what we call a person is nama and rupa, or five khandhas that arise and fall away. So long as we take nama and rupa together, we believe in a self.

-----

L: It seems very strange to me to say the category "5 khandhas" is either 4  
> nama khandhas, all lokuttara, or else a combination of 5 khandhas  
> subject to clinging and 4 khandhas not subject to clinging, all

> lokuttara. The latter being actually 9 khandhas and the former only 4  
 > khandhas. The only way to come up with 5 using the lokuttara angle is to  
 > include nibbana, but the Buddha doesn't do that.

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N: I try to put it in another way.

Five khandhas: here all conditioned dhammas, nama and rupa, are classified as five heaps of dhammas and each of these heaps consists of dhammas that resemble each other. Rupakkhandha consists of dhammas that are molested. Feelings, pleasant, unpleasant and indifferent, these are all feeling that experiences the flavour of an object. And so on.

Further, there are five khandhas of clinging: these include all conditioned dhammas that are not lokuttara. They are liable to clinging, they can be objects of clinging.

Lokuttara namadhammas do not fit into the five khandhas of clinging, thus they are included in the bare khandhas.

As Ven. Bodhi states, the five khandhas of clinging are included within the five khandhas. He states: "...for all members of the former set must also be members of the latter set."

It is helpful for the development of insight to remember that the five khandhas are also khandhas that are liable to clinging. It gives us a sense of urgency to develop wisdom so that we see things as they really are. I am glad you brought this up, because when we read the texts it is not immediately evident what is meant.

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Vis. 215: S: Atthasaalinii (PTS, Expositor. p. 55) `Triplets in the Maatikiaa',

"In the triplet of `Grasped and favourable to grasping,' `grasped' means-

seized-as-effect by a kamma, attended by craving and wrong view in the act

of sensing or thinking of an object. Upaadaaniyaa means `favourable to grasping' because of the connection with grasping \*by having become objects\*. The term is applied to objects of grasping.

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Visuddhimagga, Ch XIV, 216, 217

Intro to Vis. 216: In this section three reasons have been given why there are five khandhas.

The first reason is explained in section 217, and the second and third in the following sections.

216. 3. 'As to neither less nor more': but why are five aggregates, neither less nor more, mentioned by the Blessed One? (a) Because all formed things that resemble each other fall into these groups, (b) because that is the widest limit as the basis for the assumption of self and what pertains to self, and (c) because of the inclusion by them of the other sorts of aggregates.

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Text Vis. 217: (a) When the numerous categories of formed states are grouped together according to similarity,<sup>81</sup> materiality forms one aggregate through being grouped together according to similarity consisting in materiality; feeling forms one aggregate through being grouped together according to similarity consisting in feeling; and so with perception and the other two. So they are stated as five because similar formed things fall into groups.

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Note 81 taken from the Tiika. 'When all formed dhammas are grouped together according to similarity, they naturally fall into five categories.

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N: <all formed dhammas>, in Pali: sabbasa"nkhata, all conditioned dhammas. The dhammas that are classified as khandhas arise because of their appropriate conditions. They arise and fall away.

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Text Tiika: Herein, it is the items that are the same owing to the sameness consisting respectively in "molesting", etc., that are to be understood as "similar".

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N: All rupas are grouped into the ruupa-khandha. They are the dhammas that do not experience anything. The commentary applies a word association of ruupa and ruppana, molesting.

We read in the Co. to the Abhidhammattha Sangaha: "That which is afflicted (ruppati) is materiality (ruupa); that which comes to or is brought to change (vikaara) as a result of such opposing conditions as cold and heat, is what is meant."

If there were no ruupa that is bodysense, there would not be affliction by heat, cold, hunger, flies, etc.

All feelings are grouped together as feeling-khandha and even so all kinds of sañña are grouped together as sañña-khandha.

As quoted before, the Commentary to the Abhidhammattha Sangaha (Topics of the Abhidhamma and Co. p. 281 ) explains about feeling and sañña being a separate khandha each:

<... Because - of the dhammas involved in the round of rebirth- they constitute enjoyment and what facilitates that. For feeling occurs by way of enjoyment of the dhammas of the three levels, and when it occurs in the matter of the distorted view [N:vipallaasa or perversity] that perceives the beautiful in the ugly, recognition (sañña) becomes a facilitator of that. Therefore, because they are the principal causes of sa.msaara, they are taught separately...>

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Text Tiika: Among them, those that are strong in the volition whose nature is accumulating with the function of forming the formed, are called the formations aggregate.

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N: Here the Tiika refers to cetanaa, volition, which is strong (balava) and which accumulates (ayuhaana), and which has the function of abhisa"nkhaara, kamma-formation. This is the second link of the Dependent Origination. Kamma is accumulated and produces vipaaka in the form of rebirth and vipaakacittas arising in the course of life.

All other cetasikas, except feeling and sañña are grouped together in sa"nkhaarakhandha.

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Text Tiika: And the others, that is, contact, etc., which are devoid of the distinguishing characteristics of "being molested", etc., may also be so regarded under the generality of forming the formed. But the similarities consisting in touching are not describable separately by the word "aggregate", and so that is why no aggregates of contact, etc., have been stated by the Perfect One who knows the similarities of dhammas.

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N: Phassa, contact, and the other cetasikas are not separate khandhas. They are not a separate group with resembling characteristics, and therefore they are classified under the sa"nkhaarakhandha, the khandha of formations.

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Text Tiika: "Bhikkhus, whatever ascetics or brahmins there are who are

asserters of eternity and declare the self and the world to be eternal, all do so depending and relying on these same five aggregates or on one or other of them" (cf. S.iii,46), and so on' (Pm.503).

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N: In the following section (218) it is explained that wrong view arises on account of the five khandhas.

In this section it is shown that five khandhas are taught because dhammas that have similarity are grouped together as khandha. We have studied many details of each of the khandhas that are past, future, present; internal and external; gross and subtle; low and sublime; far and near. The naama-khandhas can be of four jaatis: kusala, akusala, vipaaka and kiriya. They can be of different planes of citta: of the sense sphere, or ruupa-jhaana, of aruupa-jhaana and lokuttara. They can arise in different planes of existence.

Thus, the dhammas grouped in each of the five khandhas have many varieties, but they are grouped together according to similarity. The details given by the Tiika help us to have more understanding of the meaning of khandha and of the reasons why there are five khandhas.

The teaching of the five khandhas is the teaching of citta, cetasika and ruupa, dhammas that appear in daily life through the six doorways.

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In the preceding section it has been explained that five khandhas have been taught because all dhammas that resemble each other are classified as five different khandhas.

In the following section, the second reason for there being five khandhas is explained. They are the field of the wrong view of self.

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Vis. 218.

Intro: in this section the second reason for there being five khandhas is explained. All the different dhammas included in them can be the basis of wrong view.

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Text Vis.: (b) And this is the extreme limit as the basis for the assumption of self and what pertains to self, that is to say, the five beginning with materiality. For this is said: 'Bhikkhus, when matter exists, it is through clinging to matter, through insisting upon (interpreting) matter, that such a view as this arises: "This is mine, this is I, this is my self".

When feeling exists ... When formations exist ... When consciousness exists, it is through clinging to consciousness, through insisting upon (interpreting)

consciousness, that such a view as this arises: "This is mine, this is I, this is my self" ' (S.iii,181-82). So they are stated as five because this is the widest limit as a basis for the assumption of the self and what pertains to self.

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N: The views of "this is mine, this is I, this is my self" represent the three proliferations (papañcas) : clinging without wrong view, conceit, and clinging with wrong view. These proliferations arise with regard to each of the five khandhas.

The five khandhas are the extreme limit as the basis for the assumption of self and what pertains to self, as we have seen. The five khandhas have been classified as past, future or present, as internal or external, as gross or subtle, as inferior or superior, and as far or near. There are numerous conditions for each of the ruupas and naamas classified as khandha to be of great variety. We cling and we have wrong view with regard to ruupas, including the sense-objects and the senses; we cling to the body from head to toe and we take it for self. We take cittas, feelings and the other cetasikas for self. When seeing arises we take it for 'my seeing'. When akusala cetasika such as attachment or sobhana cetasika such as generosity arises, we take these cetasikas for self. There are numerous objects of clinging and of wrong view, but all of them have been classified as five khandhas.

By the development of insight the dhammas that are classified as the five khandhas will be seen as impermanent, dukkha and anatta.

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Text Vis. 219: (c) And also, since those other [sorts of aggregates] stated as the five aggregates of things beginning with virtue [82] are comprised within the formations aggregate, they are included here too. Therefore they are stated as five because they include the other sorts.

This is how the exposition should be known as to neither less nor more.

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Note, from the Tiika: 82. The aggregates of virtue, concentration, understanding, liberation, and knowledge and vision of liberation (S.i,99), etc.

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N: The expression, 'the five aggregates of things', is the translation of pañca dhammakhandhaa, the five dhamma khandhas. In the sutta referred to khandha is used in another sense, referring to five divisions which are the qualities of an arahat.

Sometimes three khandhas of daana, siila and bhaavana are mentioned (D. III, 218) and these are the three bases of merit. Since they are wholesome qualities they are classified under sa”nkhaarakkhandha.

Summarizing the three reasons why there are five khandhas:

1: all dhammas that resemble each other are classified as five different khandhas.

2: the five khandhas are the widest limit as the basis for the assumption of self and what pertains to self.

3: other sorts of aggregates (wholesome qualities) are included in the five khandhas.

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Vis. 220.

Text Vis.: 4. 'As to simile': the materiality aggregate [as object] of clinging is like a sick-room because it is the dwelling-place, as physical basis, door, and object, of the sick man, namely, the consciousness aggregate as object of clinging.

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N: The khandha of consciousness, citta, is like the sick man, and the ruupas that are the physical base, the sensedoor and the sense object are like the place where the sickness occurs, as the Tiika states.

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Text Vis.: The feeling aggregate as object of clinging is like the sickness because it afflicts.

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N: The Tiika explains that the feeling that is the sickness should be understood as the three kinds of dukkha: dukkha-dukkha, dukkha due to change (vipari.naamadukkha) and sa”nkhaaradukkha.

dukkha-dukkha is intrinsic pain, which is bodily painful feeling and mental unhappy feeling.

Dukkha due to change is suffering due to pleasant feeling, which brings suffering when it comes to an end.

Sa”nkhaaradukkha is suffering inherent in all conditioned dhammas because they are oppressed by rise and fall.

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Text Vis.: The perception aggregate as object of clinging is like the provocation of the sickness because it gives rise to feeling associated with greed,



etc., owing to perception of sense desires, and so on.

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N: Sañña is the provocation of sickness. The Tiika explains that just as the disorders of bile and so on, are the immediate cause of disease, so the perception which seizes the features of a man or a woman is the immediate cause of suffering due to change and so on, while it gives rise to feeling associated with lust.

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Text Vis.: The formations aggregate as object of clinging is like having recourse to what is unsuitable because it is the source of feeling, which is the sickness; for it is said: 'Feeling as feeling is the formed that they form' (S.iii,87), and likewise: 'Because of unprofitable kamma having been performed and stored up, resultant body-consciousness has arisen accompanied by pain' (Dhs.556).

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N: Feeling is formed, conditioned (sa"nkhaara), by a combination of conditioning factors. The expression 'they form' is the translation of the Pali abhisa"nkaronti. The cetasikas, other than feeling and sañña are sa"nkhaarakkhandha, the khandha of formations, and the chief of these cetasikas is cetanaa, volition or kamma (Co. to the 'To be devoured' sutta, S. III, 86).

Akusala kamma that has been performed and accumulated (upacita) produces vipaaka in the form of body-consciousness accompanied by painful feeling. As we have seen, sañña is the near cause (aasannakaara.na) of sickness, just as bile or phlegm. The formations, with cetanaa as chief, are the root-cause (mula-kaara.na) of the sickness which is the dukkha of feeling, just as adversity as to temperature and food are the rootcause of sickness.

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Text Vis.: The consciousness aggregate as object of clinging is like the sick man because it is never free from feeling, which is the sickness.

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Conclusion:

By this simile the disadvantage of being in the cycle of birth and death has been shown. Time and again sañña seizes the features of a pleasant object, such as a person or a thing, and gives rise to feeling with clinging, and therewith is the provocation of the sickness which is feeling. Feeling is sickness because it is subject to the three kinds of dukkha.

The Commentary to the Abhidhammattha Sangaha (Topics of the Abhidhamma and Co. p. 281 ) explains that feeling and sañña constitute enjoyment and what facilitates that. Perversity of sañña facilitates clinging. As the Co. explains:

‘...when it occurs in the matter of the distorted view [N:vipallaasa or perversity] that perceives the beautiful in the ugly, recognition (sañña) becomes a facilitator of that.’

We can be reminded that we are suffering from sickness at this moment. This simile can instill a sense of urgency to take recourse in the cure of illness, which is the development of insight leading to the eradication of all defilements.

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Vis.: 221.

Intro: In the following sections more similes are used in order to remind us of the danger and disadvantage of the arising of the khandhas in the cycle of birth and death.

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Text Vis.: Also they are (respectively) like the prison, the punishment, the offence, the punisher, and the offender. And they are like the dish, the food, the curry sauce [poured over the food], the server, and the eater.[83]

This is how to be seen, namely, in brief and in detail.

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Note 83, taken from the Tiika: 'The matter of the body is like the 'prison' because it is the site of the punishment.

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N: In Vis. Ch.XVI,18, we are reminded that we are in the prison of the cycle of birth and death.

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Text Tiika: 'Perception is like the offence' because owing to perception of beauty, etc., it is a cause of the 'punishment', which is 'feeling'.

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N: When there is the perversity of sañña that sees the foul as beautiful, clinging accompanied by pleasant feeling is likely to arise. Pleasant feeling may be attractive, but in reality it is a punishment, it is dukkha.

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Text Tiika: The 'formations aggregate' is like the 'punisher' because it is a cause of feeling.

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N: The formations, with cetanaa as chief, are the root-cause (muula-kaara.na) of feeling.

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'Text Tiika: Consciousness' is like the 'offender' because it is afflicted by feeling.

Again, 'matter' is like the 'dish' because it bears the food. 'Perception' is like the 'curry sauce' because, owing to perception of beauty, etc., it hides the 'food', which is 'feeling'.

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N: When currysauce is poured over loathsome food, one does not notice that is not delicious. one takes it for savoury. Perversity of sañña keeps on deceiving, since it takes for beautiful what is foul, for permanent what is impermanent, etc.

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The 'formations aggregate' is like the 'server' because it is a cause of 'feeling'; and service is included since one who is taking a meal is usually served. 'Consciousness' is like the 'eater' because it is helped by feeling' (Pm.504).

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N: This simile is elaborated on in the Co. to the Abhidhammattha Sangaha (T.A. p. 277) as follows:

<The body, being the support of feeling, represents the vessel; feeling, being the thing enjoyed, represents the food; recognition [sañña], being the means by which one savours the feeling, represents the seasoning; formations, as putting things together, represents the cook; consciousness, being the one who enjoys [it all], represents the one who eats. With this, the intended meaning is established; hence, precisely five [aggregates] are stated. This [explanation] is also the reason for this order since [it reveals] the wish to indicate in due order which of them it is that constitutes the place where one consumes, what one consumes, what one consumes [it] with, who provides what is consumed, and who does the consuming.>

Conclusion: Also at this moment we are misled by perversity of sañña: we take for beautiful what is foul, we take for happiness what is dukkha, we take for permanent what is impermanent and we take for self what is anatta. We believe that it is good to be reborn and we fail to see that the cycle of birth is like a prison. Because of the arising again and again in rebirth of the khandhas of grasping, we are as it were imprisoned. By the development of right understanding of the dhamma appearing now we shall eventually be freed from this prison.

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Vis.222.

Text Vis.: 'Twice as to how to be seen': the exposition should be known

twice as to how to be seen, namely, in brief and in detail.

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 N: In the following section (Vis. 223) there are similes pertaining to the five khandhas collectively, which is how they are seen in brief. After that, in section 224, there are similes pertaining to each of the five khandhas separately and this is how they are seen in detail.

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 Text Vis.223: In brief [that is, collectively] the five aggregates as objects of clinging should be seen as an enemy with drawn sword (S.iv,174) in the Snake Simile, as a burden (S.iii,25) according to the Burden Sutta, as a devourer (S.iii,87f.) according to the To-be-devoured Discourse, and as impermanent, painful, not-self, formed, and murderous, according to the Yamaka Sutta (S.iii,112f.).

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 N: The Tiika refers briefly to the sutta texts. With regard to the Snake Simile, the Tiika states that the five khandhas of grasping are like five murderous foes. In this sutta we read that these follow a person close upon his tracks.

We read in the Burden Sutta (B.B. p. 871) that the five khandhas of grasping are a burden: the person who takes them up is the carrier of the burden, the taking up of the burden is craving for sensual pleasures, for existence and for extermination, and the laying down of the burden is the cessation of craving.

The Co. explains that the khandhas are a burden because they have to be borne through maintenance, they have to be looked after.

The body, for example, is a constant burden, because it has to be fed, to be bathed and looked after all the time, and it is affected by tiredness and disease. The Co. explains that the Buddha spoke about the person (puggala) who carries the burden in conventional sense. The person is called the carrier of the burden because it picks up the burden of the aggregates at the moment of birth, maintains it by looking after it and lays it down at death, and then takes up another burden at rebirth.

The Tiika quotes from the To-be-devoured Sutta, that the well-taught ariyan disciple reflects: <I am the prey of body (ruupena khajji.m)now. In the past likewise I was the prey of body. Just now I am the prey of this present body. Moreover in future time I should be enamoured of body (ruupa.m abhinandeyya.m), in future time also even thus should I be the prey of body, just as I am now the prey of this present body.>

The same is said of the other khandhas. 'I am a prey of' is the translation of the Pali khajji.m, I am eaten or devoured. The Co. explains that this kind of consuming means experiencing discomfort from the khandhas. Again the Buddha uses conventional expressions to teach the disadvantages of the five khandhas.

In the Yamaka Sutta it is explained that the khandhas are like a foe in disguise of a friend. We read that a treacherous person enters into the service of a rich man and behaves as a friend, eager to please and well-spoken. He then slays the rich man. The Sutta explains that by having wrong view of the khandhas these turn to his loss and suffering and it deals with personality belief (sakkaya di.t.thi), which is a wrong interpretation of the five khandhas: one regards the body as self, the self as having a body, the body as being in the self, or the self as being in the body. Evenso one interpretes the other khandhas wrongly.

The Sutta explains that the person who has wrong view does not see that the khandhas are impermanent, painful, not-self, formed, and murderous.

The Tiika to the Visuddhimagga adds that the khandhas of grasping that have been explained in many ways are indeed the field of investigation for insight.

The Co. to the Yamakasutta (notes B.B. translation, p. 1079) states: <The uninstructed worldling attached to the round is like the gullible householder, the five fragile aggregates like the murderous enemy. When the enemy comes up to the householder and offers to serve him, that is like the time the aggregates are acquired at the moment of rebirth. When the householder takes the enemy to be his friends, that is like the time the worldling grasps the aggregates, thinking, "They are mine." The honour the householder bestows on the enemy, thinking, "He is my friend", is like the honour the householder bestows on the aggregates by bathing them, feeding them, etc. The murder of the householder by the enemy is like the destruction of the worldling's life when the aggregates break up.>

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Conclusion: So long as craving have not been eradicated one will have to take up the burden of the khandhas from rebirth on. One will be a prey to the khandhas, and be deceived by the khandhas who are like a foe in disguise of a friend.

Whatever we read in the texts pertains to the development of insight at this moment. The Tiika reminds one that insight has to be developed in order to see naama and ruupa which are classified as five khandhas as impermanent, painful, not-self. They have to be seen as formed, as conditioned dhammas. They are murderous, which means that they are dangerous: when one keeps on clinging to them one will not be liberated from the cycle of birth and death.

If we are neglectful we shall be murdered or devoured all the time. All these similes are an exhortation to develop insight of seeing which appears now, visible object which appears now, to all dhammas that are included in the five khandhas of grasping.

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Vis. 224

Intro: In the previous section similes were given pertaining to the five khandhas collectively, which is how they are seen in brief. In this section (224), there are similes pertaining to each of the five khandhas separately and this is how they are seen in detail.

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Text Vis.: In detail [that is, individually] matter should be regarded as a lump of froth because it will not stand squeezing, feeling as a bubble on water because it can only be enjoyed for an instant, perception as a mirage because it causes illusion, formations as a plantain trunk because it has no core, and consciousness as a conjuring trick because it deceives (S.iii,140-42).

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N: The Tiika elaborates on these similes, and the text is partly similar to the 'Dispeller of Delusion' (p. 36-38).

Ruupa is just like a lump of froth without any substance and it cannot be grasped, since it breaks up immediately. Ruupa is like wood surrounding the pith of a tree, without core or substance, it is weak, and it should not be taken as "I" or "mine". Ruupa continually breaks up from the first stage of a foetus on, until it finally breaks up at death.

The Dispeller adds: <in the face of death it is converted into minute fragments.>

Feeling is like a bubble of water. Just as a bubble of water is unsubstantial, is ungraspable, and does not last long, so is feeling. Just as a bubble arises due to four causes: the water surface, the drop of water, wetness of the water and the air which holds it up by drawing it together as an envelope, just so feeling also arises due to four causes: the physical base, the object, the flame of defilements and the impact of contact (phassa).

The Tiika states that here feeling is meant that is connected with the cycle (va.t.ta), while the rootcause are the defilements that are not eradicated and the object is food for it. Feeling can only be enjoyed for a short while.

Sañña is like a mirage, since it is unsubstantial and cannot be grasped. One cannot grasp it, drink it, wash in it, bathe in it or fill a pot with it. A mirage quivers and deceives many people.

The Dispeller of Delusion adds that it makes people say that they saw a full lake or a full river.

Sañña deceives the world by being a cause of wrong view, of seeing things as beautiful, happiness, permanent and self.

The khandha of formations is like a plantain stem since it is unsubstantial and cannot be grasped. Just as a plantain stem is a combination of many sheets and is without core, evenso the khandha of formations which is a combination of many dhammas, the cetasikas, it is without core, and cannot be grasped. It cannot be taken as permanent, etc. By combining the characteristic of contact and other characteristics of volition and so on, it is called the khandha of formations.

N: The Dispeller adds: 'And just as a plantain stem has many characteristics, for one has the appearance of an outer sheath of leaf, but there is another within and another within that, so indeed the formations aggregate...'

The plantain tree has no pith, no core. Evenso the khandha of formations that is a combination of many cetasikas, has no core.

The khandha of consciousness, viñña.na, is like an illusion (maya). It is without substance or core, and it cannot be grasped. Just as an illusion is changeable and appears swiftly, so is citta.

The Dispeller adds that citta is more changeable and appears more briefly. Just as an illusion deceives many people and causes them to see as a jewel what is not a jewel, evenso citta that is without a core and swift to change deceives people and makes them think that there is one lasting citta at the time of coming, going, standing and sitting. However, there is another citta during each of these postures. Thus citta is like an illusion.

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Text Vis.: In particular, even sublime internal materiality should be regarded as foul (ugly); feeling should be regarded as painful because it is never free from the three kinds of suffering (see Ch. XVI,34); perception and formations as not-self because they are unmanageable; and consciousness as impermanent because it has the nature of rise and fall.

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N: This last section is like a postscriptum that summarizes what is explained previously.

Internal materiality, ajjhattika ruupa, are one's own ruupas, the ruupas of one's body (Vis. 192). All of them, even if they are sublime, should be seen as foul. Feeling is not free from intrinsic dukkha (unpleasant bodily feeling, unhappy mental feeling), dukkha in change, and dukkha inherent in all conditioned realities.

Sañña and the khandha of formations are unmanageable, in Paali: avidheyya. Vidhi means rule or direction. They cannot be directed. As we have seen, they cannot be grasped, they fall away already before control could be exerted over them.

Citta is impermanent, it arises and then falls away immediately.

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Conclusion: We are reminded that each of the khandhas are without core, without substance.

The body we are attached to are ruupas that are constantly breaking up, like a lump of foam.

We like pleasant feeling and are disturbed by unpleasant feeling, but they are like a bubble of water, breaking up as soon as seized.

Sañña is like a mirage that will deceive us so that we are subject to perversity of sañña, not seeing things as they really are.

Sa.nkhaarakkhandha, the cetasikas other than feeling and sañña, are without core, they are unmanageable, they cannot be directed.

Citta is like an illusion, it deceives many people. When we are forgetful it seems that there is one long lasting citta when we are coming, going, standing and sitting. The Buddha exhorted us in the Satipa.t.thaanasutta to have clear comprehension of naama and ruupa during all the postures.

All these similes are meant as an exhortation to develop right understanding of realities. When insight has been fully developed we shall not be deceived anymore by mirages and illusions. The khandhas will be seen as impermanent, dukkha and non-self.

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225.Text Vis.: 'As to good for one seeing thus': good comes to be accomplished in one who sees in the two ways thus in brief and in detail.

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N: the word 'good' is the translation of the Pali siddhi, accomplishment, success. This refers to someone who has developed insight and has right understanding of naama and ruupa that are classified as five khandhas.



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Text Vis.: And the way of definition should be known according to that, that is to say, firstly, one who sees the five aggregates as objects of clinging in the form of an enemy with drawn sword, etc., is not worried by the aggregates,

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N: As we have seen, this refers to seeing them in brief, that is, seeing the khandhas collectively as dangerous, murderous, as a burden.

He is not worried by the khandhas. The expression 'not worried' is a translation of the Pali 'na vihaññati', which means: he is not vexed or grieved. Thus, one who is accomplished in insight and sees the five khandhas as impermanent, dukkha and not-self will be liberated from the danger and the burden of the five khandhas. He is not vexed by the worldly conditions of gain and loss, praise and blame, honour and dishonour, bodily ease and misery.

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Text Vis.: but one who sees materiality, etc., in detail as a lump of froth, etc., is not one who sees a core in the coreless.

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N: Seeing the khandhas in detail refers to seeing each of the khandhas separately as coreless. They are compared to a lump of froth, a bubble of water, etc.

This can only be accomplished by the development of right understanding of whatever dhamma appears at this moment.

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Vis. 226:

Intro:

This section refers to four kinds of nutriment, aahaara, that are a condition for other dhammas. One kind is physical nutriment and three are mental nutriments. They are: physical nutriment, contact (phassa cetasika), volition (manosañcetanā which is cetanā cetasika) and consciousness (viññāna). These kinds of nutrition are conditions that maintain and support the growth and development of the conditioned dhammas. In this section physical nutriment is dealt with and in the following sections the three mental nutriments are dealt with.

Nutritive essence (ojā) present in food that has been taken suffuses the body and then new rūpas can be produced. As we have seen, nutrition is one of the four factors which produces rūpas of the body, the other three being kamma, citta and temperature. The nutritive essence which, because of the support of external nutritive essence, produces new rūpas of the body also supports and maintains

the groups of rúpas produced by kamma, citta and temperature.

The Visuddhimagga refers in this section to the perversities, and in particular to seeing as beautiful what is foul. The perversities can be eradicated by insight. In this connection the Visuddhimagga deals with the three kinds of pariññas, full understanding. In the course of the development of insight three kinds of full understanding can be discerned: full understanding of the known, ñaata pariñña, which begins at the first stage of insight, when the difference between the characteristics of naama and of ruupa are clearly discerned. This pariñña is paññāa that applies the knowledge gained at the first stage of insight.

Full understanding as investigation, tiira.na pariñña, begins at the fourth stage of insight (or the first stage of principal insight), when the arising and falling away of naama and ruupa is realized.

Full understanding as abandoning, pahaana pariñña, begins at the stage of insight which is knowledge of dissolution, bhanga ñaana, up to Path knowledge when enlightenment is attained. From knowledge of dissolution on, detachment from naama and ruupa grows.

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Text Vis.: And in particular, one who sees internal materiality as foul (ugly) fully understands nutriment consisting of physical nutriment.

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N: Internal materiality refers to the ruupas of one's own body.

The Tiika explains that the five khandhas of grasping should be seen as foul, asubha, because they are the basis of the impurity of defilements.

It states that the four Applications of Mindfulness lead to the abandoning of the four perversities, vipallaasas, of sañña, citta and wrong view, di.t.thi. These four are: seeing what is impermanent as permanent, what is dukkha as happiness, what is non-self as self, what is foul as beautiful.

The Tiika explains that the khandhas, beginning with ruupakkhanda, which are the object of satipa.t.thaana, should be seen as foul and so on.

He is not vexed by the khandhas because of thorough understanding. The person who develops insight (vipassako) does not experience suffering in misfortune, let alone the arahats. They are also in the future not afflicted by the khandhas.

The Tiika explains the expression of the Vis. , 'one who sees internal materiality as foul (ugly) fully understands nutriment consisting of physical nutriment', as follows: as is said, by the origin of nutrition there is the origin of ruupa, he abandons attachment (chandaraaga) to the body, and also attachment to

nutrition that is the origin of the ruupas of the body. This is pahaana pariñña, full understanding of abandoning (the third pariñña beginning at knowledge of dissolution).

Comprehending the ruupas of his own body and nutriment which is the condition for it, is full understanding of the known, ñaata pariñña (the first pariñña). The contemplation of the arising and falling away of ruupas is the application of full understanding of investigation, tiira.na pariñña (the second pariñña).

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Text Vis.: He abandons the perversion [of perceiving] beauty in the foul (ugly),

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Tiika: Thus, because one is accomplished in the three pariññas, the vipallaasas are destroyed and therefore, he said: He abandons the perversion [of perceiving] beauty in the foul.

N: He has to develop insight up to enlightenment, so that the perversions are abandoned at the successive stages of enlightenment.

The sotaapana has abandoned all perversions connected with wrong view, but he has not abandoned the perversions of citta and sañña that see dukkha as happiness and the foul as beautiful. He has not eradicated sense desire.

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Text Vis.: he crosses the flood of sense desire, he is loosed from the bond of sense desire, he becomes canker-free as regards the canker of sense desire, he breaks the bodily tie of covetousness.

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N: The non-returner has eradicated sense desire. Sense-desire has been classified in different groups of defilements, as flood (ogha), as yoke or bond (yoga), as canker, aasava, as bodily tie (abhijjhaakaayagantha).

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Text Vis.: he breaks the bodily tie of covetousness, abhijjhaakaayagantha.

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N: The bodily tie of covetousness, abhijjhaa, comprises all kinds of covetousness, all degrees of lobha, be they gross or subtle. They are a tie which binds us to the cycle of birth and death.

The Tiika states that in this connection sense-desire is referred to.

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Text Vis.: He does not cling with sense-desire clinging.

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N: Conclusion:

Through the development of insight dhammas are realized as impermanent, dukkha and anatta. What arises and falls away immediately is not beautiful, but pañña has to be developed further so that it leads to complete detachment from all dhammas. Even the sotāpanna who has eradicated all wrong views has not eradicated sense desire. The non-returner who has attained the third stage of enlightenment has eradicated sense desire and he has abandoned the perversity that sees what is foul as beautiful.

We read in the "Kindred Sayings" (II, Kindred Sayings on Cause, Ch VII, the Great Chapter, § 63, Child's Flesh) about parents who were with their child in the jungle. Since there was no food and they would have to die of hunger, they slew their child and ate its flesh, not for pleasure, from indulgence, for personal charm or plumpness. They took it in order not to die and to be able to cross the jungle.

We then read that the Buddha said to the monks:

'Even so, monks, I declare should solid food be regarded. When such food is well understood, the passions of the five senses are well understood. When the passions of the five senses are well understood, the fetters do not exist bound by which the ariyan disciple could come again to this world.'

In this section we are reminded of the danger of the perversities. Only when right understanding of dhammas as they appear through the six doorways is developed, will there be an end to the perversities. Eventually we shall not be misled by them anymore.

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Vis. 227.

Intro:

In this section the mental nutriment of contact (phassa cetasika) is dealt with. Contact is a cetasika which contacts the object so that citta and the accompanying cetasikas can experience that object. Without contact citta and cetasikas could not experience any object. Thus, contact supports them, it is a mental nutriment for them. It accompanies each citta and it conditions citta and the accompanying cetasikas by way of āhāra-paccaya, nutriment-condition. It also conditions rūpa produced by citta and cetasikas by way of nutriment-condition.

The mental nutriments can be considered according to the method of the Pa.t.thaana (Conditional Relations) and according to the method of the

Dependent Origination. Because of contact there is feeling and because of feeling craving, because of craving clinging and this leads to the process of becoming and rebirth in the cycle of birth and death.

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Text Vis.: One who sees feeling as pain fully understands nutriment consisting of contact.

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N: The Tiika refers to the texts that state: contact conditions feeling.

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Text Vis.: He abandons the perversion of perceiving pleasure in the painful.

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N: As was stated before, feeling is not free from intrinsic dukkha (unpleasant bodily feeling, unhappy mental feeling), dukkha in change, and dukkha inherent in all conditioned realities.

The Tiika explains that in abandoning desire (chandaraaga) for feeling he also abandons desire for the nutriment that is contact which is a condition for feeling, by thorough understanding it. What is said before with regard to the thorough understanding of physical nutriment should be applied to thorough understanding of the nutriment that is contact, the Tiika explains.

As we have seen in the case of physical nutriment, insight must be developed and as one becomes accomplished in the three pariññas, the vipallaasas are destroyed. The perversion of perceiving pleasure (sukha) in the painful (dukkha) is destroyed when arahatship is reached.

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Text Vis.: He crosses the flood of becoming.

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N: The Tiika explains that one desires rebirth on account of happy feeling. By giving up clinging to feeling one crosses the flood of clinging to rebirth (bhavogha).

The arahat has no desire for any kind of happiness, no desire for rebirth.

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Text Vis.: He is loosed from the bond of becoming. He becomes canker-free as regards the canker of becoming.

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N: Desire for rebirth has been classified in different groups of defilements, as flood (ogha), as yoke or bond (yoga), as canker, aasava. The arahat is free from all defilements.

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Text Vis.: He breaks the bodily tie of ill will. He does not cling with rites-and-ritual clinging.

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N: The non-returner who does not cling to pleasant sense objects has also eradicated dosa, aversion, but he has not eradicated all kinds of clinging. The sotaapanna has lobha and dosa but he has eradicated wrong view and wrong practice which is rites-and-ritual clinging.

The Tiika adds that because of one's wish for abundant happiness in a happy rebirth one wants to be purified by living as a cow. Because of one's wish for happy feeling one clings to such wrong practice.

There are different degrees of seeing the disadvantage of happy feeling, and the ariyans become more detached from it as successive stages of enlightenment are attained. The arahat has completely abandoned the perversity of seeing happiness in what is dukkha.

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Conclusion: We should see the disadvantages of contact by fully understanding it. In "Kindred Sayings" (II, Kindred Sayings on Cause, Ch VII, the Great Chapter, § 63, Child's Flesh), the disadvantages and dangers of the three kinds of mental nutriment are explained.

With regard to the mental nutriment that is contact, we read about a simile of a cow which stands with a sore hide leaning against the wall. The creatures who live there bite her. The same happens when she leans against a tree and no matter where she stands she will be bitten. We read: 'Even so do I declare that the food which is contact should be regarded. When such food is well understood, the three feelings are well understood. When the three feelings are well understood, I declare that there is nothing further which the ariyan disciple has to do.'

When contact is fully understood, feeling is well understood, because feeling is rooted in contact.

We may be attached to a pleasant sound, such as the sound of music. Contact that arises with hearing contacts that sound. We like pleasant feeling that arises on account of what we hear and we want to have it again and again. However, feeling does not last, it has no core, it has been compared to a water bubble that breaks up immediately. If we are forgetful of feeling, attachment will arise many times and in this way we accumulate it as a latent tendency, the latent tendency of sense desire (raaganusaya).

Feeling arises at this moment and if there can be awareness of it we shall understand that it arises because of its proper conditions. The disadvantages of contact and feeling can be understood only very gradually, and when arahatship is reached there will be thorough understanding of their disadvantages.

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Vis. 228.

Intro: In this section the mental nutriment of volition, manosañcetanaa, is dealt with. This is cetanā cetasika, but in the context of nutriment condition it is called manosañcetanaa, mental volition. It accompanies all eighty-nine types of citta, thus it can be of the jāti which is kusala, akusala, vipāka or kiriya. It coordinates the tasks of the citta and cetasikas it accompanies, and it maintains and supports them; thus, it conditions them by way of nutriment-condition. It also conditions the rūpa produced by citta by way of nutriment-condition.

The mental nutriment which is volition, cetanā, is also a link in the Dependent Origination. Under this aspect it is cetanā which is kusala kamma, akusala kamma or "imperturbable" kamma (āneñja, arúpāvacara kusala), and these are kammās that produce rebirth.

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Text Vis.228: One who sees perception and formations as not-self fully understands nutriment consisting of mental volition.

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N: The khandha of sañña and the khandha of formations, sa.nkhaarakkhandha, are here mentioned together.

The Tiika explains the reason: manosañcetanaa, mental volition, is included in sa.nkhaarakkhandha, the khandha of formations, and sañña accompanies the cetasikas included in this khandha.

The Tiika explains that by seeing sañña and the formations as non-self a person abandons attachment (chandaraaga) to mental volition, and he clearly comprehends (parigga.nhati) and investigates (tiireti) it and thus, it is said that (one who sees perception and formations as not-self) fully understands nutriment consisting of mental volition.

The words 'clearly comprehends' and 'investigates', pertain to the development of insight.

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Text Vis.: He abandons the perversion of perceiving self in not-self.

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N: The sotaapanna has abandoned this perversion.

The Tiika explains that he overcomes all wrong views, such as the wrong view of self (attadi.t.thi) which is the root-cause of all wrong views.

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 Text Vis.: He crosses the flood of views. He is loosed from the bond of views. He breaks the bodily tie of interpretation (insistence) that 'This is the truth'. He does not cling with self-theory clinging.

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 N: Wrong view has been classified as a flood, a yoke (or bond), or a bodily tie. The bodily tie of clinging to the idea of 'This alone is truth' (idaḃ-saccābhinivesa) is dogmatism which comprises all kinds of wrong views, such as the belief that there is no kamma and no result of kamma. Self-theory clinging (attavaadupadana) is personality belief. This arises when one firmly believes that the khandhas are self.

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 Conclusion: In the "Kindred Sayings" (II, Kindred Sayings on Cause, Ch VII, the Great Chapter, § 63, Child's Flesh) we read that the Buddha taught a simile of a glowing charcoal-pit to which someone is dragged by two strong men. He wishes to be far from it because if he falls on that heap of charcoal he will have mortal pain and he will die. Evenso should we see the danger of cetanā which produces rebirth.

The Commentary to this sutta explains that the charcoal pit represents the cycle of birth and death. The two men represent kusala kamma and akusala kamma. When the two men drag him towards the pit it is like the accumulation of kamma. The pain from falling into the charcoal pit is like the suffering of the cycle. We read in the Sutta that the Buddha said: 'Even so, monks, I declare that the food which is manosañcetanā (mental volition) should be regarded. When that food is well understood, the three cravings are well understood. When these are well understood, I declare that there is nothing further that the ariyan disciple has to do.'

The three kinds of craving are craving for sense pleasures, for rebirth and for annihilation. Craving is the root of volition that motivates kamma. There are different degrees of understanding the nutriment that is volition. We are inclined to take volition that motivates good deeds and bad deeds for self. Through mindfulness of whatever dhamma appears there will be less clinging to self. As the Visuddhimagga states: <One who sees perception and formations as not-self fully understands nutriment consisting of mental volition. >



The arahat has understood mental volition to the degree that all clinging is eradicated. For him there is no nutriment for rebirth. There is nothing further to be done.

Understanding developed in the course of insight will lead to detachment so that the danger of kamma that produces rebirth gradually will be understood.

If there is no awareness of seeing and hearing and clinging to the objects that are experienced one will not understand dhamma as non-self and one will not understand the nutriment of volition that conditions continuation of life in the cycle of birth and death.

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Vis. 229.

Intro: This section deals with the mental nutriment that is viññāna or citta. Citta is the chief in cognizing an object, it is the "leader". Without citta cetāsikas could not arise and experience an object. Thus, citta supports and maintains the accompanying cetāsikas, it conditions them by way of nutriment-condition. When citta produces rūpa it also conditions that rūpa by way of nutriment-condition. Thus, at each moment the three mental nutriments of contact, volition and citta support and maintain the dhammas arising together with them.

As we have seen, the mental nutriments can be considered according to the method of the Paṭiḥāna (Conditional Relations) and also according to the method of the "Dependent Origination" (Paticca samuppāda), the chain of conditionally arisen phenomena which cause the continuation of the cycle of birth and death. When viññāna (consciousness) is considered under the aspect of the Dependent Origination, it is vipākacitta which arises at rebirth and also in the course of life.

As a link of the Dependent Origination it is conditioned by saṅkhāra, kamma-formations. Because of kamma there will be the vipāka which is the paṭisandhi-citta and also vipāka arising throughout our life.

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Text Vis. 229: On who sees consciousness as impermanent fully understands nutriment consisting of consciousness.

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N: The Tika adds that he also applies the three contemplations (anupassana) with endeavour and that he by means of the three pariññas fully understands the nutriment that is consciousness.

He contemplates the three characteristics of impermanence, dukkha and anatta.

As regards the three pariññas, these have to be applied in the course of the development of insight. They are: full understanding of the known, ñaata pariñña, which begins at the first stage of insight, full understanding as investigation, tiira.na pariñña, which begins at the fourth stage of insight (or the first stage of principal insight), when the arising and falling away of naama and ruupa is realized, and full understanding as abandoning, pahaana pariñña, which begins at the stage of insight which is knowledge of dissolution, bhanga ñaana, up to Path knowledge when enlightenment is attained.

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Text Vis.: He abandons the perversion of perceiving permanence in the impermanent. He crosses the flood of ignorance. He is loosed from the bond of ignorance.

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N: The Tiika states that here in particular it is said that he abandons the perversion of seeing permanence in what is impermanent. It explains that because of ignorance one is greatly obsessed by the idea of permanence and therefore holds on to a compact (ghana) of viñña.na, but when one has resolved the compact he realises the impermanence of citta and he crosses the flood of ignorance.

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Text Vis.: He breaks the bodily tie of holding to rites and rituals. He does not [cling with false-] view clinging.

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N: The Tiika also states that he is liberated from the yoke of ignorance and from the intoxicant of ignorance. This refers to the arahat.

The bodily tie of holding to rites and rituals is wrong practice which is eradicated by the sotaapanna. The Tiika adds that one clings to such practice by the power of moha, ignorance.

As to the expression, he does not [cling with false-] view clinging, the Tiika refers to the "Kindred Sayings" (II, Kindred Sayings on Cause, Ch VII, the Great Chapter, § 61, The Untaught) where the Buddha said: "Yet this, monks, what we call citta, what we call mano (mind), what we call viñña.na (consciousness), by this the untaught manyfolk are not able to feel repelled, they are not able to cease fancying it or to be freed from it. Why so? For many a long day monks, has it been for the untaught manyfolk, that to which they cleave, that which they call 'mine', that which they wrongly conceive, thinking:- that is mine; this I am; this is myself.' "

By seeing permanence in *viññāna* one clings with wrong view, but when one sees impermanence he does not have such clinging, the *Tiika* explains.

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Conclusion: Because of ignorance and wrong view one sees *citta* as a lasting mind. It seems that a self sees, thinks of what is seen and clings to what is seen. However, through the development of insight the idea of a whole or compact of consciousness is resolved into elements. One comes to see that *citta* arises and then falls away immediately to be succeeded by the following *citta*.

As the *Visuddhimagga* states: 'One who sees consciousness as impermanent fully understands nutriment consisting of consciousness.' One comes to understand the disadvantage and danger of the nutriment that is *viññāna*.

Through mindfulness and understanding of *nama* and *rupa* one will have a clearer understanding of what *citta* is: a type of *nama* that experiences an object. One will learn through the development of direct understanding that *citta* is different from *rupa* that does not experience anything. One will learn that seeing visible object is different from thinking of persons and possessions. One will learn that *citta* that experiences an object through the eye-door is different from the *citta* that experiences an object through the ear-door, or through one of the other doorways.

We read in the "Kindred Sayings" (II, Kindred Sayings on Cause, Ch VII, the Great Chapter, § 63, Child's Flesh) that the Buddha taught the simile of a robber who is punished by the King; the King lets him be smitten with hundred spears in the morning, hundred at noon and hundred in the evening. The nutriment which is consciousness should be regarded as sorrowful as the pain suffered by that robber. We read that the Buddha said: 'Even so, monks, do I declare that the food called consciousness should be regarded. When consciousness, monks, is well understood, *nāma* and *rúpa* are well understood. When *naama* and *ruupa* are well understood, I declare that there is nothing further that the *ariyan* disciple has to do.'

The Commentary explains that the king represents *kamma*, the criminal the worldling and the three hundred spears the rebirth-consciousness which is suffering.

The danger of the cycle of birth and death is demonstrated by this simile. So long as there is rebirth-consciousness, there will be ageing, sickness and death.

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Vis. 230.

Such blessings there will be  
 From seeing them as murderers and otherwise,  
 Therefore the wise should see  
 The aggregates as murderers and otherwise.

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N: 'Blessing' is the translation of mahaanisa.msa, great benefit.

The Tiika adds that there is an abundant gain in developing the way to destroy the perversities and all defilements in the aforesaid manner.

As to the expression, as murderers and otherwise, the Tiika adds: as murderers with drawn swords. We should remember the 'To be devoured Sutta' and the 'Yamaka Sutta' (as referred to in Vis. 222, 223) which show the danger of clinging to the khandhas. One will be a prey to the khandhas, and be deceived by the khandhas who are like a foe in disguise of a friend. When one keeps on clinging to them one will not be liberated from the cycle of birth and death.

The Tiika adds to the expression, 'Therefore the wise should see the aggregates as murderers and otherwise', he should see them with 'knowledge and vision' (ñāa.nadassana), by direct realization (paccakkhato).

Paccakkha means evident, clear, and this refers to direct realization of the truth. Knowledge and vision refers to lokuttara paññāa that arises after insight has been developed stage by stage.

In all the previous sections the Visuddhimagga exhorts people to develop insight so that naama and ruupa which are classified as five khandhas are seen as impermanent, dukkha, not-self.

Text Vis.: The fourteenth chapter called 'The Description of the Aggregates' in the Treatise on the Development of Understanding in the "Path of Purification" composed for the purpose of gladdening good people.

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N: The Tiika states that the explanation of the Description of the Khandhas is finished and that this was the explanation of the fourteenth chapter.

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Conclusion:

In the preceding sections it was explained that the understanding of the khandhas leads to full understanding of the nutriments and the abandoning of the perversions. Summarizing:

Vis. 226: “One who sees internal materiality (ruupas of the body) as foul fully understands nutriment consisting of physical nutriment. He abandons the perversion [of perceiving] beauty in the foul ...”

Vis. 227: “One who sees feeling as dukkha fully understands nutriment consisting of contact. He abandons the perversion of perceiving pleasure in the painful.”

Vis. 228: “One who sees perception and formations as not-self fully understands nutriment consisting of mental volition. He abandons the perversion of perceiving self in not-self.”

Vis. 229: “One who sees consciousness as impermanent fully understands nutriment consisting of consciousness. He abandons the perversion of perceiving permanence in the impermanent.”

We gain great benefit from the texts only if they are applied at this moment, if insight is developed. There is no other way to see ruupa as a lump of foam, feeling as a bubble of water, to see all khandhas as coreless, as non-self. The Visuddhimagga emphasizes the three pariññas which are to be applied in the course of the development of insight. Without the first pariñña, full understanding of the known, there cannot be the third pariñña, full understanding of abandoning. Only when clear understanding of nama and rupa is developed, there can eventually be detachment from them. All these texts are not abstract theory. They pertain to this moment.

The end of the fourteenth chapter on the khandhas.

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