

presumably glosses *veṭha-* in the text. The *Digha* sub-commentary⁷ apparently read *vekha-*, there are many variants but neither *veṭha-* nor *veggha-* is among them. The commentary on the *Thera-gāthā*⁵ glosses *vekha-*, but also reports the variant reading *vedha-*.

The conclusion seems to me inescapable: the tradition is utterly confused and at a loss what to read.

The commentarial tradition of interpretation, however, is unequivocal: the word *ve(X)a-* means ‘strap, thong’. The *Digha* commentary gives this interpretation the first time the word occurs, because it seems to fit that context: one can hold together a tumbledown cart with straps. The *Thera-gāthā* commentary takes the same line: *vekha-missena⁷ ti varatta-khaṇḍāḍina⁷*.

Since the commentators had no idea what text to read, their interpretation is *prima facie* suspect. All the other commentaries seem simply to have followed the interpretation of the *Digha* commentary; and most modern scholars have joined them.

Neither *veggha-* nor *vekha-* is attested elsewhere and no one has suggested a plausible etymology for either. Norman solves this difficulty by reading *veṭha-*. The much greater difficulty, however, is that meanings like ‘strap’ make very little sense in two of the three occurrences of the word. Though Morris claimed:⁴ ‘The body of an old man would need some protection from heat and cold, hence, the use of a *bandhana* the idea that the Buddha was kept going by bandages will not stand scrutiny. Nor is ‘an action involving nooses’ a likely expression for general maleficence.

The other modern attempts to interpret *ve(X)a-* have failed to find plausible etymologies or meanings appropriate to all three occurrences.

There is a passage in the *Brhadāranyaka Upaniṣad*⁸ which is not a close enough parallel to provide a solution and yet may shed light on the Buddha’s simile. It describes the process of dying, in this case the death of an enlightened man:

Tad yathānaḥ susamaññitam utsarjam yaṃyāt, ēvam evayaṃ

śārira ātmā prājñendtmāndvārūḍha utsarjam yāti, yatraitad ūrdh vocchvāsi bhavati.

‘So, as a heavily loaded cart may go along creaking, in the same way the embodied self, mounted (possessed) by the intelligent self, goes creaking, when he comes to breathe out for the last time.’

The heavy, stertorous breathing of the dying man is compared to the creaking of a loaded cart. Whether or not the Buddha knew this passage, it is a direct comparison between a cart which is proceeding with difficulty and the body of a dying man. One is therefore tempted to search for a similarly straightforward comparison in the Buddha’s words.

I believe that this can be found by reading *vedha-*. There is support for *vedha-* in the manuscript traditions of all three texts: *Digha*, *Samyutta* and *Thera-gāthā*. The PED connects *vedhati* with *vyathati* and gives it the meanings ‘tremble, quiver, quake, shake’. It also reports *avedha* meaning ‘imperturbable’ (Sn 322). Sanskrit *vyathā* in Monier-Williams has among its meanings ‘agitation, perturbation . . . pain . . . loss, damage’. The cognate past participle *vyathita* has among its meanings ‘tottering, rocking, reeling . . . distressed, afflicted’. Thus the semantic field of *vyath* stretches from involuntary shaking to pain and distress. The old cart would shake without feeling pain, the Buddha painfully. In the *Thera-gāthā* verse the shaking aspect is not relevant; that is only about giving pain.

The PED also supplies appropriate interpretations of *yāpeti* and *missa(ka)-*. *Yāpeti* does not have any passive sense as in the Rhys Davids’ translation; it means ‘keep going’. *Missa(ka)-* is a noun (as at *Vin* I 33) meaning ‘a mixture of various’. So in the *Thera-gāthā* verse I do not take it as a *bahubhihi* agreeing with *kammuna,* but as a *tappurisa*.

I therefore propose that in all passages we read *vedha-*, and that the noun *vedha-* (presumably masculine) is related to *vyathā* and has the same range of meaning. In the Buddha’s simile I translate ‘keeps going with various quakings’. The elder’s verse I translate ‘molest men with a variety of damage’.

NĀMARŪPASAMĀSO*

According to Malalasekera¹, this text may be assigned to the 10th century and ascribed to a thera, Khema, of Ceylon. Although it was once held in high esteem, it subsequently became better appreciated in Burma where it formed one of the nine *Let-Than* (*Lakkhaṇaṅgathā*) or 'little finger manuals' of Abhidhamma. A *ṭīkā* was composed in the 12th century by another Sinhalese thera, Vācissara.

In Burma the text is known as the *Khemappakkaraṇa* (which would seem to corroborate its authorship) but is also occasionally referred to as the *Paramatthadīpa*.

An original Sinhala MS was discovered in Ambarukkhārāma, Welitara, 'teeming with discrepancies'.² With the aid of the *Dhammasaṅgaṇī* and its Commentary, the *Aṭṭhasālinī*, however, it was revised by Baṭapola Dhammapāla, a pupil of C. A. Silakkhandha Mahāthera. Both the text and a Sinhala commentary, the *Silipiṭṭapata*, were subsequently published.³ In the English Preface Dhammapāla assumed the original author to be Anuruddha (who composed the better known exegetical manual, *Abhidhammatthasāṅgaha*, in the 12th century). If it were not Anuruddha himself then the style of language clearly pointed to a contemporary.

In the early 1900s, A. P. Buddhadatta discovered the MSS, in Burmese script, of both the original text and its *ṭīkā* in the Bernard Free Library, Rangoon. He copied both MSS and these were subsequently utilised by P. Dhammārāma (a pupil of Ariyavaṃsa Mahāthera of Galle, Sri Lanka) in his edition in Roman script.⁴ In a Pali introduction, *Nāmarūpa-samāsa-Viññatti*, Dhammārāma acknowledged the authorship of Khema.

For this translation that follows, the first in a Western language, I have taken as my source mainly the Sinhala edition mentioned above.⁵

Let the late Malalasekera have the final word in this introduction: 'The short disquisitions on the various subjects are concisely written in simple, easy style and the whole work

1 D II 100

2 *Dialogues of the Buddha*, II, 107.

3 S V 153.

4 *JPTS* 1884, 97-101.

5 *Elders' Verses* I, 154.

6 Sv. II 548.

7 *Dīgha-nikāya-aṭṭhakathā-ṭīkā* II 188.

8 IV, 3, 35. I follow the text and interpretation of Senart.

forms a little handbook for the study of medieval Abhidhamma'.⁶

Notes

*See the text in JPTS, 1915–1916, pp. 3–19, to which the numbers in pointed brackets refer.

1 G. P. Malasekera *The Pali Literature of Ceylon*, p. 156. Royal Asiatic Society, London 1928; repr. Gunasena, Colombo 1958.

2 See the preface to the text mentioned in n. 3.

3 M. W. Sumathipala, Ambalangoda 1908.

4 JPTS, London 1915–16, repr. 1978, pp. 1–19.

5 According to A. P. Buddhadatta, *Pāli Sāhityaya* (Ambalangoda 1957, Part II, p. 320), Dhammapāla almost certainly referred to the Burmese MSS of text and *ṭikā*.

6 *Op. cit.*, p. 156.

THE SUMMARY OF MIND AND MATTER

1. (3) The lord of men, spending the rainy season in the Nandana Park of the Thousand-eyed, explained the Dhamma which was profound and obscure.
2. Saluting the lord, his doctrine and his Order, the Summary of Mind and Matter is explained by me; please listen to it.
3. There are, in short, 89 types of consciousness.
4. They are fourfold. How? (i) Moral, (ii) Immoral, (iii) Resultant and (iv) Functional in classification. Of them, 21 types are Moral consciousness, 12 types Immoral consciousness, 36 types Resultant consciousness and 20 types Functional consciousness.
5. The Moral consciousness is classified in four spheres:¹ (i) Sensuous, (ii) Form, (iii) Formless and (iv) Supramundane. There are (i) eight types of Sensuous sphere, (ii) five types of Fine Material sphere, (iii) four types of Formless (or Immaterial) sphere and (iv) four types of Supramundane sphere.
6. These are the eight types of Moral consciousness of the Sensuous sphere: (i) One accompanied by pleasurable feeling, associated with knowledge, unprompted; (ii) One prompted; (iii) One accompanied by pleasurable feeling, dissociated from knowledge, unprompted; (iv) One prompted; (v) One accompanied by indifferent feeling, associated with knowledge, unprompted; (vi) One prompted; (vii) One accompanied by indifferent feeling, dissociated from knowledge, unprompted; (viii) One prompted.
7. These are the five types of Moral consciousness of the Fine Material sphere: (i) First *jhāna* accompanied by five constituents — initial application,² sustained application, pleasurable interest, happiness and unification of consciousness; (ii) Second *jhāna* accompanied by four constituents — sustained application, pleasurable interest, happiness and unification of consciousness; (iii) Third *jhāna* accompanied by three constituents — pleasurable interest, happiness and

unification of consciousness; (iv) Fourth *jhāna* accompanied by two constituents — happiness and unification of consciousness; (4) (v) Fifth *jhāna* accompanied by two constituents — equanimity and unification of consciousness.

8. These are the four types of Moral consciousness of the Formless sphere: (i) Consciousness fixed on the Infinity of space; (ii) Consciousness fixed on the Infinity of consciousness; (iii) Consciousness fixed on Nothingness; (iv) Consciousness in which perception neither is nor is not.

9. These are the four types of Supramundane Moral consciousness: (i) The Path-consciousness of 'Stream-entry' that eradicates three faults — view of self-identification, sceptical doubt and clinging to rites and ceremonies; (ii) Path-consciousness of 'Once-returning' that weakens sensual lust and ill-will; (iii) Path-consciousness of 'Non-returning' that eradicates sensual lust and ill-will without residue; (iv) Path-consciousness of Perfect Holiness that eradicates desire for fine-material existence, desire for immaterial existence, conceit, restlessness and delusion.

10. These are the twelve types of Immoral consciousness — the threefold Immoral consciousness: eight types of consciousness associated with greed, two types of consciousness associated with ill-will, two types of consciousness associated with one causal condition.

These are the eight types of consciousness associated with greed: (i) One accompanied by pleasure, associated with wrong view, unprompted; (ii) One prompted; (iii) One accompanied by pleasure, dissociated from wrong view, unprompted; (iv) One prompted; (v) One accompanied by indifference, associated with wrong view, unprompted; (vi) One prompted; (vii) One accompanied by indifference, dissociated from wrong view, unprompted; (viii) One prompted.

These are the two types of consciousness associated with ill-will: (i) One accompanied by antipathy, associated with ill-will, unprompted; (ii) One prompted.

These are the two types of consciousness associated with one causal condition: (i) One associated with doubt; (ii) One associated with restlessness.

11. The Resultant consciousness is fourfold, classified according to the spheres: (i) Sensuous, (ii) of Fine Material form, (iii) Immaterial and (iv) Supramundane. There are 23 types of Resultant consciousness in the Sensuous sphere; they are twofold: (i) Resultant of the moral and (ii) Resultant of the immoral. There are sixteen Resultants of the moral and seven Resultants of the immoral. Resultants of the moral are twofold: (i) without causal condition and (ii) with causal condition.

12. (5) These are the eight types of Resultant consciousness of the moral without causal conditions: there are (i) Resultant Eye-consciousness accompanied by indifference, likewise (ii) Ear-consciousness, (iii) Nose-consciousness, (iv) Tongue-consciousness, (v) Body-consciousness, associated with pleasant feeling; (vi) The Receiving consciousness-element, a resultant of the moral without causal condition, accompanied by indifference; (vii) Investigating consciousness-element, a resultant of the moral without causal condition, accompanied by pleasure; (viii) Investigating consciousness-element, a resultant of the moral without causal condition, accompanied by indifference.

13. These are the eight types of Resultant consciousness of the moral with causal condition: (i) One accompanied by pleasure, associated with knowledge, unprompted; (ii) One prompted; (iii) One accompanied by pleasure, dissociated from knowledge, unprompted; (iv) One prompted; (v) One accompanied by indifference, associated with knowledge, unprompted; (vi) One prompted; (vii) One accompanied by indifference, dissociated from knowledge, unprompted; (viii) One prompted.

The eight types of consciousness which are the resultants of the morals accompanied by causal conditions arise exactly like the Moral with the difference that they are Resultants.

14. These are the seven types of Resultant consciousness without causal condition which are the resultants of the immoral: (i) Eye-consciousness accompanied by indifference which is a resultant of the immoral, likewise (ii) Ear-consciousness, (iii) Nose-consciousness, (iv) Tongue-consciousness, (v) Body-consciousness accompanied by pain; (vi) The

Receiving consciousness of resultant without causal condition, accompanied by indifference, which is a mind-element, a resultant of the immoral; (vii) Investigating consciousness of resultant of the immoral without causal condition, accompanied by indifference, which is a mind-element.

The five types of Resultant consciousness of the Fine Material sphere arise exactly like the Moral. The four types of the Resultant consciousness of the Immaterial sphere arise exactly like the Moral.

The four types of Supramundane Resultant consciousness: (i) Fruit-consciousness of 'Stream-entry', (ii) Fruit-consciousness of 'Once-returning', (iii) Fruit-consciousness of 'Non-returning' and (iv) Fruit-consciousness of Perfect Holiness. These are the 36 types of Resultant consciousness.

15. There are three types of Functional consciousness classified according to the spheres: (i) Sensuous, (ii) Fine Material and (iii) Immaterial. (i) There are eleven types of Sensuous sphere, (ii) five types of Fine Material sphere and (iii) four types of Immaterial sphere. (i) The consciousness of the Sensuous sphere is twofold: (i) without causal conditions and (ii) with causal conditions. Those without causal conditions are three and with causal conditions are eight.

(6) Therein these are the three types of Functional consciousness without causal condition: (i) Five sense-door determining consciousness-element without causal conditions accompanied by indifference. Likewise (ii) Mind-door determining consciousness-element without causal condition accompanied by pleasure. (iii) Smile-producing determining consciousness-element without causal condition accompanied by pleasant feeling.

16. The eight types of Functional consciousness with causal conditions arise in the Arahants exactly like the morals with the difference that they are only functionals. The five types of the functionals of the Fine Material sphere are exactly like the morals, which arise only in the Arahants. The four types of Functional consciousness pertaining to the Immaterial realm are exactly like the morals, which arise only in the Arahants. These are the 20 types of Functional consciousness. Thus there are, in short, 89 types of consciousness.

17. There are among them two types of determining consciousness, two types of seeing consciousness, two types of hearing consciousness, two types of smelling consciousness, two types of tasting consciousness, two types of contacting consciousness, two types of recipient consciousness, three types of investigating consciousness, one determining consciousness. Of these, two have two origins, nine have three origins, eight have four origins, two have five origins. 21 of them are types of relinking consciousness, 21 types of life-continuum consciousness, 21 types of death-consciousness, 11 types of registration consciousness, 13 types of smiling consciousness.

18. 32 types of consciousness generate matter,³ put the mode of movement in motion and produce the intimations.⁴ 26 types of consciousness generate matter, put the mode of movement in motion and do not produce the intimations. 19 types of consciousness generate matter, do not put the mode of movement in motion and do not produce the intimations. 16 types of consciousness do not generate matter, do not put the mode of movement in motion but do produce the intimations. 54 types of consciousness pertain to the Sensuous sphere, 15 to the Fine Material sphere and 12 to the Immaterial sphere. There are eight types of Supramundane consciousness. 18 types are without root, two with one root, 22 with two roots and 47 with three roots. There are 55 Impulsions. Of them the functional mind-element without root performs the action of determining in the five sense-doors. The functional mind-consciousness element accompanied by indifference performs the action of determining in the mind-door. These are the two types of consciousness of determination.

19. Moral-resultant eye-consciousness and Immoral-resultant eye-consciousness: these are the two types of seeing-consciousness, (7) two types of smelling-consciousness, two types of contacting-consciousness. These should be known as the Moral-resultants (resultants of the types of moral consciousness).

20. A receiving consciousness which is a moral-resultant, rootless mind-element accompanied by indifference and a

receiving consciousness which is an immoral-resultant, rootless mind-element accompanied by indifference: these are the two types of receiving consciousness.

The investigating consciousness which is a moral-resultant mind-consciousness-element accompanied by pleasure; the investigating consciousness which is a moral-resultant mind-consciousness-element accompanied by indifference; the investigating consciousness which is an immoral-resultant mind-consciousness-element accompanied by indifference — these are the three types of investigating consciousness.

The determining consciousness, one type which is functional and rootless. This very same one is the mind-consciousness-element accompanied by indifference that performs the determining in the five sense-doors and also turning to impressions at the mind-door. Moral-resultant rootless mind-consciousness-element accompanied by pleasure performs the investigating in the five sense-doors and retention in the six sense-doors. These are of two places.

Five types of Resultant-consciousness pertaining to the Fine Material sphere and four types of Resultant-consciousness pertaining to the Immaterial sphere perform the relinking, life-continuum and decrease in the Brahma world. These are the nine having three places.

Eight types of moral-resultant consciousness perform the relinking, life-continuum and also retention and decrease in the six sense-doors in the heavenly and human worlds. These are of four places.

Moral-resultant rootless mind-consciousness-element accompanied by indifference performs the relinking and life-continuum of the born blind, born deaf, and so on, and investigating in the five sense-doors, retention in the six sense-doors and decrease.

Immoral-resultant rootless mind-consciousness-element accompanied by indifference performs the relinking and life-continuum in the fourfold Apāya⁵ and investigating in the five sense-doors, retention in the six sense-doors and decrease. These are the two of five places. Eight types of resultant-consciousness pertaining to the Sensuous sphere, two types of resultant rootless mind-consciousness-element

accompanied by indifference having perceived a *kamma* or the sign of a *kamma* (*kammaṇimittā*) or a sign of the destinies (*gatinimittā*) take the relinking. Five types of resultant-consciousness pertaining to the Fine Material sphere, four types pertaining to the Formless (Immaterial) sphere, grasping the object of moral-*jhāna*, take the birth in the Brahma world.

These are the 19 types of relinking-consciousness. These are also life-continuums in the cycle of existence and consciousness of decrease at the time of decrease.

(8) Eight types of Resultant-consciousness pertaining to the Sensuous sphere and three types of resultant mind-consciousness-element without roots arise immediately after the Impulsion-becoming retentions and are born to the beings of the Sensuous sphere. These are the eleven types of retentions.

Four types of Moral consciousness pertaining to the Sensuous sphere, four types of Immoral consciousness accompanied by pleasure, five types of Functional consciousness accompanied by pleasure — these are the 13 types of consciousness which produce smiles. Among them in the eight types of Moral and Immoral consciousness, the feeling of smiling arises in worldlings. Leaving the two types accompanied by wrong view (i.e., mental concepts hardening into dogmatic views), in the remaining six smiling arises in the trainees (*sekhā*). In the five types of Functional consciousness the feeling of smiling arises in the Arahants.

Eight types of Moral consciousness, twelve types of Immoral consciousness, ten types of Functional consciousness, consciousness of Higher Knowledge (*abhiññā*) of the one whose depravities are extinguished (*khināsava*), consciousness of Higher Knowledge of the trainees and worldlings — these 32 types of consciousness generate matter, put the mode of movement in motion and produce the intimations. Five types of Moral consciousness pertaining to the Fine Material sphere, five types of Functional consciousness, four types of Moral consciousness pertaining to the Formless (Immaterial) sphere, four types of Functional consciousness, four types of Path-consciousness, four types of Fruition-consciousness — these 26 types of consciousness generate

matter, put the mode of movement in motion but do not produce intimations. Eleven types of Moral-resultant consciousness pertaining to the Sensuous sphere, two types of Immoral-resultant consciousness, functional rootless mind-element which turns towards five sense-objects, five types of Resultant-consciousness pertaining to the Form (Fine Material) sphere — these 19 types of consciousness generate matter, but neither put the mode of movement in motion nor produce the intimations.

Five pairs of Moral and Immoral-resultant consciousness, four types of Resultant pertaining to the Formless (Immaterial) sphere, de cease-consciousness of those who have extinguished the cankers (*kihīṅsavā*), relinking consciousness of all beings — these 16 types of consciousness do not generate matter, and neither put the mode of movement in motion nor produce the intimations.

Eight types of Moral consciousness pertaining to the Sensuous sphere, twelve types of Immoral consciousness, eight types of great moral-resultants, eight types of inferior moral-resultants, seven types of immoral-resultants, eight types of great Functional consciousness, three types of inferior Functional consciousness — these are the 54 types of consciousness pertaining to the Sensuous sphere.

Five types of Moral consciousness pertaining to the Form (Fine Material) sphere, five types of Resultants, five types of Functional consciousness — these are the 15 types of consciousness pertaining to the Form (Fine Material) sphere.

Four types of Moral consciousness pertaining to the Formless (Immaterial) sphere, four types of Resultants, four types of Functional consciousness — these are the twelve types of consciousness pertaining to the Formless (Immaterial) sphere.

Four types of consciousness of the Path, four types of consciousness of Fruition — these are the eight types of supramundane consciousness.

Five pairs of sense-consciousness, three types of mind-element, five types of mind-consciousness-element — these are the 18 types of consciousness without roots. (9) One accompanied by uncertainty, one accompanied by restlessness

— these are the two types of consciousness with one root.

Two types of consciousness rooted in Ill-will and Ignorance. Eight types of consciousness rooted in Attachment and Ignorance. Twelve types of consciousness rooted in Non-attachment and Non-ill-will. These are the 22 types of consciousness with two roots and the remaining 47 types of consciousness have three roots.

33 types of consciousness, Moral and Immoral, four types of Supramundane-resultant consciousness, 18 types of Functional consciousness excluding apprehending and determining — these are the 55 types of Impulsion.

Here ends the Miscellaneous section

Which are the skilful states? Whenever a skilful consciousness pertaining to the Sensuous sphere has arisen, accompanied by pleasant feeling, associated with knowledge, unprompted, and has as its object a sight, a sound, a smell, a taste, a touch, mental states⁶ or what not, then there is (the group of five mentals beginning with 'contact':) contact, feeling, perception, volition, consciousness; (the group of the five *jhāna*-factors:) initial application, sustained application, joy, ease, one-pointedness; (the group of the eight faculties:) confidence based on knowledge, the faculty of energy, of mindfulness, the faculty of concentration, the faculty of insight, the faculty of ideation, the faculty of gladness, the faculty of life; (the group of the five factors of the Path:) right view, right thought, right endeavour, right mindfulness, right concentration; (the group of the seven Powers:) the power of confidence, the power of energy, the power of mindfulness, the power of concentration, the power of insight, the power of conscientiousness, the power of fear of blame; (the group of three root-conditions:) absence of greed, absence of hate, absence of delusion; (the group of the three which are the paths of kamma:) absence of covetousness, absence of hatred, right view; (the group of the two guardians of the world:) conscientiousness, fear of blame; (the group of the six pairs:) tranquillity of mind,

lightness of mental states, lightness of mind, piliancy of mental states, adaptability of mental states, adaptability of mind, proficiency of mental states, proficiency of mind, rectitude of mental states, rectitude of mind, plasticity of mind and mental factors, facility of mind and mental factors, directedness in mind, directedness in mental factors; (the group of the two helpers:) mindfulness, intelligence; (the group of interdependents:) calmness, <10> insight, (the group of the two, effort and calm:) energy, absence of confusion; now these — or whatever other incorporeal states conditioned by causes there are on that occasion — these are states that are the skilful states of consciousness. By the classification of words when they are associated with determinate absolute states (*yevāpanakā*) there are 60. There the certain absolute states are: will, decision, even-mindedness, attention. Whenever uncertain absolute states arise with the indeterminate states then there are 61 words. There the uncertain absolute states are compassion, sympathetic joy, right speech, right action and right livelihood.

In the dyads and so on they never come to associate. Therefore in order to show the precise importance of the absolute states they were expounded by the Buddha.

As for the groups there are seventeen groups: the group beginning with contact; the group of five (*jhāna*) observations; the group of eight Faculties; the group of five factors of the Path; the group of seven Powers; the group of three Root-Conditions; the group of three paths of Kamma; the group of two Guardians of the World; the group of six Pairs; the group of two Helpers; the group of Interdependents; the group of Effort and Calmness.

In the passage which came without indeterminate absolute states are (a) the thirty unmixt states: contact, feeling, perception, volition, mind, initial application, sustained application, joy, one-pointedness, confidence, energy, mindfulness, wisdom, psychic-life, (moral) shame, (moral) dread, non-greed, goodwill and twelve states such as tranquillity of mental states. These thirty unmixt states are twofold, classified and unclassified: eighteen unclassified and twelve classified. Contact, perception, volition, sustained application,

joy, psychic life, twelve states such as tranquillity of mental states — these eighteen mental states are unclassified. Feeling, consciousness, initial application, one-pointedness, confidence, effort, mindfulness, wisdom, (moral) shame, (moral) dread, non-greed, goodwill — these twelve states are classified. Of them consciousness is (given) as Consciousness in Contact-pentad, as Mind-faculty in Faculty-octad.

Initial application is (given) as initial application in Jhāna pentad, as Right Aspiration in Path-pentad.

Confidence is (given) as the confidence-faculty in Faculty-octad and as confidence-power (or power of confidence) in Power-septad.

Prudence (moral shame) is prudence in Power-septad <11> and is prudence in World-guardian-couplet.

Discretion (moral dread) is the power of discretion in Power-septad and discretion in the World-guardian-couplet.

Non-greed is non-greed in Cause-triplet and non-covetousness in Kamma-course-triplet.

Non-anger is non-anger in Cause-triplet and non-illwill in Kamma-course-triplet.

Feeling is feeling in Contact-pentad, ease (*sukham*) in Jhāna-pentad and faculty of joy in the Faculty-octad.

Effort is the faculty of effort in Faculty-octad, Right Effort in Path-pentad, power of effort in Power-septad, and exertion in Effort-Calm couplet.

Mindfulness is the faculty of mindfulness in Faculty-octad, Right Mindfulness in Path-pentad, power of mindfulness in Power-septad and mindfulness in Help-couplet.

Concentration is one-pointedness of mind in Jhāna-pentad, the faculty of concentration in Faculty-octad, Right Concentration in Path-pentad, power of concentration in Power-septad, calm in Coupling (or well-yoked) pair, (interdependents), and non-distraction in Effort-Calm pair.

Wisdom is the faculty of wisdom in Faculty-octad, Right View in Path-pentad, power of wisdom in Power-septad, non-delusion in Cause-triplet, Right view in Kamma-course-triplet, awareness in Help-pair, and insight in Well-yoked pair (Interdependents).

Consciousness, initial application, confidence, prudence,

discretion, two causes — these seven have two places. Feeling has three places. Effort and mindfulness have four places. One-pointedness (of mind) has six places. Wisdom is said to have seven places. Thus these are classified in ten groups.

Thus ends the First Consciousness

21. As to the second consciousness, it differs only in that it is 'prompted'.

22. As to the third consciousness which is unprompted, accompanied by pleasant feeling and dissociated from knowledge, this has 29 unmixing terms and of them 18 unclassifiable and 11 classifiable.

Wisdom which has seven places has fallen away (been dissociated from it). This is the only distinction.

23. As to the fourth consciousness, that it is prompted is the only distinction.

24. As to the fifth consciousness, which is unprompted, accompanied by knowledge and associated with hedonic indifference, it has 55 terms, to wit: contact, feeling, perception, volition, consciousness, initial application, sustained application, hedonic indifference, one-pointedness of mind, confidence, effort, mindfulness, knowledge, mind-faculty, equanimity-faculty, mental vitality, right view and so on, just like those that the first consciousness has (consists of).

As regards the Jhāna-pentad (of this consciousness), its *jhāna* consists of four factors as it lacks the pleasurable interest (*pīti*).

Unmixing terms are 29, of which 17 are unclassifiable and (12) 12 are classifiable. This is the only distinction.

25. As to the sixth consciousness, that it is prompted is the only distinction.

26. As to the seventh one, which is unprompted, accompanied by hedonic indifference and dissociated from knowledge, it has 48 terms, of which 28 are unmixing. 17 are unclassifiable as this consciousness lacks pleasurable interest and knowledge, and 11 are classifiable.

27. As to the eighth consciousness, it is prompted. This is the only distinction.

Thus ends the description of the types of moral consciousness related to the Sensuous sphere.

28. The first Jhāna-consciousness related to the Fine Material sphere is (as regards its constituents) like the consciousness related to (or as experienced in) the Sensuous sphere.

29. As to the second Jhāna, it has 54 terms. As it is devoid of initial application which has two places, it consists of four factors. (Its) Path consists of four factors. Its unmixing terms are 29. (Of them) 18 are unclassifiable and 11 are classifiable.

30. As to the third Jhāna, it has 53 terms. As this one is devoid of initial application and sustained application, this consists of three factors. Its unmixing terms are 28, of which 17 are unclassifiable and 11 are classifiable.

31. As to the fourth Jhāna, it has 52 terms. As it is devoid even of pleasurable interest, it consists of two factors. Its unmixing terms are 27, of which 16 are unclassifiable and 11 are classifiable. In these four Jhānas, the four constant 'Or-whatevers' (*yevāpanakā*) always manifest themselves, and on the occasions when the meditations of Illimitables (*appa-mānā*) are developed, compassion and appreciation (or sympathetic joy, *mudītā*) which are the unconstant 'Or-whatevers', arise separately.

32. As to the fifth Jhāna, it has 52 terms. As regards the feeling among the Jhāna-factors, it is equanimity, among faculties it is the equanimity-faculty. Its unmixing terms are 27, of which 16 are unclassifiable and 11 are classifiable. The four constant 'Or-whatevers' manifest themselves always in it.

Thus ends the description of the mentalities in the types of moral consciousness related to the Fine Material sphere.

33. The four Jhānas related to the Immaterial sphere consist of the same mental characteristics as the fifth one of the

Jhānas related to the Fine Material sphere. Only their objects such as 'infinite space', etc. are the things that make a distinction between them.

34. The (mental) states that arise together with the Path-consciousness of 'Stream-entry' are of full 60 terms. (13) As to groups, they consist of seven groups, and four states arise together, namely, Right Speech (i.e., abstinence from wrong speech), Right Action (i.e., abstinence from wrong actions), Right Livelihood (i.e., abstinence from wrong livelihood) and the faculty of 'I-shall-come-to-know-the-unknown'.

And why is the Path possessed of eight factors, and why are there nine faculties and 33 unmixed terms? Because the four states such as Right Speech, etc., are included in them. Thus there are 21 unclassifiable and 12 classifiable.

'Once-returner's' Path, 'Non-returner's' Path and the Path of the Arahant, too, are the same as the Path of 'Stream-entry' as regards their constituents and classifications. As to faculties, they have the 'Faculty of Knowing.' This is the only distinction.

In these four Paths there arise the four constant 'Or-whatevers', the desire-to-do, etc.

This ends the description of the mentals,
the constituents of the types of Moral Consciousness.

Immorals

35. In the unprompted consciousness accompanied by pleasant feeling and associated with erroneous belief there are 32 states: contact, feeling, perception, volition, consciousness, initial application, sustained application, pleasurable interest, ease, one-pointedness of mind, faculty of endeavour, faculty of concentration, mind-faculty, faculty of joy, (mental vitality), wrong belief, wrong aspiration, wrong effort, wrong concentration, power of endeavour, power of concentration, power of impudence, power of recklessness, greed, delusion, covetousness, wrong view, impudence, recklessness, calm, exertion, and non-distraction.

As to groups, there are nine groups, namely, the group of contact-pentad, the group of Jhāna-pentad, the group of Controlling-faculty-pentad, the group of (wrong)Path-tetrad, the group of Power-tetrad, the group of Cause-couplet, the group of Kamma-course-couplet, the group of the Dark-couplet, and the group of the Final Triplet.

Unmixed terms are 16 such as, contact, feeling, perception, volition, consciousness, initial application, sustained application, pleasurable interest, one-pointedness of mind, faculty of endeavour, mental vitality as a faculty, wrong belief, impudence, recklessness, greed, and delusion.

Of these, seven are unclassifiable and nine are classifiable. Contact, perception, volition, sustained application, pleasurable interest, mental vitality, and delusion — these seven are unclassifiable states. Feeling, consciousness, initial application, one-pointedness of mind, faculty of endeavour, wrong view, impudence, recklessness, and greed — these nine are called classifiables.

Among them, consciousness is (regarded as) consciousness in Contact-pentad and as mind-faculty in Faculty-pentad. Initial application is initial application in Jhāna-pentad and wrong aspiration in Path-tetrad.

Wrong view is wrong view in Path-tetrad and wrong view in Kamma-course-couplet.

Impudence is power of impudence in Power-tetrad and impudence in Dark-couplet.

(14) Recklessness is the power of recklessness in Power-tetrad and recklessness in Dark-couplet.

Greed is greed in Cause-couplet and covetousness in Kamma-course-Couplet.

Feeling is feeling in Contact-pentad, ease in Jhāna-pentad and faculty of Joy in Faculty-pentad.

Effort is the faculty of endeavour in Faculty-pentad, wrong endeavour in Path-tetrad, power of effort in Power-tetrad, and exertion in Final Triplet.

Concentration is one-pointedness of mind in Jhāna-pentad, faculty of concentration in Faculty-pentad, wrong concentration in Path-tetrad, power of concentration in Power-tetrad and calm and non-distraction in Final Triplet.

Consciousness, initial application, wrong view, impudence, recklessness, and greed — these have six places.

Feeling has three places.

Effort has four places.

One-pointedness (of mind) has five places.

36. As to the second consciousness, it is distinct from the first one in that it is 'prompted'.

37. The two types of consciousness dissociated from wrong view lack wrong view which has two places. These (two types of consciousness) have 30 terms, (of which) 15 are unmixed terms, seven non-classifiable and eight classifiable.

Contact, perception, volition, sustained application, pleasurable interest, vitality, and delusion — these are seven unclassifiable states.

Feeling, consciousness, initial application, one-pointedness (of mind), faculty of effort, impudence, recklessness, and greed — these eight are the classifiable states.

38. The two types (of consciousness) accompanied by hedonic indifference and associated with wrong view are devoid of pleasurable interest. They have 31 terms. In the place of feeling which is a Jhana-factor there is equanimity, the faculty of equanimity among faculties. They have 15 unmixed terms, of which six are unclassifiable and nine classifiable.

The two types (of consciousness) accompanied by hedonic indifference and dissociated from wrong view lack wrong view and have 29 terms.

39. In the two types accompanied by grief there are 29 terms: contact, feeling, perception, volition, consciousness, initial application, sustained application, pain, one-pointedness of mind, faculty of effort, faculty of concentration, mind-faculty, grief-faculty, mental vitality, wrong aspiration, wrong effort, wrong concentration, power of effort, power of concentration, power of impudence, power of recklessness, anger, delusion, ill-will, impudence (shamelessness), recklessness, calm, exertion, and non-distraction. They have 14 (15) unmixed terms: contact, (feeling), perception, volition, consciousness, initial application, sustained application, one-pointedness of mind, faculty of effort, vitality, impudence,

recklessness, anger, and delusion, of which six are unclassifiable and eight classifiable.

Thus contact, perception, volition, sustained application, vitality, and delusion — these six are unclassifiable states. Feeling, consciousness, initial application, one-pointedness of mind, faculty of effort, impudence, recklessness and anger — these eight are the classifiable states.

40. As to the consciousness accompanied by perplexity, it has 23 terms: contact, feeling, perception, volition, consciousness, initial application, sustained application, hedonic indifference, one-pointedness of mind, faculty of effort, mind-faculty, faculty of equanimity, vitality, wrong aspiration, wrong effort, power of effort, power of impudence, power of recklessness, perplexity, delusion, impudence, recklessness and exertion. Of these 14 are unmixed terms: contact, feeling, perception, volition, consciousness, initial application, sustained application, one-pointedness of mind, faculty of effort, vitality, perplexity, delusion, impudence, and recklessness.

Eight are unclassifiable and six classifiable.

Contact, perception, volition, sustained application, one-pointedness of mind, vitality, perplexity, delusion — these eight are unclassifiable states.

Feeling, consciousness, initial application, faculty of effort, impudence, and recklessness — these six are classifiable states. One-pointedness of mind just arises and stands in this consciousness [But is extremely weak as it is devoid of deciding (*adhimokkha*) which strengthens it]. This lacks five places, the faculty of concentration, etc.

41. As to the consciousness accompanied by agitation, it has 28 terms: contact, feeling, perception, volition, consciousness, initial application, sustained application, hedonic indifference, one-pointedness of mind, faculty of effort, faculty of concentration, mind-faculty, faculty of equanimity, vitality, wrong aspiration, wrong endeavour, wrong concentration, power of effort, power of concentration, power of impudence, power of recklessness, agitation, delusion, impudence, recklessness, calm, exertion, and non-distraction. Of these 14 are unmixed terms: contact, feeling, perception, volition, consciousness,

initial application, sustained application, one-pointedness of mind, faculty of effort, vitality, agitation, delusion, impudence, and recklessness.

Of them seven are unclassifiable and seven classifiable.

Contact, perception, volition, sustained application, vitality, agitation, and delusion — these seven are unclassifiable states.

Feeling, consciousness, initial application, one-pointedness, faculty of effort, impudence, and recklessness — these seven are classifiable states.

Desire-to-do, deciding, agitation, attention, jealousy, (16) miserliness, pride, sloth, torpor, and worry — these ten are immoral 'Or-whatevers'. Out of them, these six 'Or-whatevers', namely, desire-to-do, deciding, agitation, attention, sloth and torpor arise in five types of prompted immoral consciousness.

In the five unprompted ones, excepting sloth and torpor, all the remaining four mentals arise. Pride arises in the four types of consciousness accompanied by greed, dissociated from wrong view. Jealousy, miserliness and worry — these three arise separately (not together) in two types of consciousness accompanied by grief. Both agitation and attention arise (together) in the consciousness accompanied by perplexity.

Both deciding and attention arise in the consciousness accompanied by agitation.⁷

Thus ends the description of the mentals in the types of immoral (unwholesome) consciousness.

Resultants

42. There are ten mental states in the eye-consciousness which arise as a resultant of (the types of) morally good consciousness: contact, feeling, perception, volition, hedonic indifference, one-pointedness of mind, mind-faculty, equanimity-faculty, vitality, and attention. They are grouped into three groups, namely, the group of Contact-pentad, the group of Jhāna-couplet and the group of Faculty-triplet.

There are seven unmixed terms: contact, feeling, perception, volition, consciousness, one-pointedness and vitality. Of them five are unclassifiable, namely: contact, perception, volition, one-pointedness and vitality. Two are classifiable, namely: feeling and consciousness.

Ear-consciousness, nose-consciousness and tongue-consciousness are the same as eye-consciousness (with regard to the mental states of which they consist).

As regards the body-consciousness which arises as a resultant of morally good consciousness, it possesses ease as its feeling (feeling of comfort) and the ease-faculty. This is the only distinction.

As to the recipient consciousness which is one of the mind-elements⁸ and a result of good, there arise in it the twelve states together with initial application and sustained application. The rest are as those in the eye-consciousness. As to the mind-consciousness-element⁹ devoid of root-conditions and accompanied by pleasant feeling, which is a result of (previous) good, there arise in it thirteen mentals together with pleasurable interest. There is the feeling of ease and the faculty of joy. This much is the distinction.

As to the mind-consciousness element¹⁰ devoid of root-conditions and accompanied by hedonic indifference, which is a result of (previous) good, its contents are just the same as those in the mind element¹.

The eight great resultants¹² (the eight types of the resultant consciousness accompanied by the good root-conditions belonging to the *Kāmāvacara*-class) are like the eight types of moral consciousness related to the Sensuous sphere with regard to their contents.

The resultants related to the Fine Material sphere are like the types of moral consciousness related to the same sphere as regards the mentals of which they consist.

The resultants of the Immaterial sphere are like the types of moral consciousness related to the same sphere as regards their contents.

The four supramundane resultants resemble the four types of supramundane moral consciousness with regard to their contents. In the fourth supramundane resultant-consciousness

there is the faculty of knowledge of the final knower (i. e., the knowledge 'I have completely realized'). This much is the distinction.

Thus ends the description of the mentals of the resultants of the good.

Resultants of the immoral

(17) The eye-consciousness, ear-consciousness, nose-consciousness, and tongue-consciousness, which arise as the resultants of the immoral resemble the same types that arise as the resultants of the morals. Here these (resultants of the immoral) arise at the meeting with disagreeable objects. This is the difference between them.

As to the body-consciousness which arises as a resultant of an immoral consciousness, it has the feeling of unease, the faculty of pain. This much is the distinction. Both the recipient consciousness and the investigating consciousness resemble their counterparts arising as results of 'the good'.

Thus end the mentals in the resultants of the immoral.

Functionals

The functional mind-element which is devoid of root-condition resembles the recipient consciousness.

In the functional mind-cognition-element-consciousness which is devoid of root-conditions and accompanied by joy, there are 15 states: contact, feeling, perception, volition, consciousness, initial application, sustained application, pleasurable interest, effort-faculty, concentration-faculty, mind-faculty, faculty of gladness and vitality. There are three groups, namely: the group of Contact-pentad, the group of Jhana-pentad and the group of Faculty-pentad. There are eleven unmixed terms: contact, feeling, perception, volition, consciousness, initial application, sustained application, pleasurable interest, one-pointedness of mind, effort-faculty and vitality. Of them, eight are unclassifiable: contact, perception, volition, initial application, sustained application, pleasurable interest, effort-faculty and

vitality. Three are classifiable: feeling, consciousness and one-pointedness. These are the three classifiable states. Of these, the one-pointedness of mind has three places and feeling has three places.

The functional mind-consciousness-element¹³ devoid of root-conditions and accompanied by hedonic indifference resembles these foregoing ones. This arises devoid of pleasurable interest.

The remaining types of functional consciousness arise resembling the types of moral consciousness related to the same sphere.

In the five couples of the types of Sense-consciousness, attention arises as the only 'Or-whatever'. In the remaining types of consciousness which arise as limited resultants and limited functionals, too, both deciding and attention manifest themselves.

In eight great resultants and eight great functionals and also in the types of resultants and functionals counted as the Exalted ones arise all other mentals that arise in the types of moral consciousness with the exception of three abstentions, because these latter are absolute moral states (neither resultants nor functionals). The illimitables, too, do not arise in the great resultants related to the Sensuous sphere, as the latter absolutely depend on limited (or lower) objects. Some say that compassion and sympathetic joy do not manifest themselves in the four great functionals accompanied by hedonic indifference. In the supramundane resultants, the same mentals arise as in the morals (i. e., the four types of Path-consciousness).

Thus ends the description of the mentals in functionals.

Matter

1. (18) The supporting element, the binding element, the maturing element and the motion-element¹⁴ — these four are called four great entities (or Primary Elements).
2. Eye-organ, ear-organ, nose-organ, tongue-organ, body-organ, colour, sound, savour, smell, faculties of femininity

- and masculinity.
3. Vitality (physical), two intimations, space-element, buoyancy, pliancy, efficiency, initial genesis, and subsequent genesis, decay.
 4. Impermanency (or ceasing), nutriment element, and mind-base — these 24 are called secondary (or derivative) materialities.
 5. Physical strength, collocation and birth-materiality and sickness — these regarded by others as special materialities are included here in the motion-element, binding-(or watery) element, both initial and subsequent genesis and decay respectively.
 6. Visible form, sound, smell, taste, supporting-element, maturing-element, and motion-element — these and the five, eye-organ and so on, —
 7. These are called mutually striking and also gross materialities. The remaining 16 are called subtle or 'non-mutual-strikers'.
 8. Only the five, eye-organ, etc., are called internal material qualities. The remaining 23 are but externals.
 9. The coloured form is called visible object. The others are non-visible. All these when massed together are 27 material states.
 10. Eight controlling forces (of matter), and the mind-base arise only by the force of *kamma*. Two intimations arise only by the force of mind.
 11. Sound arises because of mind and energy (*utu*). Buoyancy, pliancy and efficiency (or adaptability) are produced by energy, mind and nutriment.
 12. Colour, smell, taste, supporting-element (or earth-element), maturing-element (or heat-element), motion-element, initial genesis, subsequent genesis, binding element, nutriment, and space are produced by all the four forces (*kamma*, mind, energy or *utu*, and food.)
 13. Mind is related in helping material qualities at their arising. *Kamma* is related in helping the material qualities born of *kamma* at all the three instants of thought (birth, static and ceasing). Energy and nutriment-element are related to them in helping at their own static instant.

14. 20 material states are produced by *kamma*, 17 by mind, 15 by energy, and 14 by food.
- Decay and impermanence are produced by none (of the four causes).
15. Whatever are produced both by *kamma* and mind, they (only those mental states) are found in the Immaterial sphere.
- Those produced by food and energy are found in the Fine Material sphere. Material decay and impermanence are not found in the Immaterial and Fine Material spheres.
16. Gross material qualities, mind-basis, nutriment element, three controlling faculties and binding element (water-element) — these are called mutable material qualities (because their mutability is more obvious than that of others).
17. <19> Two intimations, buoyancy, efficiency, pliancy, initial genesis, subsequent genesis - these seven are the material qualities of plasticity.
18. Decay and impermanence (of matter) are called the material qualities of salient features. Space has been indicated as the one quality of limitation.
19. Material qualities of the beings in the Sensuous sphere are produced by all four means (*kamma*, etc.). Of the beings in the Fine Material sphere, the material qualities are produced by three means (*kamma*, *citta* and *utu*). Of the beings in the world of unconscious existence, material qualities are produced by two means (*kamma* and *utu*). Material qualities of inorganic existence are produced only by energy (*utu*).
- 20, 21. At the instant of conception the full 30 material qualities arise. At the static and cessant instants too the same thirty are there, namely: body-decad, sex-decad and mind-base-decad. Thus there are 90 material qualities there at the moment of conception, and they are all produced by *kamma*. Thus at the conception there are 90 material qualities produced by *kamma*.
22. As a sprout issues forth because of a seed, even so these embryos spring up because of semen virile, etc.
23. The consciousness next to the conceiving (or re-linking)

consciousness is called *bhavaṅga* (life-continuum). Together with it eight material qualities arise; 16 material qualities are produced by energy and nutrition (eight by each).

24. Ninety material qualities are produced by *kamma*. Thus there is the setting-up of material qualities. Depending on the nutriment produced by whatever is eaten by the mother, at the lapse of one or two days, eight material qualities as well as mind-base-decad, body-decad, and sex-decad arise.

25. In the eye-organ there are 24 material qualities, all produced by *kamma*. They all, formed into a mass, are counted as 54.

26. Then, in the ear, nose and tongue-base the material qualities spring up. In the body there arise two decads. They are produced by three (*kamma*, *āhāra* and *utu*). When counted together they are 44 material qualities.

27. The four — eye, etc., — and the mind-base — these five are the material qualities which have one place (i.e., each is produced only in its own place).

28. Body, femininity, masculinity and vitality — these are the material qualities (decads) which arise all throughout the body.

Thus ends the epitome of psycho-physical states.

LONDON

HAMMALAVA SADDHĀTISSA

Notes

- 1 *Bhūmi* = sphere. Literally *bhūmi* means sphere, but actually these are the levels of the mind.
- 2 This directs the mental concomitants toward the object.
- 3 The four "Great Essentials" (*Mahābhūta*): the elements of extension (*paṭhavī*), cohesion (*āpa*), heat (*teja*) and motion (*vāyo*). There are also four subsidiary material qualities of colour (*vaṇṇa*), smell (*gandha*), taste (*rasa*) and nutritive essence (*oja*).
- 4 Two intimations (*viññatti*), bodily and mental. By means of *viññatti* one communicates one's ideas to another and understands another's intentions. As it is performed by both action and speech, there are two *viññatti*.
- 5 There are four states or places devoid (*apa +*) of happiness or gain (*aya* is *āpāya*): (i) the downward-path or "hell" as usually translated (*niraya*); (ii) the animal kingdom (*tiracchānayoṃi*); (iii) the ghost world (*pettiv-*

sayā); and (iv) the demon world (*asuranikāya*, or *asurakāya* in Burmese texts).

6 *Dhammārammaṇa*: the "object" that is of perception, imagination, or ideation (*mana*, *cittam*). Atthasālinī 71.

7 This means deciding, agitation and others (delusion, impudence, recklessness, agitation, and eleven unmoral mentals except desire-to-do and pleasurable interest — all these 15 mentals arise in this consciousness).

8 This is the *sampaticchana-citta* in the Abhidhammattha-saṅgaha.

9 This is the *somanassa-sahagata-santīraṇa-citta* in the Abhidhammattha-saṅgaha.

10 This is the *upekkhā-sahagata-santīraṇa-citta* in the Abhidhammattha-saṅgaha.

11 There are three mind-elements (*mano-dhātutika*): *pañcadvārāvajjana* and two *sampaticchanas*.

12 The eight resultants with root-conditions of the *Kāmvācara* class are called great resultants.

13 This is *pañcadvārāvajjana-citta* in the Abhidhammattha-saṅgaha.

14 Literally Earth-element, Water-element, Heat-element and Wind-element.